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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 3.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. HURN, B.A., B.Litt.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. J. M. BEGG; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Roslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Hford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES; Red Cross Collections.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. F. H. JONES, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Mr. S. P. PENWARDEN.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
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 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
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 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
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 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET; 6.30, United Service, Revs. C. J. STREET and A. H. DOLPHIN.
 SIDMOUTH, Oil Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
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 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.
 CAPETOWN, Free (Protestant) (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.
 ADELAIDE, S. AUSTRALIA, Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.
 MELBOURNE, AUSTRALIA, Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.
 VICTORIA, BRITISH COLUMBIA, First Unitarian Church, corner of Fernwood Road and Fisdard Street, 11, Rev. H. B. SWRIGHT, M.A.

MARRIAGE.

HITCHCOCK—MISKIN.—On the 28th inst., at the Unitarian Church, Chatham, by the Rev. J. Tyssul Davis, B.A., the Rev. George S. Hitchcock, D.D., Minister of the Church, and eldest son of the late George R. Hitchcock, C.E., of Blackrock, Co. Dublin, to Mrs. Edith L. Miskin, widow of the late Frank Miskin, Esq., of Greenfields, Frindsbury, Rochester.

DEATHS.

ARMSTRONG.—December 27, at 69, Upper Leeson Street, Dublin, Lucie, youngest daughter of the late Rev. George Allman Armstrong, of Dublin.
 BROADRICK.—On Christmas morning (suddenly), at Mona Bank, Dukinfield, Edwin Bennett Broadrick, aged 75.
 RUDDLE.—December 21, at Chelsea Villas, Carisbrooke Road, Newport, I.W., after a brief illness, Mary Catherine, wife of the Rev. J. Ruddle, aged 72.

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Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE wish which we give to one another for a Happy New Year has in it a deeper note than usual. Too often it is connected in our thoughts with the blessings of health and wealth, or the satisfaction which comes to us through the achievement of our own desires. Ours will not be the happiness of untroubled lives—that is far from our minds; but there may come to us, even in the midst of trouble, the joy which is given to those who do the will of God, who contend in a noble cause, and endure with a lofty courage, and spend themselves generously in helping human need. We do well to wish one another the happiness of strength and faith for these difficult tasks.

* * *

SUNDAY is to be observed in this country and far beyond its borders as “a Day of humble Prayer and Intercession to Almighty God on behalf of the cause entrusted to our King, our Empire, and our Allies, and on behalf of the men who are fighting for it on sea and land.” We are glad that the word “humiliation” has been avoided not that we should not all desire to be penitent and humble, but on account of the rather abject associations of the word, which are out of keeping with the sincere feeling of men who believe that they are contending in a righteous cause. What we are all asked to do is to join in a corporate act of religious sympathy and remembrance, to cleanse our hearts and renew our strength before God. With our prayers there should also

blend quiet meditation upon the spiritual sources of power and renewed consecration of ourselves to the living will of justice and loving-kindness in public affairs, which alone can make a people truly great. The money which we are asked to contribute to the fund for the Care of the Sick and Wounded in the War will give a beautiful touch of practical sympathy to the services of the day.

* * *

AMONG the Christmas Day sermons which have been reported in the press there are two utterances which seem to us specially calculated to bring the idealism of lofty hopes to wavering hearts. Dealing with the sad reflection, which has become prevalent in some quarters, that Christianity has failed, the Dean of Durham spoke as follows:—

They said, and truly, that in Germany there had been a fearful repudiation of the principles of Christendom. They might say not less truly that the opposition which Germany had provoked demonstrated the strength of the hold which those principles possessed. Let them remember that physical force became charged with moral energy when it was the servant of justice. The battlefield became radiant with moral witness when its carnage was transfigured by unselfish devotion and its anguish was mitigated by ministries of love. Christ had not failed if in this hour of national exasperation they trampled on the desire for vengeance and set their minds firmly on the victory of justice; if, as they fought their difficult way across the scenes of wanton destruction, our soldiers remained steadily true to the humane and generous sentiments which they learned in Christian homes; if those in training at home and presently in the campaign abroad set themselves resolutely against those sins of the flesh which too easily assailed them; if they revered women and children, resisted the temptation to excess, and

guarded their own character from shame.

* * *

The other passage occurred in the sermon by the Dean of St. Paul's, which was devoted mainly to the commemoration of the Hundred Years' Peace between this country and the United States.

The history of the relations between the two countries, he said, seemed to furnish a good answer to those who thought that the present deplorable state of things in Europe must necessarily continue. For a hundred years America and Canada had been at peace—a true peace, not watching and snarling at each other like dogs. On the summit of a lofty pass over the Andes which connected Chile and Argentina in a scene of wild desolation stood in solitary grandeur a colossal statue of our Blessed Lord, with hand uplifted to bless the two countries. This statue, moulded of melted cannon, was set up by the two Republics to commemorate the triumph of peaceful arbitration over the spirit of war. It was a glory to America and a reproach to Europe when frontiers were marked by fortifications and armed soldiers scowling across barbed-wire defences. Millions in Europe looked to America as the land of hope, and they were justified. Hope and freedom gave a buoyancy to life there rarely seen at home. It was significant that none of these new nations showed any wish or tendency to introduce militarism of the European type. The modern State, the State of the future, was pacific. That country alone was great and happy in which the citizens thought first, “What can I put into the common stock?” not “What can I take out of it?” Was it possible that we should ever return to class warfare, to sectarian warfare, to political warfare? We had called a truce to them now because it would be mere insanity and treason to do otherwise, but how would it be when the external pressure was removed? It was not a truce but a lasting peace we required if our dear country was to survive as a great nation.

The Note of friendly remonstrance which has been addressed by the United States to our Government on the rights of neutral shipping in war time will be regarded by sensible people without a trace of clamour or irritation. On the whole the tone of comment in the Press has been admirable in its restraint and good sense. The questions which have been raised can be discussed between us without producing anything approaching to diplomatic tension. Every one here will recognize that America is entirely within her rights in trying to secure her trade from injury. On the other side, we doubt not, there will be an equal readiness to admit that we are very anxious to reduce the damage and suffering which the war must inflict upon neutral countries as much as we possibly can. Two things must be remembered. Firstly, that any measures which are calculated to shorten the duration of the War will ultimately be favourable to the trade and general prosperity of neutral countries; and secondly, that our command of the sea, while it may give rise to sporadic grievances, or even to acts of apparent harshness, is the best guarantee which America and other neutral countries can possess for the safety of their commerce.

SOME interesting particulars of the number of Belgian refugees in this country are given in the report of the Departmental Committee, which was issued last Saturday. 110,000 have arrived already, and arrangements are being made to bring over more in order to relieve the excessive pressure in Holland. Offers of hospitality have been received for over 100,000 refugees in various parts of the country. The larger centres where refugees have been received, while finding hospitality for a certain number in their own area, have also acted to some extent as clearing houses for adjoining districts. Under this arrangement Glasgow has received 3,092; Sheffield, 1,500; Leeds, 1,200; Birmingham, 2,099; Manchester, 1,441; Bradford, 400; Exeter, 2,000, and other places considerable numbers.

THE Committee speak in warm terms of approval of the general behaviour of the refugees, and the spirit in which they have borne themselves during a period of suffering and unexampled strain. The following words put the cases of difficulty which have occurred in their true perspective:—

The comparative success of the work is no doubt largely due to the character of our guests, of whose conduct there have been hardly any complaints worth mentioning, and who have shown themselves not only

brave and patient, but accommodating in circumstances of desolation so grave as to disturb the equanimity of the most tolerant people. But our own people may take credit for the spirit in which a great undertaking has been carried through. Poor and rich alike have vied in showing practical sympathy with our Allies. Trade unions have subscribed to the wants of their fellow-labourers; families, with barely room for themselves, have pinched and squeezed to enable them to give hospitality to the poor Belgians. Instances of this spirit might be multiplied indefinitely.

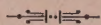
SEVERAL suggestions have been made in regard to avenues of employment, where the element of competition with British labour would not exist, but after careful inquiry the Committee are unable to recommend such schemes as sugar beet cultivation, State afforestation, and the reclamation of waste lands. Their conclusion is that in the case of qualified workers for whom no openings in British industries exist they should be employed in making clothes, furniture, and other articles for household use, which should be placed at the disposal of the Belgian Government in order to meet the needs of the Belgian people at the close of the war on their return to their own country. It is pointed out that workshops of this description will require careful organization. It will also be necessary to distribute the refugees to the centres in which their services can be utilized.

THE political follies of German professors are in danger of producing a policy of retaliation in this country which will not redound to the credit of our intellectual sanity. There can be little doubt that the exaggerated valuation of German thought and scholarship, which had become an obsession in small coteries in England, will pass away. The trade in bad translations of German books, without any grace of style or light of imagination to commend them, will be severely depressed, and the patient reviewer will heave a sigh of relief. But it is far too soon to attempt any new valuation of the German contribution to the realms of knowledge which ignore national boundaries. It is even possible that German learning will have a new charm for us when it begins to be modest. For these reasons we deprecate the explosive letters of Prof. Sayce and some other writers in *The Times*. By all means let them rid us of the obsession of pan-Germanism, but in doing so let them not forget to be true citizens of the commonwealth of the spirit, in which every true and noble thing which men of German blood have thought or said must be included.

THE announcement that Dr. J. E. Carpenter will retire from his work at Manchester College, Oxford, at the end of the present session, and will be succeeded in the office of Principal by Dr. L. P. Jacks, will come to many of our readers as a sharp reminder of the passage of the years. He joined the staff of the College in London in 1875, and is the last of the group of distinguished theologians who migrated with it to Oxford in 1889. He has been known in the world of scholars as a Biblical student of wide and varied attainments, and as a pioneer in the study of Comparative Religion. By the band of men in the active ministry who came under his influence, he will be remembered as a noble friend of inexhaustible kindness and generosity, for whom duty and religion were always the most precious things in life. Few men have been able to combine in such just proportions the hard industry of the recluse with the practical activities of the man of affairs, retaining with unabated force through all their studious years a keen personal interest in the causes of freedom and social good, with which the name of Carpenter will always be associated.

IN Dr. Jacks the College will have a Principal whose reputation has been won in other fields. As editor of *The Hibbert Journal* he has revealed gifts which might have made a fortune in Fleet Street. As an author who has achieved success in imaginative literature, he has troops of friends here and in America who have never even guessed that he is a Professor of Divinity. As a theologian he will take into his new office keenness and subtlety of mind, a wide knowledge of human life, and a saving gift of humour. The new member of the College staff will be the Rev. Henry Gow, who will act as Tutor in New Testament and Related Subjects. We believe that we are betraying no secret when we say that the interest in Mr. Gow's appointment centres chiefly in the influence which a man who still retains his place in the active ministry will be able to exercise upon the life and aims of the students. He will act as a link between the quiet world of study at Oxford and the world of living men in London. His aim as an expositor of the New Testament will be not to compete with other specialists on their own ground, but to encourage the study of it as a living book for preachers, an inexhaustible mine of human experience and divine teaching. Those who know Mr. Gow, his success as a minister and his stimulating influence as a friend, will regard his selection for this special work with great interest and high expectations.

THE SOVEREIGNTY OF LOVE.



Most of us have never desired so eagerly to possess the power of reading the secrets of the future as we do at the present moment. What will the year 1915 bring to us? Will it see the end of the war and the beginning of the millennial reign of peace, with militarism despised and rejected, and goodwill established among the nations of the earth? These are the visions which haunt us. Almost we persuade ourselves that it is within our own power to make them come true. Groups of people set to work to draw a new map of Europe: they discuss the problems of nationality and foreign policy; they lay down the terms of settlement with the high-sounding phrase "war against war" on their lips; they persuade themselves that this is the last time that armies will take the field so long as the earth endures. All this is excellent in its way. We must keep our ideals shining brightly before our eyes, even when they seem least practical. We must also bring all the intelligence and sagacity at our command to bear upon the problems which have been created by the war, or which will spring up speedily in its train. But we doubt whether many of these things are the primary business of religion at the present moment. What we need above all is spiritual power strong enough to utilize what is good, and to displace what is bad, in the loyalties which have captured men's hearts, and a sense of spiritual mission which will give us cohesion and definiteness of purpose in the face of the world.

For it is clear that we have got a very little way in understanding the deeper motives of the present situation when we talk vaguely about the menace of militarism. This struggle for mastery, like every other struggle which is concerned with ultimate things, is religious, and this war may be truly described as a war of religion. It is this fact which gives it its intensity and much of its bitterness. In a dynastic war the people are listless, but they are not listless now, for it is a conflict of ideals which touches us all, a challenge thrown down to the Christian valuation of life, a radical

disagreement about the things which we ought to love and admire in men and nations, and to serve with complete self-devotion. To our ears much of the language which comes to us from Germany seems merely bombastic, but upon closer scrutiny it reveals itself as the natural expression of loyalty to the State and of devotion to the sovereign, in whom the power and ambition of the State find a personal centre. It is this which gives it its emotional fire, and imparts to it a quality which can only be described as religious. To many Germans the singing of 'Deutschland, Deutschland über Alles,' touches the same chords as an act of worship, and any insult offered to the Kaiser is a form of sacrilege. But let us illustrate this point of view by the exalted language of one of her leading men. It enshrines a theory of sovereignty, but it is hardly the sovereignty of Christian love. The quotation occurs in an essay by Mr. A. E. Zimmern which has been published this week.*

"The Prussian outlook [Mr. Zimmern writes] is so foreign to Western habits of thought that it is well that we should try to understand it at its best. Prussia proper has not been rich, like the rest of Germany, in poets and imaginative writers; but she is fortunate to-day in possessing in the greatest living Greek scholar, Prof. von Wilamowitz-Moellendorf, a man who by birth and breeding is able to put the highest interpretation upon the aims and spirit of the Prussian State. To Wilamowitz Prussia is not only nearer and dearer than Athens. She is better, and more advanced. At the close of a wonderful address on 'The Glory of the Athenian Empire,' in which he has employed all the resources of his wide learning to paint a picture of Ancient Greece at her best, Wilamowitz breaks into this impassioned peroration: 'But one element in life, the best of all, ye lacked, noble burghers of Athens. Your sages tell us of that highest love which, freed from all bodily entanglements, spends itself on institutions, on laws, on ideas. We Prussians, a rough, much-enduring tribe of Northerners, may be compacted of harder stuff; but we believe that love is on a higher level when the fullest devotion to an institution and an idea is inseparably linked with an entirely personal devotion to a human being; and at least we know how warm such a love can make a loyal heart. When our children have scarce learned to

fold their hands before God, we set a picture before them, we teach them to recognize the noble features; we tell them, 'This is our good King.' Our young men, when they are of age to bear arms, look with joy and pride on the trim garb of war, and say, 'I go in the King's coat.' And when the nation assembles to a common political celebration, the occasion is no Feast of the Constitution, no Day of the Bastille, no Panathenaic Festival. It is then that we bow in reverence and loyalty before him who has allowed us to see with our own eyes that for which our Fathers dreamed and yearned, before him who ever extends the bounds of the Kingdom in Freedom, Prosperity, and Righteousness, before His Majesty the Emperor and King."

The reference in this striking passage is to the Emperor William I. But the motive remains the same in the case of his grandson, though to foreign eyes the object of it seems much less worthy. If it is the will of the King to be the father of his people, he showers down upon them the blessings of peace. If he appears before them in shining armour, like some warlike figure of the Apocalypse, he arrays them for battle, and leads them forth, like the hosts of Islam, to conquer the world for its own salvation.

We need not pause to point out our radical disagreement with this theory of the King as a demi-god who can do no wrong. It is hostile to every cause of good which we hold dear. In the last few weeks we have seen how it can enlist the basest passions as its fanatical allies. What we want to ask is this, How are we going to combat it? We cannot kill it with anger or strong words. Many victories on the stricken field may still leave it untouched in human hearts. If we rely solely upon our fleets and our armies for the future peace of the world, we shall be of all men the most miserable. For we are at close grips, not only in Belgium, but in the hidden places of the soul. Now, as always, the inferior spiritual loyalty can only be displaced by one that is stronger and more compelling. Are we fit exponents of the kingliness of Love? Is our faith in goodness so radiant that men, when they see it, will desire to possess it? Is our confidence in the unseen things of the Spirit so rich and true that it can fill and satisfy human hearts when they have cast their idols to the moles and

* See the essay on "Germany" in "The War and Democracy" (Macmillan & Co., 2s. net).

the bats? Does our religion blend so intimately with daily life as to make us just and kind and generous, and seeing these things the stranger will want to share our secret? Those who ask these questions honestly will find in them much cause for misgiving and confession of sin. The spiritual triumph which we desire is much farther off than it ought to be, because we are still such imperfect Christians and we have loved but little. There is need for all the energy which can be given to the problems of peace and re-settlement on the political field. But there is equal need of spiritual concentration, of intimate communion with God, if the false loyalties which have wrought such havoc in the world are to lose their power to destroy and to crumble away into forgetfulness.

This is the first business of religion, of the church. It is with a sense of special mission and divine opportunity that we enter upon the tasks of another year. Forgetting many of the things which are behind, our barren controversies, our personal estrangements, our exaggerated concern for the minor details of faith and practice, we would unite ourselves with undivided heart with all who are prepared to pray, to suffer, and to work for the kingdom of God. The Will to Power and all the false motives which surround it can be vanquished, but only with the sword of the spirit, when, with one heart and one soul, we yield ourselves as willing captives to the service and sovereignty of Love.

Good Thoughts for Evil Times.



THIS is the effect which every great sorrow and struggle has upon a noble soul. Come to the streets of the living; who are these whom we can so easily distinguish from the crowd by their firmness of step and look of peace... holding, without rest or haste, the tenor of their way, as if they marched to music heard by their ears alone? These are they which have come out of great tribulation. They have brought back into time the sense of eternity. They know how near the invisible worlds lie

to this one, and the sense of the vast silences stills all idle laughter in their hearts. The life that is to other men chance or sport, strife or hurried flight, has for them its allotted distance; is for them a measured march, a constant worship. "For the bitterness of their soul they go in procession all their years." Sorrow's subjects, they are our kings; wrestlers with death, our veterans; and to the rabble armies of society they set the step of a nobler life.

GEORGE ADAM SMITH.

WHAT your eyes see, what your hands touch, are only shadows, and the sound which strikes your ear is but a gross echo of that holy and mysterious voice which adores, and prays, and groans in the bosom of creation.

For every creature groans, and is in the pangs of birth, striving to be born to veritable life, to pass from darkness unto light, from the region of appearances to that of realities.

This sun so brilliant, so beautiful, is only the vesture, the obscure emblem of the true sun, which gives light and warmth to souls.

The real world is veiled from you. He who withdraws into the depths of his own soul catches glimpses of it as from afar. Secret powers which slumber within him awake for a moment, lift a corner of the veil which Time holds down with his wrinkled hand, and the inner eye is ravished with the marvels it contemplates.

You are seated on the shore of the ocean of life but you do not penetrate into its depths. You walk at night by the side of the sea, and you only see a little foam which the waves cast up upon the shore.

To what else shall I compare you?

You are like the child in the womb of its mother awaiting the hour of its birth; like the winged insect in the crawling worm, aspiring to leave this terrestrial prison to wing your flight toward heaven.

LAMENNAIS.

I DREAMED of Freedom slowly gained

By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With corded muscles battle-stained,
Shouting it from the fields of death!

I turn me, awe-struck, from the sight,
Among the clamouring thousands mute,
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her power adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before his sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man!

Yet, surely as He lives, the day
Of peace He promised shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers!

WHITTIER.

ALMIGHTY God, the unfailing Source
Of light and mercy, who has
brought us to the beginning of this
year, and art sparing us to love Thee and
to keep Thy commandments; prepare
us, we beseech Thee, for the coming days.
Let Thy grace enlighten our darkness
and strengthen our weakness. Help us
to forget the sins and sorrows of the
past, cherishing only the wisdom and
the humility they may have taught us.
Inspire us with new purposes and new
hopes. Deepen within our hearts the
love of truth and goodness. Renew in
us the life of that which alone makes life
worth living. Enable us to discern the
solemn meaning of these earthly days,
and the high and sacred purpose for
which they are given. Suffer us not to
be unfaithful to Thee. Thou hast richly
blessed us hitherto: still lead us by Thy
hand: still admonish and guide us by
Thy Spirit; and leave us not to our-
selves, Thou Good Shepherd of the
sheep. Let not our sin take from us the
thought that we are Thine. Let not
the sorrow and weariness of life, nor the
darkness and mystery of the world, rob
us of our faith in Thee. Whatever light
may shine or shadow fall, keep us in the
fellowship of those who trust and obey
Thee, and in the love and service of Jesus
Christ our Lord. Amen.

DECEMBER 31, 1914.

"Peace and Goodwill," the angels sang
When Christmas first had birth,
The angels knew they welcomed then
The dawn of Heaven on earth.
How often since has Peace seemed fled,
Goodwill replaced by hate!
How often faith in God seemed dead,
Despair of man how great!

Once more a Christmas morn has broken,
A year has closed in war,
Bringing to anguished hearts no token
From loved ones fallen afar.
O may the year which dawns to-morrow
Some brighter days reveal,
Some lighter load of strife and sorrow,
Some heaven-born power to heal!

Forbid the soul faithless to fret!
Too short the span of years:
Why waste the hours in vain regret
And unavailing tears?
Keep trust when dark the future lowers,
Give help though thanked by none;
There beams beyond the gloomier hours
An ever-radiant sun.

"Peace and Goodwill," the heavenly
strain!
To man the years seem long,
No angel voices sound again,
Yet truth lives in their song:
They see the hour, unseen by mortals
When wars and hate shall cease,
And all draw nigh the heavenly portals
To sing "Goodwill and Peace!"

G. W. B.

THOUGHT AND ACTION.

THE extraordinary vogue which mysticism has recently enjoyed, the newly awakened interest in the mystical writers, and the widespread demand for new editions and translations of their books, as well as for books about them, has been frequently commented upon. It has been suggested that this sudden popularity has its dangers. There is a false and a true mysticism—or, perhaps, one should rather say, a false and a true view of mysticism—and the kind which is most likely to attract the passing interest of a great number of people is the false. To them it appears as a very beautiful adjunct to life—a set, as it were, of beautiful and elevating thoughts which they may bring out and enjoy in moments of leisure or devotion. Contemplating these thoughts, they may escape for a little from the hurry and the vexations of life, and refresh themselves by indulging their quietistic tendencies. And they return to the world, not only refreshed by their brief departure from it, but also with a pleasing sense that they possess more delicate spiritual perceptions, and consequently live on loftier heights, than their neighbours. "Ah, my dear, we are mystics! The world does not understand us!" one lady was heard to remark to another with great complacency.

At a time when everything that is false, or hollow, or insincere is crashing about our ears, its impotence revealed by the dread test of War, there will be

no greater downfall than that of this false mysticism. No one has time or inclination now for vague musings, aspirations, or studies which have no relation to life. If that is all that mysticism has meant to us, if it has been merely a species of mental and spiritual relaxation or indulgence, then we must cast it aside as the footballers and cricketers do their games, and devote ourselves to the stern duties of the moment. But those who have grasped the real meaning of the mystic message know that they have in it something of the very stuff of life itself; that to hold fast to that is to hold fast to the sternest, most strenuous, and most painful duty that can be demanded of man. The oneness of the human with the Divine, the immanence of God—these are the conceptions which have power to lift our souls above the life-and-death struggle of the nations, above the hideous hate and slaughter that are defiling the earth, and at the same time to nerve us to take our part nobly in the great struggle.

But are such thoughts as these the prerogative of a small class only—of the thinker, the philosopher, the man of religion? Are they altogether incomprehensible to plain men of action—to Tommy Atkins, still lustily singing "It's a long way to Tipperary" in the thickest of the fight, and flinging himself upon the foe with a jest upon his lips?

If so, the man of thought is almost tempted at the present moment to say he will have none of them, that he will allow himself no consolation which his brother of action cannot share. The boundary line between the world of thought and the world of action—those necessary complements of one another—seems to be drawn with a cruel precision. That part of the human race which inhabits the one seems to understand so little of the life and motives of that which inhabits the other. Is it education or temperament which draws that sharp dividing-line? And is one to believe the philosophy of Aristotle and the mediæval schoolmen when they tell us that the higher way is the way of contemplation, because it lifts us nearer to the unmoved Mover of the universe; or Mr. Rudyard Kipling and the moderns, who are all for exalting the Sons of Martha? Mr. Kipling hymns them thus:

It is their care in all the ages to take the
buffet and cushion the shock.

It is their care that the gear engages: it
is their care that the switches lock.

It is their care that the wheels run truly:
it is their care to embark and entrain,
Tally, transport, and deliver duly the
Sons of Mary by land and main.

* * * *

To these from birth is Belief forbidden;
from these till death is Relief afar.
They are concerned with matters hidden—
under the Earth-line their altars are.

Just now the question—always a difficulty to some minds—presents itself with some urgency. The men of thought want to feel at one with the men of action, and the fundamental distinction between the two worlds thrusts itself in the way of complete sympathy and understanding. But any such fancied separation is due to a misconception. Oneness with the Divine, the immanence of God—what do they mean if not a

close and indissoluble union between all who share the vital force of the one Life of the universe? It is for the men of contemplation, who have trained themselves by long discipline to the ineffable joy of realizing God, it is for them to bring into that Presence, and hold there, those who are doing His work, filled with the same Infinite Spirit, however little time or ability they may have to realize it, that floods the consciousness of those who pray for them at home.

So is an immense responsibility laid upon the men of thought. So do barriers between them and their brothers on active service disappear. And so, too, do we learn the true lesson of the mystics. We of the present age have been trying to ignore the paradox upon which our life is built. We have been trying to live without dying, to find without losing. To do so is contrary to the law of the universe. It is those who have made the attempt who have been proving themselves remote from life—not the mystics, who have never for an instant been deceived. They have always known that "No cross, no crown" is the motto, not of Christianity only, but of the universe. But they have known, too, that God is immanent in His sinning, suffering world. And that is the secret of their power. We must not forget either how marvellously they have mingled the contemplative with the active life. We have only to think of the almost incredible fullness and activity of such lives as those of St. Catherine of Siena and St. Francis of Assisi to see how communion with the unseen has resulted in strenuous material activities. The lonely vigils on the mountain tops of Galilee, the busy days of service and self-spend-ing, in which there was no time so much as to eat bread—that is the kind of mysticism which has an imperative message for the needs of the moment. There is no place to-day for the man of thought who despises action. May we not also say that there is no place for the man of action who despises thought? "He that doeth the will shall know of the doctrine." Thousands of brave men who are going forth to fight for their country will come back with that in their hearts which they did not take away—a new knowledge, a new understanding, which they do not and cannot express in words, even to themselves, but which, nevertheless, will be there. And thousands more who will never come back—theirs it will be to see, not "through a glass darkly," but face to face, "the Love that moves the sun and all the stars."

EVEN the calm temperament of *The Athenæum* is feeling the strain and passion of the war. The tasks of criticism and the quiet walks of literature seem a little aloof from the emotions of the hour. In an interesting leading article in the current number there is a hint that it will give itself more definitely to the tasks of right thinking, without abandoning its devotion to literature, pure and simple, in the coming year. There is also an exhilarating touch of social idealism in the announcement that it contemplates some measure of industrial co-operation in its business affairs.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RELIGION WITHOUT THOUGHT.

SIR,—Your criticism of Miss Underhill's 'Practical Mysticism' in your issue of 19th inst. seems to me unsympathetic and unfair. To call mysticism "religion without thought" is certainly to misrepresent it. Religion relieved from the burden of other men's thinking is a more truthful definition. It is an effort at a directness of apprehension, an effort to respond to divine sensation. And in this effort we can learn much from the study of the bee, the dog, and even of the jellyfish in their effortless response to the instinct divinely implanted in their being. As Miss Underhill says: "Eternity is with us inviting our contemplation perpetually," and to do this, as Emerson says, "the worshipper must greatly listen to himself, withdrawing himself from all the accents of other men's devotion." This seems very hard and unnatural to men accustomed in matters of the soul to listen to any one rather than to themselves. And thus the neo-Catholic cult of "the little flowers of St. Francis," for instance, with all their puerilities, will have many more adherents than the sane mysticism of Madame de Guyon. The ordinary philistine, indeed, cannot understand religious contemplation without a crucifix, or religious emotion without a sacrament, just as the Jansenists were misunderstood in their day. No doubt some readers will not be familiar with some of Miss Underhill's allusions, or with the tags of learning she brings in. But, on the other hand, no one is likely to come to the book without a personal bias, or some previous knowledge of the subject, however slight, and in this book it is to them she appeals, to those who would be deterred from what you describe as the fairly good book on mysticism by the same author. We must not forget that the spiritual detachment which the quietist and the mystic seek to cultivate depends upon a spiritual attachment no less real and permanent. To strengthen this attachment is the object of such a book as this. You say there are far better guides than Miss Underhill to the treasures of mystical literature and the secrets of mystical experience to whom the average man may turn for information and help, but you omit to mention any. Wherever he turns the average man will soon find out that mysticism is not "religion without thought."—Yours, &c.

J. M. KELLEY.

Manchester, December 28, 1914.

[Our correspondent does not point out any inaccuracies in the review in question, but we print his letter because he supplies quite unconsciously an admirable illustration of the danger which the reviewer obviously had in mind. Any form of religion, whether it is called mystical or not, which tries to dispense with the hard discipline of thought and the experience of other men as conserved

for us in history, is likely to become sensuous and sentimental. We need hardly point out that the title of the review, 'Religion without Thought,' was not intended as a description of mysticism, as our correspondent wrongly asserts. It was used simply in reference to Miss Underhill's book with its dangerous cult of mere sensation, and we do not think it unfair as a word of warning. Mysticism of this perverted type has often carried men over the brink of moral disaster.—Ed. of Inq.].

SERVICES OF INTERCESSION.

SIR,—A copy of THE INQUIRER for Saturday, December 19, has come into my hands, and I find in it a comment on the Intercession Services held at St. Paul's Cathedral continuously for twenty-four hours on the Wednesday and Thursday of that week. The first paragraph is appreciative of the spirit of the instructions given at those services, but later there is adverse criticism as to the intention and religious value of such services which I think needs correction, as it gives a wrong impression on several points. The idea of continuous intercession for twenty-four hours is much the same as that of daily intercession in the churches throughout the time of war, or the setting apart of one special Sunday (January 3, 1915), when all places of worship in the United Kingdom are asked to hold intercession services relating to the War in the place of the ordinary services. It is a special united effort of prayer at a time of exceptional national danger, anxiety, and suffering, and it is surely reasonable to believe that such special efforts are right and acceptable in special circumstances. There is no question whatever of "dragging the Divine Will down to the level of our desires" in these or any other of the Church's special services for special occasions, and it is difficult to see why you should suggest that there was any such object in view at St. Paul's. I quite agree that in order to "lift our desires up into conformity with the Divine Will" we "must bring concentration of mind and the freshest of our powers," and this cannot be done if a service is "unduly prolonged," and therefore too fatiguing. But are you aware of the way in which these services were organized, or do you really imagine that any one person or group of people were engaged in prayer for twenty-four hours at a stretch, or even for any unduly long time? The twenty-four services were undertaken by representatives of the London Rural Deaneries, each deanery sending, I believe, about 200 people to take part in one service, lasting for an hour or rather less, at some stated time during the twenty-four hours. In this way continuous prayer was offered during the twenty-four hours without undue strain on the faculties of any one congregation. I understand that the general public were also at liberty to attend these services, and as it was stated in a London daily paper that the attendance at the Intercessions was extremely good and far in excess of what was anticipated, it seems evident that the services were found helpful and appropriate and were much appreciated.

As to the last sentence of the criticism. The writer says: "It has too much ecclesiastical mechanism about it, and encourages the belief, which still has a strong hold upon many minds, that we shall be heard for our much speaking." I should be interested to hear whether the writer was present at any of the services, and if so what he found in it that struck him as being merely "ecclesiastical mechanism." Also, in what way did the services encourage the idea that we shall "be heard for our much speaking"? The writer is probably aware that the "much speaking" denounced in the Bible refers to vain repetition of mere words that do not come from the heart; but most believers in prayer would, I think, agree that frequency, regularity, and perseverance are important elements in prayer, as in ordinary affairs of life. I have been told that these special services were of a simple, informal character, in some cases conducted by laymen—and it is well known that all services in St. Paul's Cathedral bear a high character for real devoutness and sincerity.—Yours, &c.

M. EVERSLED.

Kenley, Surrey, Dec. 30, 1914.

FOR THE CHILDREN.

ABRAHAM LINCOLN.

MEASURE six feet four inches on the door-jamb, and you will see whether Abraham Lincoln could have entered your house without stooping, even after he had removed the tall, quaint chimney-pot hat, brown with age, which he was accustomed to wear. He seemed too tall for the tailors to find cloth enough to cover his legs, for his trousers were too short. In one hand he would carry a faded green umbrella, with the knob gone, and tied round the middle with a piece of string; in the other hand a carpet bag. His hat off, releasing his shaggy black mane, you might have agreed with the boy in the street selling portraits of the President that "he will look better when he has had his hair combed." If you had found it hard not to smile at the first glimpse of the lean, sinewy giant, you would probably have been rolling on the floor in uncontrollable laughter when he sat down and, turning his brown furrowed face and deep grey eyes upon you, began telling those funny stories of which he had an inexhaustible store.

Some serious people said he was a fool, a mere jester. Ah! but there are fools and fools. "Honest Old Abe" was God's own fool, and a hero of the first brand into the bargain. As men have said, he came from Illinois, which signifies in the Indian tongue "the land of full-grown men." His stout but tender heart had shown its quality from the days of his childhood onwards. The son of a poor backwoodsman, and born, as all the world knows, in a log cabin, Abraham had schooling enough, in short stretches, and less than one year in all, to learn

with his mother's help, to read and write. So he read whatever good books he came across — history, poetry, and others, which led on towards the profession he at length took up, that of a lawyer. In one house in which he lodged he was to be seen lying on his bed studying grammar, while his long leg rocked the baby's cradle. With strength equal to his stature, though naturally gentle, he proved, when occasion demanded, that he was a match for ruffians, and as an expert woodsman earned the nickname by which he was known at the election for the Presidency of the "Rail-splitter." And indeed his actions were such as to bring to mind the god Thor, who was said to split mountains with his hammer. Abraham Lincoln did no less.

When but a youth he piloted a flat-boat laden with farm produce down the Mississippi to New Orleans. There in the market he saw a slave-girl sold by auction, and the sight moved him to such fierce indignation that he exclaimed to his companions, "If ever I get a chance to hit that thing [meaning slavery] I'll hit it hard."

He did hit it hard. When at last he became President there were four million slaves in the United States. Lincoln wanted to set them free gradually and peacefully, establishing them in settlements of their own, and paying the owners for their loss. But the slave states would not hear of it, and tried by force of arms to break away and form a slave-holding nation by themselves. So the war came on. For four long years it raged, and when at last it ended, in the spring of 1865, the United States was finally established as one nation and not two, and slavery had been swept from the Continent. The wise, gentle, heroic soul who had guided the state through all its immense difficulties and sacrifices to this glorious victory was the quaint rail-splitter and side-splitter of the West — "Father Abraham" of the soldiers, "Massa Linkum" of the negroes. It was a terrible time. He was worn out and old with the weight and anxiety and sorrow of it all. Gladly, he said, he would change places with the soldier who was sleeping on the open ground. Yet he laughed and made others laugh more than ever, and no one could quite measure him up. "I laugh because I must not cry," he said, and "but for this I should die." He did not omit to laugh at himself. Blessed laughter, wine of heaven!

The tempest of war passed, and with it the great President. But Lincoln knew not death when he fell under the bullet of an assassin as he sat watching a play. "Die when I may," were his words, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower—when I thought a flower would grow."

Lincoln's noble utterance to his country in the midst of its war is the highest appeal possible to us to-day. "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations." H. M. L.

MEETINGS AND GENERAL NEWS.

MANCHESTER AND DISTRICT.

[FROM OUR OWN CORRESPONDENT.]

It is much too early to attempt any forecast of the effects of the great European conflict upon the churches. That they will emerge from the crisis unchanged is not to be expected, and, in all probability, such a vast upheaval will leave its mark upon organized religion for long stretches of time. But the situation is not one that should encourage a feeling of fatalism. We ought rather to assure ourselves that the matter is largely in our own hands. What the churches are to be after the war will be determined, to some extent at least, by their action during the war. It is really much more possible to effect a change in the outlook and fortunes of a cause amidst stirring and momentous circumstances than in times of stagnation and established indifference. To say the least, the world and its mind have been shaken out of their habitual complacency, the great deeps of human thought have been broken up as they rarely can be except once in an age, and there is, therefore, an immense opportunity for really living forces of thought and faith to make an appeal. Given a body of men prepared to strike while the iron is hot, much might be done. If a constructive faith, rising clear of mere negations, can gather up afresh the great Catholic hopes and insights of the Christian religion for the healing of men's woes, now is the time for it. Already it has been found, in this district as elsewhere, that the impending issues of such grave national and world-wide concern have quickened the sense of serious awe among worshippers. The attendance at services has been noticeably larger. Some ministers have even been able to start regular week-night services of intercession. From some of our congregations and schools the number of young men who have joined the Army has been proportionately large, and so the matter has been brought very nearly home. For the same reason, however, some Sunday classes and week-night social activities have had to be relinquished for the present. Perhaps no harm may eventually result from this cause if thereby the ministers and other leaders are set free to give themselves more fully to a study of our deeper and more central needs of the spirit. In this connection it is interesting to note the continuation of the Cross Street Chapel Mid-day Services, which were begun in time of peace, but which are now a specially appropriate reminder, amidst all the rush and noise of Manchester life, of the real sources of a nation's strength. It is no small achievement to have carried on these services almost without interruption through winter and summer alike. They are now well on into their second year of existence. The ministers of the neighbourhood take a few services each in turn, and as yet we have not gone through the list, so that no heavy burden is entailed on any one.

Another interesting experiment, the success of which appears to be abundantly assured, is the Student Ministry of the Oldham Road Church. The students of the Home Missionary College have thrown themselves heartily into this work, and the results are most satisfactory, both for the Church and for the students who obtain, in this instance, a splendid preparatory experience of ministerial duties. This is but one of the many effective ways in which the College operates for good, and it will be noted with much pleasure that the number of students is so large in this very exceptional year. By the way, the history of the College is now advertised at a popular price. Those who heard the Warden read an instalment of it at the opening of the College in the autumn will look forward with interest to the appearance of the book. Another matter in which the district has already received promise of help from the College is the revival of lay preaching. There has for a long time been in existence a Lay Preacher's Union which owed much to the faithfulness of Mr. Canning, its Secretary. The time has now come for a fresh appeal to the young men of our churches who may have gifts and the right spirit for this kind of work. The District Association has appointed a Committee to go into the matter, and although nothing can yet be said about details, there are great hopes that a new departure in this branch of our efforts may coincide with a religious awakening and a new evangelistic spirit. What Methodism and Congregationalism owe to the immense army of unpaid, unprofessional, but none the less genuine ministers of Christ can never be told. If the churches of the district will ponder these possibilities much will be done. That there is always a field for courageous enterprise is certain. Our latest illustration of this is Moss Side, where, under the spirited leadership of Mr. Salmon, much new interest has been aroused, in spite of the great difficulties that must be felt in a church which has suffered so much from removals. This is a common trouble. We have not yet found a way to cope with the increasing mobility of our population—one of the outstanding new social phenomena of our time. The leakage from our churches from this cause alone is very serious. It would be different if we had a church in every town in the country; but we have not, so that when members who have worked hard in one of our congregations move away to other spheres of employment the chances are much against their finding an accessible church of their own persuasion. And even when such a church is accessible there is often a lack of the fellowship that ought to make the wanderers feel that they had only left one spiritual home for another. And it is not all wanderers who earnestly desire a home.

Perhaps it may be permitted to say a word in this trying time on behalf of the Domestic Missions. It will be agreed that whatever need is likely to be felt for some time to come will be specially felt by those among whom our Domestic Missions perform their beneficent work. While so many other good causes are being remembered, it would be a pity if this old and permanent cause, to which we as a people are so deeply pledged, were

to suffer. We are bound in honour to see that this at least shall be maintained in its full efficiency. Splendid work goes on all the year round at Renshaw Street (Hulme), and also at Willert Street, where the work is being continued under the able leadership of the Rev. W. F. Turland, who has consented to take a temporary engagement. The people have rallied well at the latter place after the painful blow they suffered in the death of the Rev. H. R. Tavener. They have now shown their affection for his memory by placing in the chapel a portrait suitably inscribed, and also a fine replica of his favourite picture, Watts's 'Sir Galahad.' The latter is the work of the Rev. Lucking Tavener, who obtained permission from Mrs. Watts to make the copy. The pictures were unveiled by the Rev. Dendy Agate, and an address was delivered by the Rev. J. Cyril Flower, a fellow-student of Mr. Tavener's; and a sermon explanatory of the painting was delivered by the Rev. Lucking Tavener. In conclusion, it is a pleasure to offer to the Rev. Stuart Redfern warm congratulations on his recovery from illness.

THE CENTENARY OF THE TREATY OF GHENT.

THE British Committee for the Celebration of the Hundred Years' Peace with America has issued the following statement:—

On Christmas Eve, 1814, in the old Carthusian monastery in the city of Ghent, the plenipotentiaries of Great Britain and the United States signed the Treaty of Ghent, which brought to a close the last war between these great English-speaking peoples. There have been many and grave Anglo-American disputes and difficulties since then, but they have all been dealt with successfully by the machinery of conciliation and arbitration. To-day these two nations can rejoice together over the significant achievement of a completed Century of Peace.

Preparations to mark the Centenary by an impressive series of public ceremonies, and by works of permanent value, have been in progress for some time, under the auspices of representative National Committees in Great Britain, the United States of America, and the Dominion of Canada. One project of the American Committee has recently been accomplished—the compilation and publication of Prof. Dunning's 'History of the Hundred Years' Peace.'

The outbreak of the terrible European War, in which our country has been called to take part in defence of the faith of treaties and of the rights of the smaller and weaker nationalities, has interfered with our projects for the celebration, and compelled a postponement. The noble city of Ghent is in the occupation of a hostile soldiery. Both the Belgian people and ourselves are absorbed in the tasks and sacrifices made necessary by the nature of the struggle to which they are pledged. We must hold over our rejoicings for the blessings of the Hundred Years of British-American Peace until the European War is over.

To-day we can only recall to the public mind with deep thankfulness the century's record of peaceful triumphs which is now completed; and utter the prayer that the peace between the British and American democracies which has so long endured may never be broken, and that the disarmed frontier between the United States and Canada may long continue as an example to the world of the safe defence of mutual respect and trust in the affairs of nations.

The time will soon, we hope, come when we can announce a new timetable for the Celebration of the Hundred Years' Peace, when the story of what the English-speaking peoples have accomplished may bring good cheer and fresh courage to a world exhausted by war.

In the meantime we salute our American cousins with a greeting of goodwill.

SERVICES BY DR. HUNTER.

It has been decided to continue the Sunday Morning Services at the Æolian Hall, New Bond Street, W., conducted by Dr. Hunter. The following passage from *The Monthly Calendar*, in which Dr. Hunter refers to future arrangements, will be read with interest by those to whom the services have proved both helpful and stimulating:—

"It was decided to commence the Sunday Morning Services in the Æolian Hall in July, before there was any war or rumours of war. After the war broke out, I hesitated as to commencing them, but friends who for years have kept me in kindly remembrance urged me to go on—confident that in this time of distress they would meet a real need. The Services were started simply as an experiment. I have been much encouraged, both by the attendance and by the expressions of appreciation which I have received. It has given me pleasure to hear from friends and strangers that the Sunday hour spent in the beautiful Æolian Hall has been to them good and profitable. I have now been asked to continue these Services permanently—as long, at least, as they are adequately supported and I am able to do it. I have enjoyed, I need hardly say, preaching in this quiet way, and am grateful for the opportunity of giving my message with the minimum of fatigue and without the burden of an organization. I have very willingly agreed to go on conducting these Services—with the simple desire and purpose of reaching the lives of men and women, and of bringing them some real help and comfort."

MANCHESTER COLLEGE, OXFORD.

DR. J. E. CARPENTER retires from Manchester College at the end of the current session. Dr. L. P. Jacks has been appointed to succeed him as Principal. The Rev. Henry Gow (of Hampstead) has been appointed Tutor in New Testament and Related Studies. He will continue as minister of Rosslyn Hill Chapel, Hampstead, devoting part of his time to the College, residing in Oxford for the purpose for part of the week during Term.

A GREETING FROM INDIA.

We have received the following message of greeting from Prof. T. L. Vaswani of the Dyal Singh College, Lahore:—

"I trust it is well with you and yours. This grim and growing war makes one anxious for sisters and brothers within the danger zone. Now as ever we all subsist by the Love of the Adorable One. Every human heart is a jewel of the All-Love: how sad that so many human hearts are distressed at this time! May the tragedy and tears of the nation pass away soon—soon! May the prayer for the Peace of the Nations whom the Christ still loves flow as a fountain to the All-Father! May the Lotus-eyed Lord bless the Mighty Mother England, and so may beloved India's sacrifice on the altar of the Empire and its Crowned Head be accepted in the White Holy Asrama of the Shining Ones for the healing of the Nations of the World!"

It is announced that the Rev. H. S. McClelland, of the Congregational Church, East Finchley, has accepted an invitation to Trinity Church, Glasgow, in succession to Dr. John Hunter.

NEWS OF THE CHURCHES.

Aberystwyth.—Men in khaki are already putting in appearance as worshippers at New Street Meeting-house. As the troops—many thousands in number—now quartered in this town include the Cheshires, there are probably several lads amongst them from our congregations in that county. It would be very helpful if ministers, parents, and friends would at once send names and billet addresses to our Secretary, D. J. Davies, Ph.D., 16, Cambrian Place. A town's committee representative of the places of worship has been formed to work with the Y.M.C.A. in the all-important matter of nightly entertainment, games, reading- and writing-rooms. The congregation at New Street is actively represented by Miss C. Powell Evans and Mr. Emil Evans, with twelve other ladies and gentlemen to assist in turns at the refreshment, stationery, and postal counters in the Rink, which has been made over for the time by the Mayor and Corporation to the Committee.

Birmingham, Moseley.—Mr. Stanley R. Gibbon of Tamworth having accepted the invitation of the Moseley Congregation, will begin his ministry on Sunday, January 3, 1915.

Dukinfield.—The congregation of the Old Chapel, Dukinfield, has sustained a most serious loss by the death of Mr. Edwin Bennett Broadrick, which occurred with tragic suddenness on Christmas morning. He arose apparently in his usual health, but whilst waiting for breakfast suddenly fell back and expired in a few minutes. He had been Secretary of the Old Chapel for twenty-six years, followed by six years as Chapel Warden, besides having been a teacher for many years, and a Director for more than a dozen, at the Sunday School. Mr. Broadrick was born in Dukinfield seventy-five years ago, his father having also been a member of the Old Chapel Committee, and a teacher and director at the Sunday School for forty years. He was also a member of long standing of the Committees of the

East Cheshire Christian Union and the North Cheshire Unitarian Sunday School Union, of both of which he had occupied the position of President. On the former Committee he was appointed thirty-eight years ago, on the death of his father. He was also on the Committee of the Manchester District Sunday School Association. Mr. Broadrick was elected a member of the Village Library Committee in 1864, and Secretary in 1865. In 1870, on the formation of a Science and Art Committee, he became Secretary to that also. These positions he held until the institution was taken over by the Corporation in 1895, when he was appointed Librarian and Secretary to the Technical Instruction Committee, afterwards the Higher Education Committee—appointments which he held at the time of his death. The funeral was conducted on Tuesday afternoon by the Rev. E. Gwilym Evans at the Old Chapel before a very large congregation, amongst whom were representatives from the Corporation, borough officials, the three associations named above, and almost the whole of the Chapel Committee.

Liscard.—The Red Cross workers in connection with the Memorial Church have accomplished a large amount of useful work, and parcels of clothes for the wounded have been sent to various institutions. Great interest has also been taken by members of the congregation in work for the Belgian refugees.

London, Essex Church.—The Church Committee has expressed the thanks of the congregation to the Rev. A. Hurn for the successful work which he has done, both in the pulpit and in the Church institutions, during the seven months he has acted as Junior Minister at Essex Church. The Rev. J. H. Weatherall enters upon the ministry of the Church on January 3, on which day the usual Communion Service will be held after Morning Service.

London: Hackney.—The close of the school year was marked on Sunday, December 20, by the distribution of the prizes by Mrs. J. Arthur Pearson. Amongst other events of the autumn have been a series of lectures by Mrs. Lister on 'Historic London,' and others on 'Russia and the War,' by Dr. David Soskice; 'Japan,' by Mr. B. J. Wilden-Hart, M.A.; and 'The River Lea,' by Mr. James Cox, at all of which collections were taken for the National Relief Fund. There has also been a concert in aid of the Church Poor Fund and the National Relief Fund. The collections at the lectures amounted to £3 4s. 10d., and the concert produced £5 5s.

Manchester: Lower Mosley Street Schools.—A Committee has been formed by a few friends of Mr. Henry Hyde—for so many years an active worker in connection with the Lower Mosley Street Sunday Schools—with the purpose of raising a sum of money to relieve him and Mrs. Hyde of the inevitable pecuniary anxieties attendant upon advancing years. Mr. Hyde is now entering upon his 73rd year, and it is felt that many will be wishful to show, by contributing to this fund, their high appreciation of his life's work in the promotion of Natural Science, and to recognize his constant efforts for the betterment of his fellows. He was for a long period of years the life and soul of the Lower Mosley Street Schools' Natural History Society, founded by the late Dr. Alcock, a society which did excellent work throughout its career in fostering the study of Nature, especially in the domains of botany, geology, and zoology. He was also closely connected with the work of the Manchester Microscopical Society and other societies of similar aims, and for more than forty years he has been actively engaged in teaching the sciences to which he has devoted his life, in the classroom and the field, and

has gained the friendly esteem of many ardent students. Mr. Hyde was Superintendent of the Lower Mosley Street Sunday Schools for twenty years, and in the capacity of sick visitor, and as the holder of numerous offices, he won the warmest admiration by the self-devotion with which he met all calls on his time and energy. As a lay-preacher also he has rendered considerable service to the small and remote congregations. Contributions may be sent to the Treasurer, Mr. A. Ernest Steinthal, Lower Mosley Street Schools, Manchester.

Nottage.—At a social gathering held on Christmas Day a presentation of a silver inkstand was made to the Rev. W. J. Phillips, C.C., who has ministered to the Church for upwards of twenty-five years. Mr. Wm. J. Williams, in making the presentation on behalf of the members of the Church and Sunday School, spoke of the faithful services rendered by Mr. Phillips during his long ministry, while reference was also made to the efficient way in which he had thrown himself into the social and civic life of the town, and to the high esteem in which he was held generally. Mr. T. Gammon, Superintendent, referred to the devoted attachment of their minister to the Sunday School and its work. Mr. Sidney Phillips and Mr. Roderick Evans (Inspector N.S.P.C.C., Brecon), and a former member of the Church, also spoke a few appreciative words. Mr. Phillips made a brief reply for the gift, which he accepted as a symbol of their affection.

Tenterden.—On Christmas Day the Old Meeting House and its schoolroom were used by Catholics. The Red Cross Society and the Refugee Committee were anxious that their several charges, including a number of wounded Belgian soldiers, should attend Mass on Christmas Day, and there being no Catholic chapel within ten miles, the Old Meeting House and schoolroom were placed at their disposal. The schoolroom, being structurally more convenient than the Meeting House, was transformed into a Catholic chapel, and there Mass was said and the communion administered, while confessions were heard in the minister's vestry. The officiating priest was the Abbé J. Sas of Malines, himself a Belgian Refugee.

NOTES AND JOTTINGS.

THE OLDEST LIVING NEWSPAPER IN AMERICA.

Referring to our recent notes on the 150th anniversary of the Hartford (U.S.A.) *Daily Courant*, a correspondent from Philadelphia points out that we were in error in stating that this is the oldest living newspaper in America. The *Courant*, we understand, is the oldest living daily paper, but the oldest living newspaper is the Newport (Rhode Island) *Mercury*, a weekly, which was established in 1758, six years before the *Courant* was born, and has had a prosperous existence ever since.

IN MEMORY OF MARGARET MACDONALD.

The delightful bronze group of laughing children which was exhibited at the Royal Academy this summer, and which is the gift of women's societies all over the world in recognition of Margaret Macdonald's noble work, has now been placed in Lincoln's Inn Fields, where it

will bring an impulse of joy to the heart of many a tired worker. The memorial bears the following inscription:—"She was the daughter of John and Margaret Gladstone. She was born in Kensington in 1870, was married to J. Ramsay Macdonald in 1896, and lived with him at 3, Lincoln's Inn Fields. Here her children were born, and here she died in 1911. She brought joy to others with whom and for whom she lived and worked. Her heart went out in fellowship to her fellow-women and in love to the children of the people whom she served as a citizen and helped as a sister. She quickened zeal and faith in others by her life and took no rest from doing good."

WYCLIFFE AND THE BIBLE.

"The Sacred Scriptures," said John Wycliffe, who died on December 31, 1384, "are the property of the people, and one which no one should be allowed to wrest from them.... I pray with all my heart that through doing the things contained in this book we may all together come to the everlasting life." This democratic religious attitude was Wycliffe's greatest crime in the eyes of the ecclesiastics of his day, and the Church showed its displeasure by excommunicating him. It is curious to read the complaints of the chronicler who declares that he made the Scriptures, by translating them into the English tongue, "common and more open to laymen and women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the Gospel is trodden underfoot of swine." A monkish writer, commenting on the fatal attack of palsy which seized Wycliffe on the last Sunday of the old year before the altar of Lutterworth, uses much stronger language, and calls the venerable old priest "the image of hypocrites, the restorer of schism, the storehouse of lies, the sink of flattery," finishing up by saying that the seizure which ended his life plainly showed "that the curse which God had thundered forth against Cain was also inflicted on him." In spite of anathemas Wycliffe's Bible had a wide circulation. It is recorded that those who could not get access to it in its complete form would pay a considerable sum for a few sheets, sometimes a load of hay being offered for permission to read it for an hour.

DR. BOSE IN AMERICA.

Prof. J. C. Bose, of the University of Calcutta, who has achieved a world-wide reputation as a scientist, is visiting America for the second time, and during the present winter will lecture before various scientific bodies and at Columbia, Chicago, Wisconsin, and other universities. Dr. Bose has been in Europe since last April, and was about to start for Germany on a lecturing engagement when war broke out. His researches and experiments have led to an almost startling demonstration of the unity of all life. He is deeply interested in religion, especially in the Brahmo Samaj, of which he is a member. Mrs. Bose belongs to one of the most influential

families in Calcutta, and is herself a leader in Brahmo circles. The success of the Brahmo Girls' School in that city is, indeed, very largely due to her. On her former visit to America she made an extensive study of educational, social, and religious thought and methods in that country, with a view to turning the knowledge to practical use in India; and we learn from *The Christian Register* that it has long been her dream to see some arrangement made by which a succession of Brahmo women students may be enabled to go to the United States and receive training as teachers. On their return to their own country they would become leaders in the much-needed education of girls and young women there, and confer upon India, so Mrs. Bose believes, the greatest of all blessings.

THE CHILD AND THE PUPPY.

At the British Hospital at Furnes, Sir Frederick Treves, who has just reported on his tour of inspection among the Red Cross Hospitals in Western France, saw a little boy "in a bed very much too big for him," a refugee from Ypres. "In one of the many attacks made upon that unfortunate place," he says, "his foot was smashed by a shell, and as a result the limb had to be amputated. What has happened to his parents is not known. He is probably alone in the world. In a basket on the floor by the child's bed is another refugee from Ypres—a puppy of very indefinite breed. He was probably thrown by some compassionate soul into a cart which was flying in haste from the burning town. He is little more than a round woolly ball—woolly by reason of his extreme youth, and round as the result of persistent over-rationing. It is a curious picture—the whitewashed refectory full of gravely wounded men, some still groaning with pain, some nearing death, with high upon the wall a kindly statue of the Virgin looking down upon the scene, and in the centre of the room, near the stove, the ridiculous puppy and the one-legged boy."

AMERICA AND THE WOUNDED.

We all know by this time what generous and prompt action America is capable of when her sympathies are awakened, and every one of the belligerent countries owes her an immense debt of gratitude for the comfort and succour which she has brought to soldiers and non-combatants suffering from the ravages of war. The Red Cross Hospital ship and the American Ambulance of Paris, both of which are international charities for the relief of sufferers without distinction, were organized with amazing rapidity and efficiency, and now Mr. Henry James has been using his pen in praise of the American Volunteer Motor Ambulance Corps, organized by Mr. Richard Norton of Boston. He has himself seen something of the work it has been doing in France with the aid of "the general educated intelligence, the cultivated tradition of tact," which have greatly added to its usefulness, and he describes it with enthusiasm. "We Americans," Mr. James says truly, "are

as little neutrals as possible where any aptitude for any action, of whatever kind, that affirms life and freshly and inventively exemplifies it, instead of overwhelming and undermining it, is concerned."

AN EDUCATIONAL CONFERENCE.

The announcement that the annual Conference of Educational Associations will meet on January 4, and continue for a week, strikes a welcome note in the midst of the general preoccupation with War topics. Twenty-six societies are represented on the Committee this year, and a large attendance is expected. Bishop Welldon will deliver the opening address on 'Principles of Educational Science,' Canon J. R. B. Masterman will deliver the presidential address of the Teachers' Guild of Great Britain and Ireland, and Mr. T. Edmund Harvey, M.P., that of the Friends' Guild of Teachers. The Simplified Spelling Society will hold its session on the same day, Prof. Gilbert Murray in the chair.

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31. Rev. CHARLES HARGROVE, M.A.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 10.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. R. PHILIPSON, of Manchester College.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERAIL, M.A.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
Forest Gate, Upton Lane, 11, Mr. A. J. HEALE; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hamstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High Road, 6.30, Dr. F. W. G. FOAT, M.A.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Miss M. FRANCIS.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. P. CHALK.
University Hall, Gordon Square, W.C., 11.15, Rev. E. A. VOYSEY, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7.
Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. E. L. H. THOMAS, B.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30,
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEYER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. S. SPENCER, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. LEE.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

WINNER—ALLSEBROOK. — On January 6, at Wollaton Church, by the Rev. H. C. Russell, Eric Franklin, only son of the late Franklin Winner, of Nottingham, to Dorothy Pole, youngest daughter of the late J. P. Allsebrook, of the Old Park, Wollaton, Notts.

DEATHS.

COUPLAND.—On January 6, at Tooting, William Chatterton Coupland, M.A. D.Sc.Lond., aged 76 years.

GRUNDY.—On January 4, at 10, Norton Road, Letchworth, Mary S. Grundy, late of King's Lynn, and of Broughton Lodge, Kettering, in her 94th year.

HARDING.—On January 5, at Eller Nook, Ambleside, Eliza Hannah, wife of Edward Charlton Harding, in her 77th year.

HIND.—On January 4, at 5, North Square, Hampstead Garden Suburb, Ellen Maria, widow of Charles Hind, J.P., and daughter of the late Rev. Lewis Lewis, in her 84th year. No flowers by request.

WORTHINGTON.—On December 31, 1914, at a Nursing Home, Finchley, Marion, widow of Alfred W. Worthington, B.A., late of Stourbridge, and latterly of 1, Rosecroft Avenue, Hampstead.

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Advertisements should arrive not later than twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

LAST Sunday was observed as a day of Intercession on behalf of the Nation and Empire in this time of war. A solemn act of worship of this kind does not lend itself to words of ordinary comment. It is a time, not for eloquent speech or striking argument by the orators of the pulpit, but for simple fellowship in prayer and deep searching of heart. It was in this spirit of quiet waiting upon God that the day was kept in thousands of churches. There was no tone of boastfulness about it, no rejoicing over our enemies, no vain-glorious forgetfulness of the common spiritual nature which unites all men of every kindred and tongue and nation as children of the one Father in Heaven. We do not cease to be His children when we quarrel among ourselves. In moments of recollection His love for us is still the deepest and most precious thing in life. He does not forget us. It is we who forget Him. Here is the reason why we should pray for one another in our poverty and distress, and stir up our hearts by way of remembrance.

* * *

THE special Form of Prayer issued under the authority of the Archbishops of Canterbury and York was marked by the breadth of its sympathy and the simplicity and directness of its tone. It escaped from the bonds of mere formality, which has marked a good many modern additions to the liturgy, and gave voice to something universal in the religion

of the whole country. Prayers were included for those who fight against us, conceived in a truly Christian spirit. The following words, taken from the introductory exhortation, illustrate admirably what we may venture to call the spiritual emphasis of the whole service:—

Coming thus humbly and thankfully to our faithful God and merciful Father, we shall not seek first the things that are for our private advantage, but the things which will be for the advancement of His kingdom. We shall entreat Him to grant that out of the confusions and miseries of the war there may arise a clearer perception of the true relation between right and might, and a fuller apprehension of the Gospel of Christ as it bears upon the fellowship of nations. We shall have no desire to see our enemies crushed merely for the sake of their humiliation. We shall wish for them, as for ourselves, that their eyes may be opened to know what is true; and we shall pray that the day may come, by the mercy of God, when we may learn to understand and respect one another, and may be united as friends to pursue the common good. And above all we shall pray that when the longed-for peace arrives we may be filled with the determination to wipe out the bitter memory of our strifes and contentions by setting ourselves afresh, as men of goodwill, to the supreme task of leading the peoples of the world to the true knowledge and obedience of the only Deliverer and Master of us all.

* * *

THE chief business of the Departmental Committee appointed to consider questions affecting the welfare of Belgian refugees in this country has been the problem of unemployment, and their report, which some people will regard as over-cautious in tone, shows that an earnest attempt is being made to grapple with it. Their recommendations, so far as

the ordinary labour market is concerned, are based upon two main principles: (1) That no Belgian labour should be employed until every reasonable effort has been made to find British labour through the agency of the labour exchanges. (2) That no Belgian labour should be employed at rates of wages lower, or on conditions less favourable, than those generally observed in the district. In regard to the latter principle enlightened public opinion will be unanimous. It is a necessary safeguard against the unscrupulous employer, who wishes to turn the disasters of the war to his own advantage. It is not, however, quite so clear that it is desirable to put as many obstacles as possible in the way of the Belgian refugee, who desires to work for his living in this country. This policy, if it is followed in a doctrinaire spirit, may degenerate into a temper of narrow nationalism, too timid where the economic interests of our own people are concerned to risk anything in order to provide the refugees with what they chiefly need, the opportunity of profitable labour.

* * *

WE are glad to have the support of Mr. Seebohm Rowntree in this line of criticism. He evidently agrees that if the purely economic argument is pushed too hard, and we forget the wholly exceptional nature of the problem with which we have to deal, we may create difficulties even greater than those which we are anxious to avoid. In an interview, which appeared in *The Manchester Guardian* last week, he criticized in the following terms the provision that Belgians are not to be employed if there are any British workmen capable of doing the job:—

It is very important [he says] to emphasize what this means. If it were really enforced that no Belgian could be

engaged until no British workman could be found, it would mean that sooner than run the risk of a British workman being out of work for a few days—because in view of the great number enlisting the demand for labour is very great, except in Lancashire and a few other places—you practically condemn almost every Belgian to remain unemployed indefinitely. The penalty placed upon the Belgians would be frightfully heavy, and at the end of the war we should send back these 20,000 men demoralized as the result of compulsory unemployment over a long period. Supposing that some of them were paid below the trade-union rate, it would be undesirable, but it would not be a very crying evil. As we have offered the Belgians hospitality, it is not, from their point of view, a question of saying: "Accept that wage or starve." The Belgian would probably say that it would be better for him to be working at a low figure than not at all. You must also remember that many cases of under-payment among Belgians would be quickly noised abroad and would be very unpopular. What is really important is that the refugee committees should take all possible steps to find work for their people by watching advertisements in the papers, and so on. The demoralization resulting from unemployment is so certain and rapid that it must be obviated by any possible means, and after what Belgium has done for the Allies less than that can hardly be expected at our hands.

* * *

THE arrest of Cardinal Mercier on account of the outspoken language of his pastoral letter to the people of Belgium on 'Patriotism and Endurance' is a bad blunder which will injure his gaolers more than himself. International sympathy among Roman Catholics is still very sensitive, especially where the higher ranks of the hierarchy are concerned. The action shows how little the virtue of magnanimity enters into the German art of government. It is a fatal political blunder to regard all strong speech as necessarily seditious. Cardinal Mercier denies that the State is omnipotent, and that civil Right is the creation of absolute power. "Civil right," he says, "is Peace, that is to say the ordered life of the nation based on Justice. Indeed, Justice itself is only absolute because it is the expression of the essential concord of men with God among themselves." Words like these are anathema to Prussian autocracy, and Cardinal Mercier is not slow to apply them to the spiritual struggle in which his people are engaged. "Is there a single patriot," he asks, "who does not feel that glory has come to Belgium? Which of us would have the courage to tear out the last page of our history? Which

of us can look without pride on the splendour of the glory which our murdered country has won?"

* * *

BUT this brave Pastoral closes with wise and dignified words of appeasement. Cardinal Mercier tells the people plainly that in the secrecy of their own hearts they owe the German invader neither esteem, nor affection, nor obedience; but he reminds the distracted civilian population that in the occupied part of the country they live under conditions to which they should loyally submit. It is the army alone which has the honour of the country under its protection, and is charged with national defence. "Towards those who rule our country by military force," he says in conclusion, "and who, deep down in their consciences, are compelled to admire the chivalrous resolution with which we have defended and defend our independence, let us behave ourselves as the public interest demands. Many of them declare that they are willing to-day, to the best of their ability, to lessen our trials and to help us to recover at least a portion of our normal public life. Let us respect the rules which they impose so long as they do not transgress our Christian consciences or our national dignity. Let us not behave as though bravado was courage or tumult gallantry." A military governor with an ounce of common sense knows that he cannot kill patriotism or coerce affection. His business is to command obedience and to prevent turbulence in the civil population. In this stern business Cardinal Mercier was his best ally.

* * *

OUR educational leaders have set us an admirable example by holding their Christmas vacation conferences as usual. The subject of the war has necessarily dominated the proceedings; the national upheaval will leave nothing untouched, and the work and outlook of the schools must be profoundly affected. In recent years there has been a steady drift of opinion in some influential quarters in the direction of more rigid organization and greater uniformity of plan—due, perhaps, to a rather blind worship of German efficiency. In his Presidential Address to the Teachers' Guild, on Tuesday, Canon Masterman pleaded that the work of teaching must involve the full expression of individuality. A healthy belief in voluntary association, he said, was one of the most valuable of our national characteristics, and, unless he misread the signs of the times, we were at the beginning of a reaction against the tendency to displace the

spontaneous initiative of voluntary organization by the cast-iron regulation of State-made uniformity. Their main work was not with questions of stipend and regulation, but with ideals and methods. Touching on the problem of the place of religion in the school, he pointed out that over sectarian controversies there was already dawning the light of a nobler conception of the meaning of religion in national life.

* * *

At the Head Masters' Conference there was an important debate on the place of military training in secondary schools. The Head Master of Haileybury moved the following resolution: "That in the opinion of this Association, instruction in military drill and the use of the rifle should form part of the education of all boys in secondary schools." To this Mr. J. L. Paton, of the Manchester Grammar School, moved an amendment making it applicable "if and so long as the Government calls upon secondary schools to undertake this work." In doing so he pointed out that the presence of training corps in their schools was due to the German menace, and warned the members of the Conference that, by passing the resolution, they would be doing their best to perpetuate in English schools a system the horrors of which were obvious to everybody at the present day. A further amendment was moved in the following terms: "That it is inopportune, and contrary to the spirit and genius of a free people and a great democracy, to desire to make the instruction in military drill and the use of the rifle compulsory for all boys in secondary schools." Both amendments were lost, and the resolution was carried.

* * *

In a letter to *The Times* on New Year's Day, Mr. Alexander Nairne has made us his debtor by the following lines, which he has translated and slightly adapted from the 'Pax' of Aristophanes:—

O Thou that makest wars to cease in all the world,
In accordance with Thine ancient name,
we beseech Thee,
Make war and tumult now to cease.
From the murmur and the subtlety of suspicion with which we vex one another
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of Love.
And with some finer essence of forbearance and forgiveness
Temper our mind.

HELP FOR THE BELGIAN WOUNDED.



THE word which we wish to address to our readers this week shall be short and practical. It is well to keep our eyes fixed on the vision of peace, and even amid the clash of arms to cultivate the temper and disposition which will enable us to build wisely when the time comes to repair the ravages of war. But with our visions we must never become visionaries. We serve the future best when we face the duty or the need of the moment in a brave and generous spirit. When our neighbour lies wounded and half dead the one thing to do is to pour in the oil and wine, and to take care of him. A complete Christianity will not, indeed, forget the claims of the priest and the Levite and the thieves upon our pity and forgiveness. They stand in sore need of spiritual succour. But it is the wounded man who must be tended first, and his claim upon us is for undivided attention to the limit of our strength.

We have been oppressed for many weeks by our impotence to touch the tragedy of Belgium with more than the tips of our fingers. We have welcomed her refugees to our homes. We know that our soldiers are fighting side by side with hers in the same cause. We have vowed that handsome restitution to her for all the wrong which she has suffered must be a first condition of any peace which we can accept. But what are we doing more than this, to cope with the miseries of her starving population, or to give strength and hope to her fighting men, deprived as they are of the charitable kindness which goes forth so lavishly from thousands of homes in our own country? The iron heel of the conqueror is heavy upon the land. The delicate fabric of its social relationships has been trodden under foot, and all the channels by which thought and business enterprise and organized help were wont to circulate are utterly destroyed. The problem is so gigantic in its misery and terror, it is so far beyond anything of which we have had previous experience, that

we hardly dare to look it in the face.

In a mood like this we must seek for salvation, alike for ourselves and for those who need our help, in some urgent practical task. The one thing that we can do that we ought to do heartily; and if it is in some corner of the field where the helpers are few, we can accept our duty, however humble it may be, with a sense of glorious privilege. Our readers have taken a large and generous share in the various schemes of public help which have been called into existence by the war; but we have been waiting anxiously for the moment when we could commend some branch of service to their special care. It is accordingly with a feeling akin to relief that we publish a letter, based on first hand and very recent knowledge, from Mrs. Bernard Allen on the urgent needs of the hospitals for the Belgian wounded. Her tribute to the splendid equipment of the British base hospitals, while it is a source of legitimate pride, only throws up the necessities of Belgium into sharper relief. Here are men who have borne the acutest miseries of the war with noble courage, and they lack elementary comforts while they are suffering in hospital, and clothing to keep them warm when they return to the trenches, because all their natural sources of supply are in the hands of the enemy. In the hospital, to which special reference is made in Mrs. Allen's letter, the need of clothing and comforts is very urgent, and supplies can be sent as they are forthcoming. Why should not our readers keep this and one or two other Belgian hospitals adequately supplied? Let the women give their work and the men their money. Let them annex this special corner of the field for their own tillage without slackening their efforts in other directions. All contributions should be sent with as little delay as possible to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

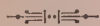
In the hospital in question there is a wounded Belgian soldier. He told an English visitor the other day that when he was first wounded he was sent to England, and for five weeks he was a rich man, everybody was so kind to him. Now he has been sent back from the front a second time, but under very different conditions in this hospital

which has been extemporized in a chapel, where the medicines are kept on the pulpit stairs, and the bedclothes are too scanty to keep out the cold. It is in our power to make this soldier and his comrades rich men, rich in the knowledge that across the seas there are people who care while they suffer, and will do much to ease their pain and to cure them of their wounds, and to send them forth with new heart to fight again for their country. Who will give? Who will give quickly?

THE NATIONAL CONFERENCE.

IT was natural that many meetings and conferences should be postponed during the first weeks of the War. For this reason the Church Congress was not held. But the corporate life of the country cannot go on indefinitely in this state of suspended animation. The time has come when all arrangements for postponement should be reconsidered. This applies especially to the various congresses of the religious bodies like the National Conference of Unitarian and other Liberal Christian Churches, which has cancelled its meetings, which had been fixed for next April. The place may have to be altered and the usual arrangements modified. The proceedings might well be shorter, and all hospitality ought to be very simple and inexpensive. But that any fellowship of Christian churches should obliterate its common life, because we are at war, is like a confession that it has no urgent religious business on hand and nothing to contribute to the national life at a time of grave spiritual need. We do not write in any captious or critical spirit, but we shall be glad to have some expression of opinion from our readers on the subject. It is wise to modify our social habits where they are expensive or inconvenient. But is it well to regard a great occasion of religious fellowship as one of the pleasures we can do without? What of the duty of taking counsel together upon the new tasks which await us? What of the possibility in the high emotions of the hour of sealing the compact of a closer and more effective union?

Good Thoughts for Ebil Times.



I WAS early convinced that true religion consisted in an inward life, wherein the heart doth love and reverence God, the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures; that, as the mind was moved by an inward principle to love God, as an invisible, incomprehensible Being, so by the same principle it was moved to love him in all his manifestations in the visible world; that, as by His breath the flame of life was kindled in all animal, sensible creatures, to say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him, was a contradiction in itself.

JOHN WOOLMAN.

I FOUND no narrowness respecting sects and opinions, but believed that sincere, upright-hearted people, in every society, who truly love God, were accepted of him. As I lived under the Cross, and simply followed the opening of truth, my mind from day to day was more enlightened.... I looked upon the works of God in this visible creation, and an awfulness covered me. My heart was tender and often contrite, and universal love to my fellow-creatures increased in me.

JOHN WOOLMAN.

If here I may honour my God either by doing or suffering, I shall be most glad. Truly no poor creature hath more cause to put himself forth in the cause of his God than I. I have had plentiful wages beforehand, and I am sure I shall never earn the least mite.

OLIVER CROMWELL.

A SIGHT IN CAMP.

A SIGHT in camp in the daybreak gray and dim,
As from my tent I emerge so early sleepless,
As slow I walk in the cool fresh air the path near by the hospital tent,
Three forms I see on stretchers lying,
brought out there untended lying,
Over each the blanket spread, ample brownish woollen blanket,
Gray and heavy blanket, folding, covering all.

Curious I halt and silent stand,
Then with light fingers I from the face of
the nearest the first just lift the blanket;

Who are you elderly man so gaunt and grim,
with well-gray'd hair, and flesh all sunken about the eyes?

Who are you, my dear comrade?

Then to the second I step—and who are you,
my child and darling?

Who are you, sweet boy, with cheeks yet blooming?

Then to the third—a face nor child nor old,
very calm, as of beautiful yellow-white ivory;

Young man, I think I know you—I think this face is the face of the Christ Himself,

Dead and divine and brother of all, and here again he lies.

WALT WHITMAN.

ARISE, O Lord, Who judgest the earth;
and as Thou dwellest in and possessest the faith of all nations, suffer us not to abide in darkness; and grant that we may not lay the foundations of our faith on the sand where the whirlwind may overthrow them, but be established on the rock which is steadfast in Thee. Amen.

[Mozarabic Liturgy.]

O GOD, Who art Peace everlasting,
Whose chosen reward is the gift of peace, and Who hast taught us that the peace-makers are Thy children, pour Thy peace into our souls, that everything discordant may utterly vanish, and all that makes for peace be sweet to us for ever. Amen.

[Mozarabic Liturgy.]

AD-TIRONEM, MCMXIV.

(From *The Willaston School Chronicle*.)

Do you remember, not so long ago,
How Someone's little breast was filled with pride

When in the *Chronicle's* pages he espied
His name under "Tirones"? And that flow

Of coursing blood that set you all aglow
When, on a later day, you saw your name Enrolled, with many a mark of well-earned fame,

Among the *Emeriti*? Then be it so
To-day, when England's need reveals you thus,

Again a *Tiro*. May the pride of yore
Return in all its fullness, till once more:
(The peril overpast, the victory won)
Upon the roll you stand *Emeritus*—
Discharged with honour, for your duty done!

H. L. J.

December, 1914.

A MASTER IN THE UNSEEN WORLD.

To pass from the turmoil and strife of our Western World to that serene contemplative life of the East, where the soul becomes one with Brahma, and life in Him fulfils, or eliminates, all desire, is sometimes a quite priceless experience, even for the busiest of us. It may not convert us into seers or mystics, or even allure us to envy those grave, meditative beings who muse in the hot valleys and the hill solitudes of India. But it may hush for a while the tumult of our strivings, and, in the pauses of our struggle with or for "things of the world," make us more keenly aware of that Something More which broods over this visible scene of conflict and haunts the recesses of our own minds—a presence of mysterious, all-pervading life and beauty and joy.

For there is in the contemplative man, the true visionary or seer, a kind of unassuming ascendancy that awes and subdues, or, as some would say, imposes on us. He seems to be judging, almost rebuking us, there in his tranquil repudiation of the prizes of the world, although he is conscious of no such purpose or desire, and utters no word of judgment. We may defeat, or even crush him, by intellectual or physical strength; we may conquer by force of arms the country which so easily produces many such as he—as a handful of English soldiers once added the Empire of India to the British Crown. But in our hushed and thoughtful moods the suspicion haunts us that *he* is victorious still. Somehow, the "meek" do "inherit the earth," the "pure in heart see God," the "spiritual man judgeth all things, though he himself is judged of no man."

To open a book wherein one of the great contemplative souls has revealed the conflicts, the triumphs and the failures of his inmost life, is to be made conscious of this authority or mastery of the unseen world which, to him, is so real and sacred and sufficing. To read, in days of anguish, while the fury of military strife is raging over Europe, the Autobiography of Devendranath Tagore is an experience of extraordinary interest and value. And coming into our hands just now it could not fail to recall those wonderful lines of Matthew Arnold, albeit written with reference to a remote and very different aspect of the conflict between the forces of violence and the powers of the spirit:—

The brooding East with awe beheld
Her impious younger world.
The Roman tempest swell'd and swell'd
And on her head was hurled.

The East bowed low before the blast,
In patient deep disdain:
*She let the legions thunder past
And plunged in thought again.*

The dispute concerning the relative value of the contemplative and the active life is a very old and somewhat vain

The Autobiography of Maharshi Devendranath Tagore. Translated by his son, Satyendranath Tagore, and Indira Devi. With an Introduction by Evelyn Underhill. London: Macmillan & Co. 7s. 6d. net.

dispute. It comes of trying to confine our ideas of action to the performance of material and visible labours, the putting forth of physical energy, or the exercise of faculty in relation to such; as if contemplation were a form of *inactivity*, as if action took place only in the world apprehended by the senses and under the dominion of laws pertaining to matter alone. But the record of spiritual struggle set forth in this 'Autobiography' reveals the character of a man of immense energy, of eager, intense purpose, though strangely indifferent to worldly possessions, almost disdainful of material wealth and power.

Devendranath Tagore was born and brought up in the household of a rich and powerful Calcutta merchant. Luxury surrounded him on every side from childhood. Moreover, he was the eldest son, and as such expected to take a prominent place in the pomp of festive occasions, the entertainment of high officials, and in high caste Brâhmanic religious ceremonies. He performed his duties in these functions—so far as, and so long as, he could bring himself to submit to his father's will in relation to them—but always as one whose mind was centred in other things, and to whom these were trivial and unimportant. And for the religious festivals, in which the accustomed Hindu ceremonials were observed, and offerings made to the deified image, or form-embodied deity—these having now become idolatrous to him—he declined to shirk his convictions, or to sear his conscience with rites that he recognized as meaningless and false.

For the call had come to him, in the years of early manhood, to escape from a life of luxury in material things and of soulless formalism in things of religion. To know and worship Brahma as the pure divine spirit of the world, and to build up a church (or *sabha* or *samaj*) of those devoted to this knowledge and worship, was the persistent aim of his long, devout, strenuous life. By intense and prolonged meditation he attained to the assurance and realization of a Spiritual Reality abiding within, yet ever transcending, the forms and appearances of sense perception; and then, by unwearied devotion to the Brâhma-Samaj, founded in his boyhood by Rammohan Roy, he sought to share with others, and promote among his own people, the religious ideals which had brought to him freedom and joy and unchallengeable peace.

The record of high spiritual adventure and achievement, as given us here in such frankness and simplicity, must be read throughout, and with receptive, unprejudiced mind, if we would understand and appreciate its significance for the life of the spirit to-day. No summary of it by another hand could avail to indicate its depth and richness of feeling and experience. The story of the first forty years is written by Devendranath Tagore himself. That of its remaining forty-eight years is told briefly, in an Introductory Chapter, by his son, Satyendranath, who with the aid of his daughter, Indira Devi, translates the original Bengali narrative into excellent English. An Introduction by Miss Evelyn Underhill contributes much interesting matter, showing the unconscious,

but very intimate connection between this great Indian mystic and some of the Christian mystics of the West. For himself Devendranath had little sympathy with Christianity, as revealed to him by its adherents in his own country, or even with the Christian Scriptures. Probably his repudiation of the doctrine of *incarnation*, in all its forms, accounted for this, in part. His conception of Brahma was purely spiritual, and to think of Him as *incarnate* in any visible form or human personality was an offence, savouring of that idolatrous system against which his whole being revolted. Yet the *ethics* of Jesus himself, had he studied them apart from all perversions, in theology or in the practice of the church, would have intimately harmonized with his own. One might quote sayings of his singularly coincident with many in the New Testament.

The Autobiography and the Introductory Chapter by the translator have much to tell of his labours in connection with the Brâhma-Samaj. But the deeper interest of the Autobiography itself is in the spontaneous and vivid self-revelations, the simple record of spiritual struggles, of prolonged reveries, of sorrows in solitude among men, of triumphs in lonely wanderings among the hills and forests and along the great river shores. It will, indeed, be strange to some that one whose home was so naturally in the spiritual world should be so deeply concerned with the externals of religion, with regular and frequent meetings for the worship of Brahma, and even with the theology of his church. And he is *very* concerned about this last. The Upanishads were sacred books to him; he learned Sanskrit that he might read them in their primal freshness and purity. And when he found them expressing his own faith, he would claim for them an inspired authority, and some of their texts found a place in his creed and the Brâhmanic ceremonials, dangerously akin to that of the idols from which he had revolted. "I drew up," he says, "a declaration of faith for initiation into the Brâhma Dharma (a sort of inner circle of the Brâhma-Samaj), which contained a clause to the effect that daily worship was to be performed by means of the *Gayatri Mantra* (the usual text for meditation prescribed for Brâhmins). "The three *vyahritis* (the first three words of the *Gayatri*), i.e., *bhurbhuva svaha*, preceded by the word *Om*, and the tripartite *Gayatri*, these are the doors leading to the attainment of Brahma." Surely this is formalism invading! Yet wherever in those same sacred writings he found teachings that savoured of Monism or Pantheism, he would repudiate or modify them, so that his own beloved *Mono-theism* should suffer no loss, or the faith of his weaker brethren be defiled. He was somewhat of an autocrat in the little community where he was so easily first and strongest.

But it is when he is alone and telling of his own inmost life that his spiritual greatness and charm impress us, and he opens for us the windows of heaven. He was wont to take a yearly holiday from his business and religious duties in Calcutta, to enjoy the great peace amid Nature's vast and holy solitudes; and once he stayed for more than a year

at Simla, wandering by day and sometimes by night under the high desolate peaks, in the forests, or along the banks of mountain streams. As a *Maharshi*, or holy man, he was sought after by the Rajas and Ranas and Gurus of those regions, and sometimes would endure for a while the lavish hospitality of the rich and great, suffering much thereby. Once, after spending a week thus, he hastened away, to recover his soul again, as he climbed upwards through the forest alone to his refuge among the hills.

And here before we take leave of him we may let his own words open his heart to us:—

"I rented a bungalow in a beautiful and quiet spot on the top of a hill, which I liked very much. On that hill top there was only one tree, which became the friend of my solitude.... One day during my wanderings I came upon a path leading through a wooded hill, and immediately began to walk along it, following the impulse of the moment. It was then 4 o'clock in the afternoon. I was so taken up with walking that I went on and on without stopping. One footstep succeeded another, but I was not aware of it. Where I was going, how far I had come, how far I should go—that I did not calculate. After a long time I met a wayfarer, going in the opposite direction. This interrupted the course of my meditation, and I returned to consciousness. I then saw that it was evening and the sun had set.... I turned and walked back quickly, but night gained quickly upon me. Hill, forest, and glade, all were covered with darkness. Like a lamp in that darkness the half-moon accompanied me. No sound was heard on any side, save that of my footsteps crackling on the dry leaves of the path. A solemn feeling was aroused in my breast, together with that of fear. With thrilling heart I saw the eyes of God within that forest. His sleepless gaze was fixed upon me. Those eyes were my guide in this difficult path. Fearless in the midst of many fearsome things, I reached home before 8 o'clock at night. This gaze of His has become rooted indelibly in my heart. Whenever I fall into trouble, I see those eyes of His."

Not long after this, as he stands musing on the bridge of a river swollen to a torrent by the great rains, the call comes to him to return to his work in the valleys below, even as the waters of that stream, here so clear and cool, were hastening downwards to "become defiled and tainted by the dirt and refuse of the earth." (He does not seem to realize that the earth is in itself not less pure than the mountain stream!) "I heard the solemn commandment of the Guide within me: 'Give up thy pride and be lowly like this river. The truth thou hast gained, the devotion and trustfulness thou hast learnt here—go, make them known to the world.' I was startled! Must I then turn back from this holy land of the Himalayas? I had never thought of this." That night no song came to his lips, no sleep to his eyes. But the next morning he prepared to return to his home and his work;

for "it was God's command." "The inner command is everything; the outer command is nothing."

Such was the *Maharshi*, at his highest and greatest. When troubled about his creed as a Monotheist and about the proper *shastras*, or sacred texts, to be held of supreme authority—when girding at the Monist or Pantheist among his own people or the beliefs of intrusive missionaries, he makes one think of the Wordsworth who wrote the 'Ecclesiastical Sonnets,' as compared with the Wordsworth of the 'Tintern Abbey' lines. In his hours of vision and in the service and sacrifice of daily life, Devendranath is greater than the controversialist and the custodian of sound doctrine and ritual for his Brâhma-Samaj. His real divinity is that One Spirit of Life who, as he says, "Dwellet within and pervadeth the sky, the sun, moon, stars, the air, fire, water, the light and darkness, and ruleth them from within, whose manifestation they are, and yet know Him not, He is the Being that dwells within each of you, as your inner soul." "The worship of God is the food of the soul. Loving Him and doing those deeds which are pleasing in His sight, this, indeed, is His worship." "Through countless ages He is ever the same, the Eternal Now."

He went down from the hills, and for another forty years lived among his fellows the contemplative combined with the active life. When, with his brothers, he had laboured successfully to pay the last rupee of the enormous debts left by their extravagant father, he devoted his whole strength to the cause of that spiritual religion which was so much dearer to his heart than all else that life and the world could offer. He died at the age of 88, repeating often, in those last serene days, the words of his favourite poet Hafiz: "The bell is tolling. I have heard the call, and am ready to depart with all my luggage." W. J. JUPP.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

HOSPITALS FOR BELGIAN WOUNDED.

AN URGENT APPEAL FOR HELP.

SIR,—I should like to inform your readers of my visit to a place which, in deference to the Censor, I can only say is in the north of France. The town is full of hospitals for our men, and I have never seen such wonderful organization. Each hospital is most perfectly equipped, with its bright wards, its operating theatres, its X-ray rooms, and, above all, with such splendid staffs of doctors and nurses. Again and again I asked: "Is there anything you lack that I can send?" and (except for one matron, who said she wanted some more sleeping suits) they all said the Red Cross and R.A.M.C. stores were so splendid that they had only to ask for what they

needed and they had it. Certainly the patients lack for nothing. We must see that the supply is kept up, however, as the need will increase rather than diminish.

But it is a different matter for the Belgian soldiers. There is a voluntary hospital for them at another town nearer the front, in a chapel, where the medicines are kept on the communion table and up the pulpit stairs. There are not enough bedclothes, not enough clothes, no slippers (men who can get up stump about in heavy boots!). Strange to say, they get well, and go back to the trenches short of *everything*—and they are such good fellows.

I am trying to collect hospital requisites and clothes to send to them. May I appeal to your readers and to working parties connected with the Women's League to send me warm underclothing or gifts of money which can be spent on articles which are absolutely necessary. For patients in hospital the following are required: Night-shirts, dressing-jackets and dressing-gowns, bed-socks, slippers, blankets, bed-linen, sheets, and pillow-cases. For men returning to the front the following articles of clothing are required: Vests, shirts, pants, socks, boots, mufflers, mittens, belts. These are the first requisites, but *anything* for them which will add to the comfort of hospital life and relieve its tedium will be acceptable.—Yours, &c.

R. ALLEN.

14, Gainsborough Gardens,
Hampstead, N.W.

January 6, 1915.

[We commend Mrs. Bernard Allen's appeal most heartily to our readers. Parcels of clothing and gifts of money sent to her at the above address will be acknowledged in our columns. Miss Brooke Herford, Hon. Secretary of the League of Unitarian and other Liberal Christian Women, commends the appeal to the generous support of the League members throughout the country.—Ed. of INQ.]

MEMORIAL TO ROBERT COLLYER.

SIR,—A few days ago there was placed on private exhibition in the studio of the artist, Mr. Henry Hering, the clay model of the great high-relief which is to be placed in the Church of the Messiah, New York City, in perpetual memory of Dr. Robert Collyer. If the judgment of the Collyer family, and of such friends and parishioners as have seen the model, is to be trusted, this memorial, when completed in the heroic bronze, will constitute a notable sculptural achievement. Certainly, as a portrait of Dr. Collyer, it is almost startling in its vital reproduction of the great preacher's benignant face, splendid physical proportions, and noble bearing in the pulpit.

In connection with this event, may I take this occasion, on behalf of the Committee in charge, to issue a further appeal for funds for this memorial. Six thousand dollars is the sum required. Of this, a little more than two thousand dollars is now in the hands of the Committee; another two thousand dollars has been pledged,

which leaves a final two thousand dollars still to be raised. With the exception of one large gift and fifteen smaller ones, it is to be noted that all the money thus far received and pledged has come from the members of the Church of the Messiah. It is with the desire to have this monument a truly national, indeed international, memorial, and with the confident assurance that Dr. Collyer's friends everywhere will want to have their share in its erection, that this further appeal for funds is issued at this time. Mr. Hering hopes to have the relief ready for unveiling and dedication by Eastertide. Contributions should, therefore, be in the hands of the Treasurer, Mr. William Shillaber, 60, Wall Street, New York City, not later than March or April next.—Yours, &c.,

JOHN HAYNES HOLMES,

Minister of the Church of the Messiah.

New York, December 24, 1914.

FOR THE CHILDREN.

MAZZINI AND THE MAKING OF ITALY.

I.

When the old men of to-day were in their cradles, Italy, as we think of it now, did not exist; for, while the greater part of the country was divided up between two kings, a grand duke, three dukes, and the Pope, the fair provinces of Lombardy and Venetia, in the north, were seized by Austria and ruled with despotic severity. The Italians used to say that they could taste Austria in their daily bread. The land that once had been so great and glorious was impotent now that it was divided, while liberty and good government were unknown. Some of the patriotic Italians were thinking of rebellion, and were secretly collecting arms. In course of time three great men appeared, who together succeeded in releasing Italy from her chains, and in welding her into a free and united nation. These three champions were very different, both in themselves and in the parts they had to play. Nor did they always agree. But they all had in view the same sacred end, and for its attainment were prepared to sacrifice everything. They were Mazzini, Cavour, and Garibaldi. A poet has called them the soul, the brain, and the sword of Italy.—Garibaldi the soldier, Cavour the statesman, and Mazzini the prophet and inspirer of the people.

Joseph Mazzini was the son of a doctor, and was born in 1805 at Genoa, the city of Columbus. Proving too sensitive for surgery he took to the study of the law. But it was the great words of the Bible and the poetry of Dante and Byron which set his heart on fire for the service of his fellow-men.

An unsuccessful rising took place when he was a boy, and he was so moved with pity at the sight of the patriots being led away to punishment that he dressed himself in black, a custom he kept up for the rest of his life. Soon he, too, became a conspirator, convinced that it was to her lads and young men that Italy must look, as England looks

to-day, to throw off her oppressors and set her free. So, with "God and the People" as his watchword, Mazzini set to work to rouse and marshal Young Italy. But everything had to be done secretly for fear of the police, and even thus suspicion was excited, and he was arrested and placed in the fortress of Savona, the Governor of Genoa telling his father that the boy was too much given to thinking; and "We don't like young people thinking," said he, "without our knowing the subject of their thoughts."

Later on in his career, when in prison again, it comforted Mazzini to watch the stars at night. "I love them like sisters," he said, "and link them to the future in a thousand ways." From his cell at Savona he not only looked out on sea and sky, but discovered, for the first time, the sweet friendship of a little bird which would fly in to him through the gratings. Many years after, when he lived as an exile in London, his linnets and canaries were his inseparable companions. They flew freely about the room, the open window being protected by netting, and while he laboured incessantly with his pen, settled familiarly on his head and shoulders.

To return to Savona. Mazzini was tried for treason, but as he had cleverly destroyed his papers the case against him broke down, and he was acquitted. He retired to Marseilles, and there, with four more devoted young Italians, set up a printing-press, himself doing nearly all the writing, and thence smuggled the journal of *Young Italy* over the border amongst bales of drapery and packages of sausages. "Climb the hills," urged the leader to his friends, who were ready to risk their lives for their country; "sit at the farmer's table, visit the workshop and the artisans. Tell them of their rightful liberties, their ancient traditions and glories, the old commercial greatness which has gone; talk to them of the thousand forms of oppression, which they are ignorant of because no one points them out." Thousands of brave lads were fired by his enthusiasm, and some were caught and shot. Mazzini himself was in imminent danger, and later on, while still at large, was condemned to death. Once, when the police arrived to search the house in which he was living, he opened the door for them, disguised as the footman. The officer, who happened to be an old schoolfellow of Mazzini, probably saw through the trick, but set his men to search the house and run their swords through the mattresses and the clothes in the wardrobes. None the less, Mazzini's swift and artful movements did so puzzle the police that the people used to sing:—

Where is Mazzini? Ask the pines
Upon the Alps and Apennines.
He is wherever traitors cower
In terror for their fatal hour;
Where'er men wait impatiently
To give their blood for Italy.

And when the pursuit grew too hot he always found a safe retreat in England, amid the London fogs which he grew to love, and staunch friends, and his birds, and the Italian organ-boys, who found in him their friend and teacher.

H. M. L.

MEMORIAL NOTICE.

MRS. JAMES RUDDLE.

MARY CATHERINE RUDDLE, of Newport, Isle of Wight, who died December 21, aged 72, was known and respected by a very wide circle of friends. She came of a Birmingham family; her maternal grandfather, James Luckcock, had the credit of founding the Old Meeting Sunday School. She was the third and last surviving child of Henry Whitfield, who died when she was an infant. About six years later her mother married the Rev. Samuel Martin, for more than half a century the beloved pastor of the Congregational Baptist Church at Trowbridge; and it was there, under his wise and kindly care, that the little girl received the impulses which fructified in a long life of genuine piety and abundant usefulness. In 1866 she was married to George Noble Withall, but was left a widow in 1871. Eleven years after she became the wife of the Rev. James Ruddell of Trowbridge, himself a young widower, who had just entered the Unitarian ministry. As a faithful, tactful, and sympathetic sharer in her husband's pastoral work Mrs. Ruddell won the esteem of many friends in different parts of the country, and touching tributes to her memory testify to the affection and honour in which she was held and the widespread appreciation of her wise, balanced, and truly benevolent mind. She was an admirable woman, meeting all difficulties with quiet, sensible courage and self-possession. Her religion was the inner motive of her life and all her doings. One whose knowledge of her was peculiarly intimate has said: "She always seemed to me the type of whatever is truest and best in the Unitarianism of the older school—of those who are bred in the faith, who draw their spiritual strength from it, who live worthy lives, and have no desire and no need to seek any other religion." Peace be with her, and with the husband, daughter, and stepdaughter who mourn her loss.

MEETINGS AND GENERAL NEWS.

BEFORE THE WAR—AND AFTER.

LECTURES AT THE HIGH PAVEMENT CHAPEL, NOTTINGHAM.

EARLY in August it was decided by the Council at the High Pavement Chapel to inaugurate a series of lectures on 'Europe as it has been in the past, as it now is, and as it ought to be,' chiefly with the aim of encouraging a right understanding as to the causes of the War, and of quickening public thought and sentiment as to the ideal settlement at its close, and the fundamental principles involved in any attempt to secure a just and lasting peace.

The enterprise was very obviously open to the criticism that the time was not yet ripe for such considerations; that the nation must give its whole mind meanwhile to the conduct of the War, to securing recruits for the new armies, and to supporting the Government in its policy and its stupendous task. But the Council realised that, even in those early days of the War, tendencies of thought were setting in, opinions crystallising, and that just as the corporate mind was quickened and informed, then and thereafter, on the issues involved in the struggle, so would the conduct of our statesmen be influenced and modified in the day of settlement; and they now feel that the results of their action have amply justified them in having arranged the lectures to provide a focus for thought and discussion on those grave matters.

At first the Lecture Committee met with unexpected difficulties in securing a suitable and capable lecturer, but finally, Mr. R. C. F. Dolley, M.A., Professor of History at the University College, Nottingham, consented to give a course of six lectures, and Mr. G. Lowes Dickinson, M.A., of King's College, Cambridge, who was in hearty sympathy with the object in view, responded willingly to the invitation of the Council to give the concluding lecture. Various local gentlemen of leading and influence, including Nottingham's new Mayor, the Principal of the University College, and others, undertook to act as chairmen on the several Thursday evenings, and their support helped largely in securing public interest in the lectures, while the churches and all the educational institutions in the city, such as the Workers' Educational Association, assisted in making the effort widely known.

The audience, week by week, numbered from 150 to 200, and as the treatment of the subject developed, the interest deepened in a very striking way, as evidenced, for example, in the conduct of the Discussion Class (held at the close of each lecture, and attended every week by about two-thirds of the audience), at which questions were asked and points raised for discussion. A considerable number of essays were also submitted for criticism, and Prof. Dolley conducted a very extensive correspondence with other members of his audience. The educative influence of the meetings was further enhanced by the provision of appropriate literature on a bookstall, conducted in turn by various leading booksellers in the town, the course of reading suggested by the lecturer being followed by many members of the audience.

Prof. Dolley at the outset gave a very vivid and impressive review of the rise and decline of the Roman Empire, and of the so-called "Holy Roman Empire," succeeding in a striking way, even in dealing with facts so remote, in keeping before his audience the bearing of these facts upon our present problems. The evolution of the national states in Europe from the conditions obtaining during the Middle Ages, and the roots of the present War in the inter-relationships and past conflicts of those nationalities, was vividly portrayed in the second, third, and fourth lectures, and the fifth and sixth were devoted to a discussion of the principles suggested

from various sources as being necessarily involved in European action at the close of the War if a just and lasting peace were to be secured.

Mr. G. Lowes Dickinson in the seventh and concluding lecture traced the causes of the War in instinct and the idealisation of instinct, in ideas, such as false conceptions of the nature of the State, and in various political factors; laid down as necessary conditions of an abiding peace a change of will in the individuals composing each nation, and new organisation in many directions, political and economic; and finally advocated the formation of a "League of Peace" among the nations which would lead ultimately to a firmly established "Federation of Europe," an idea which he has fully worked out in the booklet which he has just issued entitled 'The War and the Way Out.'

The lectures aroused so much interest that it was felt they merited more than brief thanks at their conclusion, and at a Special Meeting, convened for the purpose, the thanks of the Council to Prof. Dolley and Mr. Dickinson, and to the Council on behalf of those who had attended, were suitably expressed, and it was announced that Prof. Dolley had consented to submit his lectures in abbreviated form to the Council for publication. That local interest in the lectures has been deeply stirred is indicated in the fact that in response to a very widespread desire a further meeting is being arranged, at which the members of the lecture audience will again meet with Prof. Dolley to renew the discussion.

The lectures were all very fully reported in the local press.

J. C. B.

BRITISH COUNCIL FOR ANGLO-GERMAN FRIENDSHIP.

THE Committee of the British Council of Churches for fostering friendly relations between the United Kingdom and Germany has issued the following statement, signed by its Secretary, the Right Hon. W. H. Dickinson, M.P. :—

Since the outbreak of war the Executive Committee of the British Council have given earnest consideration to the question as to what, if any, action should be taken by the Council. The labours of the Associated Councils in England and Germany seem, for the moment, to have failed in their object. It was hoped that by cultivating friendship amongst those who guided religious life in both countries the influence of Christian men might become sufficiently powerful to overcome certain tendencies which for some years past have poisoned the relationships between two great Saxon races. In this task the Associated Councils were undoubtedly progressing. Thousands of persons on both sides of the Channel had been drawn into sympathy with this work. But time has not allowed of its full fruition. The war-cloud has burst with appalling suddenness, and Europe is overwhelmed by a cataclysm before which we seem to be powerless.

It is not for this Executive to discuss the causes of the War or to say anything which may widen the terrible breach that the War has made between the two

countries; but they think it necessary to record it as their opinion that when the facts of the case have been laid bare it will be made clear to the whole world that the responsibility for the outbreak of hostilities did not lie with the British nation. In all the circumstances of this most lamentable occurrence it seems to the Executive Committee that the wisest and the most fruitful policy for the Council to adopt will be to refrain from all corporate action for the present. During the clash of arms the voice of friendship can hardly be heard; but when the struggle is over the occasion may arise when it will be possible to repair the friendship which has been so grievously shattered, and, perhaps, to base it on more secure foundation. The Council's organization may then prove to be of great value, and with this view the Committee consider that every effort should be made to keep it in being.

In pursuance of this policy the Committee have thought it wise to hold over the issue of *The Peacemaker*, which has been the official organ of the British Council.

The Committee feel sure that every member of the British Council has witnessed with the most sincere grief the rupture between England and Germany. But the hope of better things must not be abandoned, and though the Associated Councils will have to wait, they may still look to a time when their peoples shall be reconciled, and the true brotherhood of nations universally accepted.

THE SUNDAY SCHOOL ASSOCIATION.

The President of the Sunday School Association has issued the following New Year's Letter to Senior Scholars :—

DEAR COMRADE,—As a senior scholar myself, at least I hope so, I am writing to you and my 10,000 comrades, and am sending the Happy New Year wish with the hope that when the President writes twelve months hence happier circumstances may prevail and the war cloud may have passed.

My message to-day shall take as its burden "Happiness," for which all of us seek after, although we may each define it differently and strive for it along different paths. So far as memory helps me, I will put down the thoughts expressed in an address on the subject heard some time ago.

First, then, to be content with what you possess; meaning our opportunities, powers, and talents. Realize these in your mind, and let them be the foundation on which you are to build. How may they benefit you personally, and how may they benefit your neighbours.

All of us have to face at times difficulties, illness, and hardships, and when the trouble comes we feel overwhelmed, and have a way of thinking and acting as if everything were well-nigh hopeless. We want an idea of proportion. Supposing you were in a railway carriage speeding through the country. Look out of the window; the near objects you are passing confuse and, indeed, pain the eyesight. What a difference the same objects viewed at a little distance and in the midst of their surroundings will present! Try and think out this illustra-

tion and it may help you to face your own trouble more bravely.

We all know how helpful a cheerful companion is when troubles come. Will you do your part to cheer some one in need, and you will find that the efforts you make will react upon yourself. The task is not an easy one, for you may not feel cheerful yourself. We can then follow the child's example and "Let's pretend." It is a good first step, and the further step towards accomplishing the real object will be easily followed.

Changes are continually taking place: new discoveries, new thoughts, new methods, new opportunities. Let us keep an open mind and endeavour to keep up with the new movements so far as we can. It will save us from disillusionment and disappointment. Don't be like a clerical gentleman whom I heard say in a railway carriage—when his companion suggested that he should read some interesting magazine articles describing discoveries adding more light on Biblical writings—"No, thank you, I shall be better without that."

Life is full of mystery, and it is easy to go astray. When we think seriously how little we really do understand, we feel that guidance in which we can put our trust is absolutely needed. We are given varied powers to lead and guide us, also the experiences of others and our own, all of which help to mould our actions and to create ideals of conduct. We want a firm trust that in so far as we follow out our highest ideals we shall be doing our part, and that in God's providence good will prevail over evil.

Perhaps you will think out these thoughts for yourself on Contentment, Proportion, Cheerfulness, the Open-mind, and Trust; and in endeavouring to realize them help in the accomplishment of my wish to you of a Happy New Year.

Yours sincerely,

ION PRITCHARD,
President.

THE FAITH OF A LIBERAL CHRISTIAN.

In closing his long ministry at Essex Church, Kensington, the Rev. F. K. Freeston made the following profession of the personal faith, which has been the light and inspiration of all his work in the pulpit :—

If I have had to criticize Collective Creeds which bind chains on the mind, I have pleaded for the personal creed which must be the thought out result of one's own faith and life.

Behind all I have said there has been in my mind the Christ Gospel of the coming of God's Kingdom to men; with the Church as its realization and pioneer, its longing the Lord's Prayer, its watchwords the Beatitudes, its laws the two Great Commandments, its duty the Golden Rule, its morality the Good Samaritan, its theology the parable of the Prodigal Son. Only thus will the kingdoms of the world become the kingdoms of our God and of his Christ.

I believe in one God, the Father Almighty, Maker of Heaven and earth; and in Jesus Christ our Leader and Master in Faith, the Light, the Truth, and the Way of Life.

I believe in the Holy Spirit which beareth witness with our Spirit; in the Catholic Church, the Bond of Peace, the Communion of Saints, the Forgiveness of Sins, and the Life Everlasting.

I believe in private prayer and public worship; in the duty of sacrifice and the discipline of the Cross; in the faith that removes mountains, the hope that always saves, and the love that never fails.

I believe in the Fatherhood of God and the Brotherhood of Man; in the service of those who love for the sake of those who need; in the coming of the Kingdom to the world.

I believe in the Liberty of Thought, the Duty of Private Judgment, the Progress of Revelation, and the Spirituality of Religion.

I believe that all things should be done in this world to the praise and glory of God, for the triumph of Righteousness, and the Victory of the Good.

It is a privilege to be the minister of such a Church, to speak what you wish, to teach what you reverence, to come into personal touch with so many different lives, and to proclaim the Gospel of the Kingdom to all those who will hearken.

THE SUSTENTATION FUND.

A SPECIAL MEETING of the Managers of the Sustentation Fund was held at Essex Hall on Thursday, December 31. The following managers were present: the Rev. J. Harwood (in the chair), the Revs. W. G. Tarrant, F. K. Freeston, W. Copeland Bowie, and Messrs. P. Preston and Ronald P. Jones. The meeting had been called to make arrangements for the secretarial duties during the absence of the Hon. Secretary, Mr. H. F. Pearson, on military duties. A resolution was passed congratulating Mr. Pearson on the action he had taken, and expressing the pleasure of the Managers that he would still continue to hold the secretaryship. The Rev. W. H. Drummond was invited to undertake the duty of acting secretary during Mr. Pearson's absence. Until further notice all correspondence relating to the Fund should be sent to Mr. Drummond, at 23, Cannon Place, Hampstead, N.W.

NEWS OF THE CHURCHES.

Birmingham.—In spite of very inclement weather a large congregation assembled last Sunday evening at Waverley Road Church, Small Heath, when the Rev. Dr. James Drummond, of Oxford, was the preacher. The Rev. Gertrude von Petzold conducted the devotional part of the service.

Bolton.—The Rev. J. Cyril Flower, M.A., Minister at Sale Unitarian Chapel, has accepted an invitation to the pulpit at Bank Street Chapel, Bolton, and will take up his duties about the middle of April.

Chowbent.—On the afternoon and evening of Christmas Day the annual party was

held at the schools attached to Chowbent Chapel, and the Rev. J. J. Wright took the chair for the twenty-fourth year in succession. In his speech of welcome he mentioned that forty-two young men in connection with the congregation and Sunday School were engaged in military duty. Last Sunday there were special services of Intercession in the chapel, the offertories being given to the Red Cross Fund.

London: Hackney.—Miss Green, Secretary and Superintendent of the New Gravel Pit Unitarian Sunday School, had the pleasure of distributing the prizes, and the Rev. Bertram Lister of presiding at the Pembury Grove (Clapton) Primitive Methodist Sunday School annual distribution on Monday, January 4. The entertainment, which was greatly appreciated, was also contributed by children from the Unitarian Sunday School.

London: Wandsworth.—On Sunday evening the first of a series of monthly "National" Services was held. There was a large attendance, and the hymns (taken from the special collection, 'Hymns in Times of National Crisis,' recently issued at Essex Hall) were sung with much impressiveness. Among them was Ebenezer Elliott's 'God Save the People,' which formed the subject of the address by the Rev. W. G. Tarrant. Both morning and evening selections were read from the Form of Service issued for use on Intercession Sunday, and collections were taken on behalf of the Red Cross and Order of St. John Societies.

Liverpool: Hope Street Church.—At a meeting of the Hope Street Church Committee on December 14 reference was made to the death of Mr. Philip Holt, and it was resolved that the following record of appreciation, which had been drafted by Mr. Armstrong and Dr. Mellor, should be inscribed in the Minutes of the Committee: "The Minister and Committee of Hope Street Church heard with deep regret of the death of Mr. Philip Henry Holt, which occurred on November 27, 1914. They have also heard, what was previously unknown to them, that it is to Mr. Holt that Hope Street Church is, and will ever remain, indebted for the generous gifts which, from time to time during the past ten years, have been received from an 'anonymous donor.' The Minister and Committee desire to place on record, first and foremost, the sense of their great thankfulness for the life of Mr. Holt—a life of incalculable value to the world, inestimably rich in moral and spiritual worth. Mr. Holt's career, in one aspect of it, was crowned with honourable, not to say romantic, success in the commercial life of Liverpool; in another, and ultimately a more valuable aspect, it was a career which apparently achieved a complete triumph over selfishness, mastered the inner secret of all true happiness, and found its highest joy in continually fostering, largely in secret and without thought of publicity, a wide range of beneficent human activities, not least among which was reckoned the cause of liberal religion. The finest fragrance and the brightest radiance of Mr. Holt's life were of the deeply spiritual order, and can only be rightly valued through earnest endeavour to cultivate the same spiritual gifts. That so fine a life was given to the world must ever be a cause of joy to all who value the nobler things of the spirit and the highest welfare of mankind. In the second place, the Committee would record their gratitude for Mr. Holt's munificence towards Hope Street Church, and the humble pride of themselves and their successive ministers that they should have been deemed worthy of such gifts by such a man. They are deeply sensible of the responsibilities implied by such generosity, and they

desire earnestly so to deal with the Church, so to carry on and to enhance its gracious traditions of religion and of service, that the gifts made by Mr. Holt may become a perpetual source of blessing to many, both now and in the future."

Liverpool: Ullet Road Church.—Reference is made in the Ullet Road Church Calendar to the excellent work done by the Liverpool Battalion of the Boys' Own Brigade. The Fourth Annual Report of the Executive Committee has just been published, and is a most interesting document. It affords abundant proof of the value of such an institution in advancing the moral education of our boys. In no better way could they acquire habits of obedience, discipline, orderliness, neatness, helpfulness, self-respect, and self-control. The Liverpool Battalion comprises four companies: Mill Street, Hamilton Road, Bootle, and Birkenhead, officers and privates totalling 156. Mr. Haigh's account of the Summer Camp at Kirkmichael, I.O.M., presents a fascinating picture of open-air occupations and pastimes. The major and sixteen other officers are at present with His Majesty's Forces. The accounts for the last twelve months show a rather serious deficit, proving the need of a larger number of regular subscribers.

Middlesbrough.—The Rev. J. H. Smith, late of Cheltenham, commenced a six months' pastorate at Christchurch, Middlesbrough, with the New Year, preaching on Sunday, the 3rd inst., to good congregations at both services. On Monday evening a Welcome Meeting was held, presided over by Mr. T. Y. Howcroft. Mr. Thos. F. Ward, J.P., Councillor T. B. Davies, J.P., and the Rev. Arthur Scruton (of Stockton), were among the speakers.

Moseley.—Mr. Stanley R. Gibbon, recently in charge of the congregation at Tamworth, has now commenced his ministry at the Moseley Unitarian Church. On January 4 a meeting to welcome him and Mrs. Gibbon was held in the Dennis Road Council School. The chair was taken by Mr. Alfred Shakespeare, who welcomed Mr. Gibbon in the name of the congregation. On behalf of the ministers in the district speeches were made by the Rev. G. Glyn Evans and the Rev. J. M. Lloyd Thomas. Mr. Ellis Townley, Secretary of the Midland Christian Union, also spoke. Mr. Gibbon, in reply, said that he only claimed on the part of the congregation that they should follow his leadership so long as he gave the inspiration they desired.

Nantwich.—Last Sunday evening a Special Service of Prayer was conducted at the Unitarian Church by the Minister (the Rev. J. Park Davies). Appropriate music was contributed by the choir, including 'In the Time of War and Tumults' (music by Mr. H. Lang Jones) and 'Lest We Forget.' Valuable assistance was given the choir on this occasion by Mr. and Mrs. Lang Jones of Willaston School, the former also rendering very effectively the solo 'God, have Mercy,' from 'St. Paul.' There was a good congregation, and a substantial collection was taken in aid of the Red Cross Society.

Rochdale.—The Monthly Messenger of the Unitarian Church for January reports a very successful Sale of Work which has just been held, by which a sum of £200 was realised. This is the third time in succession that such an amount has been raised by a Sale of Work. The opening ceremony on the first day was performed by the Mayor of Rochdale, Councillor Redfern, J.P., Mr. J. Standing presiding, and on the second day by a group of the Sunday School children trained by Mrs. H. A. Mince. The Messenger also gives a list of thirteen members connected with the Church or School who have joined the forces since the outbreak of War.

NOTES AND JOTTINGS.

A NEW YEAR'S WISH.

Dr. Charles Wendte, of Boston, U.S.A., sends us the following beautiful and appropriate New Year's wish: "For a world rebuilt; that thought replace unreason, love take the place of hate; that the laughter of little children no more be stilled, the beauty and the strength of women no more be turned to ashes, the vigour of men no more be given to desolate the earth; that for us all the silence of the sunrise bring again the day of service, the quiet of the sunset yield us to the night of rest; that wisdom, faith, and patience fail us not, facing the eternal task of peace through brotherhood."

A MESSAGE FROM QUEEN ALEXANDRA.

Queen Alexandra has sent the following New Year's Message—which is published by *The Gentlewoman*—to the women of the Empire, especially to those who have suffered bereavement through the War: "I wish to send to the Women of the Empire at this great crisis in our history a message of hope and consolation for the New Year. You have been through a period of great suffering by the loss of dear ones, and many more sacrifices will yet be demanded of you, but I feel that they will be borne with that patience and fortitude which have supported and sustained you throughout the last five terrible months. You have suffered in a great and just cause, and my earnest prayer is that in your sorrow you may be consoled by the thought that those who are near and dear to you have died like heroes for their King and Country. May God pour His infinite blessings upon you in whatever calamities you are called upon to bear until the Blessings of Peace once more dawn upon us.—ALEXANDRA."

ALCOHOL AND THE INDIAN TROOPS.

The Anglo-Indian Temperance Association is taking action in regard to the distribution of intoxicating liquor among the Indian troops, which renders numbers of men—a large proportion of whom are under religious injunction to abstain from alcohol—liable to a grave temptation which many of them may not be able to withstand. The present arrangement is that the rum ration is not issued to Mahommedan troops, but it is given to Hindus or Sikhs, although objectors may have an extra ration of tea instead. The matter was brought to the notice of Lord Roberts just before he left for the Continent. He replied to the effect that it was receiving his best attention, and there is no doubt that it was one of the points into which he was inquiring when he was seized by his fatal illness. All the world knows how earnestly Lord Kitchener has begged the British Expeditionary Force to avoid the temptation of strong drink throughout the present War, and it is particularly desirable that

the War Office should not itself provide opportunities for drinking, especially among the Indian troops, most of whom belong to abstemious races.

BIRDS IN THE BRENT VALLEY.

The wood, nineteen or twenty acres in extent, in the Brent Valley, which was acquired as a sanctuary for wild birds by the Selborne Society some years ago, is said to be a haunt of nightingales. Rare birds are not to be found there; but protection is given to no fewer than forty-one species of the commoner kinds who nest there undisturbed. They include the lesser whitethroat, chaffinch, willow-warbler, long-tailed tit, marsh-tit, tree-creeper, hawfinch, goldfinch, redpoll, nut-hatch, cuckoo, red-backed shrike, black-cap, turtle-dove, and wild duck. Of these the golden-crested wren, the three British woodpeckers, the nightjar, brown owl, barn owl, snipe, and kingfisher are seen either commonly or from time to time.

THE DISTRESS IN BENGAL.

The boys of Rabindranath Tagore's School at Bolpur have opened a relief fund to assist those who are suffering as a result of the War, which seriously affects trade in India, as elsewhere. In addition to what the lads can personally contribute, they have imposed a self-denying ordinance upon themselves, and have resolved to save some 40 rupees a month by not using sugar. By not consuming *ghee* (which is, we believe, a clarified butter) for three months they will also be able to contribute 500 rupees to the fund. The distress in Bengal is very serious, according to *The Modern Review* (Calcutta), and the agricultural districts are especially affected. Some people, it is said, get a meal once in two days, others once in three days, and a few have actually died of starvation. Such facts bring home to us with startling clearness the far-reaching consequences of a European war, affecting, as it does, every country in the world.

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24. Rev. RUDOLF DAVIS, B.A., of Gloucester.
31. Rev. CHARLES HARGROVE, M.A.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 17.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. R. P. FARLEY, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, Rev. BASIL MARTIN; 6.30, Rev. F. HANKINSON.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT-AYLES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, Mr. F. R. MOTT, LL.B., J.P.; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Rev. BASIL MARTIN.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. W. T. COLYER.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. W. TUDOR JONES, Ph.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. W. THOMSON, M.A., B.D.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MALDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

HEMMING.—On January 11, at 15, Elvetham Road, Edgbaston, Elizabeth, widow of the late Charles Hemming, aged 75 years.

MELLOR.—On January 10, at Hufole, Rainow, Macclesfield, Hattie Matilda, widow of the late James Mellor.

PRICE.—On Sunday, January 3, at Navarino Mansions, Dalston Lane, London, Margaret, widow of the late Sidney Price, formerly of West Street, Horsham, aged 76 years.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

OUR first word this week must be one of cordial thanks to those of our readers who have responded so quickly and so generously to our appeal for the Hospital for Belgian Soldiers. A good supply of necessaries is being sent out promptly as a result. As we pointed out last week, this is a special piece of work which can be undertaken because it is really needed, without interfering with other efforts to bring succour to the wounded. We have made an excellent beginning, but we want more money and more clothes. Every man who leaves the hospital for the fighting line will take away some of the clothing with him, and his place will be filled by some one else whose needs must be supplied. Mrs. Bernard Allen hopes to organize not one generous donation, but a steady stream of gifts. We may add that M. Vandervelde, as representing the Belgian Government, has received particulars of the scheme; and we shall do our best to keep our readers fully informed about the progress of the work.

* * *

THE need of help for the sufferers by the war grows continually. The condition of Belgium and Northern France is typical of vast areas to which it is much harder for us to send help. Many districts in Asia Minor which have been traversed by the Turkish soldiery must be in a terrible condition of starvation and panic. As for Poland and Galicia, it is simply the story of Belgium on a larger scale. A letter in *The Times* of Thursday describes all that Russia is able to do in the way of relief as a drop in the ocean of misery. Paderewski, who is a patriot as well as a great pianist, has sent the following message to the president of the American Polish Relief

Fund: "An area three times larger than Belgium is entirely laid waste. Cities and towns have been destroyed, and thousands of villages burnt down. All horses and cattle have been taken. There is no corn, no potatoes left. There are millions of sufferers, mostly homeless, all lacking food." A fund "Britain to Poland and Galicia" has been started. The address is 95, Bedford Court Mansions, W.C.

* * *

THE tone of Sir Edward Grey's preliminary answer to the American Note on the rights of neutral shipping is dignified and friendly, and seems to have produced a good impression upon public opinion in the United States. The dissonant cries of the Press need not cause alarm. We cannot even begin to measure their importance until we know the interests which they represent. Good temper and mutual forbearance ought to reduce the controversy to its right proportions. From this point of view nothing could be better than the last paragraph of Sir Edward Grey's reply:—

Pending a more detailed reply [he writes] I would conclude by saying that his Majesty's Government do not desire to contest the general principles of international law on which they understand the Note of the United States to be based, and desire to restrict their action solely to interference with contraband destined for the enemy. His Majesty's Government are prepared, whenever a cargo coming from the United States is detained, to explain the case on which such detention has taken place, and would gladly enter into any arrangement by which mistakes can be avoided and reparation secured promptly when any injury to the neutral owners of a ship or cargo has been improperly caused, for they are most desirous, in the interest both of the United States and of other neutral countries, that British action should not interfere with the normal importation and use by the neutral countries of goods from the United States.

Sensible people in neutral countries

will hardly need to be reminded that their trade cannot be normal while the whole machinery of civilization is dislocated by war. The bitter memories of the Lancashire cotton famine during the American Civil War remain with us to emphasize this point, and should not be forgotten at the present moment on the other side of the Atlantic.

* * *

THE short session of the House of Lords gave the opportunity for some public announcements and a good deal of oratory. But the country has not been impressed, and we doubt whether the experiment of using the Upper House as a publicity department is worth repeating. It is a forcible illustration of our practical abandonment of the hereditary principle in government. When we want statements of policy or effective criticism we look to our elected representatives and refuse to accept anything else. Even Lord Curzon becomes rather a shadowy figure in the House of Lords, and cannot compete for a moment in influence and public regard with men of smaller ability in the Commons.

* * *

THERE was a good deal of talk about the need of compulsory military service in the debates in the House of Lords. Lord Haldane admitted that in time of national necessity nothing could be barred that became necessary, but this is cold comfort for the doctrinaire conscriptionists, especially when it is taken in connection with his emphatic statement that voluntary service has not broken down.

As regarded voluntary service, he said, the experience of the country in that respect had been very remarkable. Since the war broke out there had been no unwillingness on the part of the nation to respond, and so far the Government saw no reason to anticipate the breakdown of the voluntary system. Compulsory service was nothing foreign to the constitution of the country, and given a great national emergency it might have to be re-

sorted to. He did not think it would be a good thing to resort to it at present. He did not desire to see it resorted to unless it became a final necessity, and it had not yet become a final necessity or anything like it. He hoped the problem would be solved by the magnificent response which was being made, which gave them picked men who, because they volunteered, were much better than the dead level of compulsory service men.

* * *

WE hope that the Report of the Royal Commission on the Foreign Office and Diplomatic Service will not be pushed out of sight on account of pre-occupation with the war. It goes a long way in the direction of satisfying the demands which men of democratic sympathies have been making for a long time. There is a growing feeling of dissatisfaction with the traditional secrecy of foreign policy, and a determination in many quarters that the great issues of peace and war must not be entrusted to a small official class into which no man can enter without hereditary wealth. The first step in practical reform is to abolish the prohibitory conditions which deprive the country of the services of some of its ablest men in the sphere of foreign relations. A system which excludes many of the greatest names in modern English politics, and admits men for other reasons than first-rate ability for their work, can have few convinced apologists.

* * *

IN his presidential address at the Annual Meeting of the Classical Association last week, Prof. Ridgway said some very sensible things about the immoderate reaction against German scholarship, even when it is good, which has broken out among us. After some pungent words about the foolish worship of the latest thing from Germany, "even though it might be the worthless thesis of some young candidate for his doctorate," which has prevailed in scholastic circles, he continued:—

Now, what a change! Some of those very men who were always lauding everything German, and who did all in their power to stifle free discussion in this country, and some of whom lived by preaching German ideas, were now hurling denunciations on German science, German scholarship, and everything else German in the columns of *The Times*. The Greeks had a great doctrine, the most vital element in their thought and art—*μηδὲν ἄγαν*. Let British scholars, theologians, and scientists in the future write it upon the recording tablets of their minds. Let them take whatever, when thoroughly tested, seemed the truth from Germany and everywhere else, and that, too, with full acknowledgment. But let them submit every new idea, whether the product of the

greatest German or the humblest British subject, to the same rigid test of criticism, and let them keep clear of those who were so over-violent or so over-civil that every German with them was either god or devil.

* * *

THERE is the same strain of saving common sense and just appreciation in the advice given to the Modern Language Association by Mr. W. W. Vaughan of Wellington College. He pleaded that we ought to pay more attention, for our own good, to what was best in the literature of France and Germany. There were other German historians besides Treitschke, and Nietzsche was not the only German philosopher.

We must remember, he said, that it was Lessing that opened our eyes to art; that Wagner opened our ears to music; and that into our hearts we had taken the plays of Goethe and the prose of Heine. And if this witness was needed on behalf of our foes, was it not needed, too, on behalf of our friends? It would, indeed, be sad if the fortitude of France did not make us dissatisfied with what we knew and what we taught of French literature. Such spirit and such patriotism had its rise in a deeper soil than that suggested by the French novel, even by those we had seized for the schoolroom. To understand and make others understand it we must penetrate to the tenderness of the old French poets, the patriotic rhetoric of Racine and Corneille, the humour of Molière, even the overstrained pathos of Victor Hugo. The more convinced we were of the righteousness of our cause, the more resolute we were to carry on this hateful contest until we had saved the German people from the German rulers, the more should we who must stay at home fit ourselves to interpret the richness of the spiritual and intellectual inheritance which fell to us from friend and foe alike.

* * *

AT an educational conference held in London last week—it has the rather formidable title of "Provisional Committee for the Development of Regional Survey"—Mr. Valentine Bell gave a delightful account of the way in which he has used local history and topography in teaching a class of over fifty boys in an elementary school in Lambeth. He taught practical arithmetic with the aid of the figures in the report of the Medical Officer of Health, and for writing lessons instead of abstract sentiments he gave them extracts from Domesday Book on Lambeth. In addition, the boys were encouraged to make investigations of their own. They compiled lists of the good and bad influence in the neighbourhood; they explored neighbouring boroughs, and noted any differences from Lambeth—more trees in the streets, different coloured water-carts or different uniforms for officials. They grew curious

as to "why the Archbishop of Canterbury had so much land," and proceeded to the grave discovery that his Grace pays no rates. They built up all kinds of local history from the public-house signs; they compared ancient amusements and modern; they collected prints and cuttings and maps of old Lambeth, and found out what Coldharbour Lane looked like when it really was a lane; and they made a list of no fewer than thirteen governing bodies who held sway over Lambeth's destinies. And the result was that they learnt to think, to keep their eyes open, to be interested in life, and to develop some conception of the meaning and responsibilities of citizenship.

* * *

WE are afraid that we find it difficult to take the suggestion of the Rev. R. J. Campbell at all seriously, that a general council of the Christian churches should be held under the presidency of the Pope to discuss and determine the issues of the great war. Such a proposal, to be useful, must commend itself not merely as a beautiful abstract ideal, but also reveal some point of close contact with the realities of the situation. Otherwise, it simply provides a new theme for pulpit oratory and letters to the Press. But simply as an ideal it will hardly bear examination. In the first place, such a council would have to be exclusively clerical in its constitution, and would therefore not be representative of much of the deepest Christian experience and the finest Christian judgment in the world. And secondly, it would almost inevitably degenerate into another sinister attempt to endow the Christian church with political functions. There is a suspicion in many minds—it has found frequent expression lately—that the Church has failed, if it does not intervene as arbiter in social and national disputes and lay down its own terms of settlement. Its influence must always be deeper and less visible. It sends its members, men and women of noble character and lofty ideals, to work in the world and gradually to leaven it with their own life, and politics and every department of social activity are purified and uplifted by their goodness; but it does not itself assume a position of dictatorship and control. A Hague Conference, called into existence by the Christian spirit, but free from direct ecclesiastical guidance, is richer in promise for international peace than any conclave of the churches can ever be. Let the churches confess their own failure to make the world a better place than it is, but let them acknowledge that it is due to the poverty of their inspiration, and not to any lack of organized control.

A REVIVAL OF RELIGION.



MANY people are hoping and praying for a revival of religion in our midst. The strain of a terrible anxiety, the feeling of insecurity about everything seen and temporal, the sudden collapse in the face of danger of the luxurious habits and freakish frivolities of our civilization, all this has made life simpler and sterner. It has thrown us back upon the more primitive emotions; by its unwelcome discipline it seems to be preparing us for a new vision of God. If weariness, as George Herbert says, may toss us to God's breast, peril and disenchantment, we imagine, can do no less. In all this there is an element of spiritual wisdom. Nothing is easier in days of prosperity than to mistake refined æstheticism for spirituality, or the cunning words of human wisdom, which trip lightly off the tongue, for the knowledge of God. It is hardship and anxiety which test the substance of our faith. Many of us must bear the yoke before we discover that our supreme need is not God, whom we can discuss as a problem or enjoy as an emotion, but the living Father of our spirits, in whom we can trust, though all the waves of trouble go over our heads.

When we speak in this way, or venture to predict a quickening of spiritual power in many hearts that have been cold and dead, we are met by a voice of sad and sceptical warning. Remember, we are told, that while you are looking for a revival of religion evil passions may be preying upon the hearts of men, and the searching experience, which you are disposed to welcome as a baptism of the Spirit unto life, may in the end sink many souls in perdition. Doubtless some hearts are cleansed and uplifted by emotional pressure, but for others it means little more than intellectual bewilderment and moral confusion, and the easy tolerance of crude forms of superstition from which all rational standards of judgment are withdrawn. This point of view has been expressed with his customary force by the Dean of Durham in a recent sermon.

War [he said] was by no means wholly favourable to religion, although it could not be doubted that it brought home to many individual

consciences the central issue with which religion was concerned. For, indeed, war withdrew from normal life its steadying factors and immersed society in a bewildering and terrible uncertainty. Religion seemed to lose hold of morality. The churches were filled with worshippers from whose hearts justice and charity had fled, and Christians fell back with disconcerting promptitude to the ethical plane of the Imprecatory Psalms. All the interests which rested on superstition stood to gain by war, but not religion. War commonly coincided with intellectual sterility and galvanized moribund beliefs and practices into new life. It was certain that the Church of England during the long conflict with France a century ago grew rigid and narrow, and there were reasons for thinking that the tremendous conflict with Germany in which they were now engaged would strengthen every retrograde and sterilizing influence within the Churches.

These are strong words, and they are hard to reconcile with the tone of hopefulness—it is almost spiritual optimism—which comes to us from other quarters. Perhaps we must recognize a fundamental difference of temperament. Some men turn instinctively to every gleam of reviving hope, and welcome it with extravagant joy. Others are full of grave foreboding in face of any passionate movement of the human spirit which seems to them to be lacking in rational control. But standing for a moment midway between these two extremes, and less fearful than Dean Henson of the shallows and miseries of reaction, we are quite ready to give heed to his warning, and to be grateful to him for it. For nothing could be more fatal to the influence of religion than a policy of easy acquiescence in emotional experience, as though it alone, apart from any spiritual effort or judgment of conscience, would cleanse our hearts and set our feet moving in the ways of nobler living. We may be melted into moods of momentary pity, or stirred by splendid appeals to our patriotism, or overwhelmed by the spectacle of suffering and wrong, and come out of it all with wrecked nerves and exhausted emotions. These days of peril and suffering are indeed God's opportunity with us; but it depends upon the way in which we use the opportunity, the calmness of judgment, the quickness of conscience, the trained sense for the real values of life with

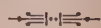
which we try to meet this astounding experience, whether it passes swift judgment upon us as the victims of reaction, or saves us, yet so as by fire. Of one thing we may be quite sure, there will be no renewal of real religion in our hearts while reason is in abeyance and conscience is fast asleep.

We want, then, to urge our plea against the snare of taking things for granted in this matter of a revival of religion. We must not cease to be reasonable because the air is thick with clamour and excitement, or mistake mere sensation for the action of the Holy Spirit. We are quite right to be impatient of the shallow intellectualism which has usurped too much of our attention and to dismiss the mere critic to a back seat. But this only means that the way will be open for deeper and better thought. The mind, instead of squandering itself in many profitless inquiries, will be recalled to the central problems of faith and action. It is no part of our business as humble Christians to sacrifice our intellectual life, but only its preoccupation with things of minor importance. "If you meddle with religion," said Benjamin Whichcote, "be intelligent and rational in your religion; study religion till the reason of your minds receive satisfaction, for till then you cannot account it your own, neither call it your own; neither hath it security and settlement in its subject." We do well to remember these words, with their calm and penetrating wisdom and their undertone of warning, at a time when too many people are inclined to believe that they can recover religion simply by indulging their emotions. They may drift into superstition in that way; but Christian faith is cast in a more virile mould.

Moreover, emotion itself must submit to the control of conscience. The feelings which invade our hearts at this time are not all good, though through close association with others of a nobler breed we often mistake their true quality. Without ceaseless watchfulness the generous heart becomes the prey of unworthy suspicion, and lovingkindness for our friends has for its counterpart hatred of our foes. When we take knowledge of ourselves we have to confess that from the point of view of feeling alone our

lives are no fit mirror of the love of God. Along certain lines of influence we have been touched and helped in unexpected ways, and life has become more sacred to us than it ever was before. But other things have entered in as well, and we are startled to find how feeble we are in self-control, how easily we get angry, or how fiercely we can hate. Clearly it is only the good emotions which can contribute to a revival of religion by uniting us more closely with God, and they can only do this when they are strong enough to quell the turbulence of evil passion, and to make peace in the midst of strife. Upon us, then, is laid the hard task of cleansing our hearts of much perilous stuff, and setting a watch against our ignoble moods of suspicion or ill-will. We must keep steadily before our eyes the exacting standard of Christian love, for is it not written "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The test is, we know, a very severe one at the present time; but on no other terms have we a right to expect a revival of religion out of the calamities of war.

Good Thoughts for Evil Times.



DIVINE PERFECTION.

It is little we know of the divine perfections, and yet that little may suffice to fill our souls with admiration and love, to ravish our affections as well as to raise our wonder; for we are not merely creatures of sense that we should be incapable of any other affection but that which entreats by the eyes: The character of any excellent person whom we have never seen will many times engage our hearts, and make us hugely concerned in all his interests: and what is it I pray you that engages us so much to those with whom we converse? I cannot think that it is merely the colour of their face, or their comely proportions, for then we should fall in love with statues, and pictures, and flowers. These outward accomplishments may a little delight the eye, but would never be able to prevail so much on the heart if they

did not represent some vital perfection. We either see or apprehend some greatness of mind, or vigour of spirit, or sweetness of disposition, some sprightliness, or wisdom, or goodness, which charm our spirit and command our love: Now these perfections are not obvious to the sight, the eyes can only discern the signs and effects of them; and if it be the understanding that directs the affection, and vital perfections prevail with it, certainly the excellencies of the divine nature (the traces whereof we cannot but discover in everything we behold) would not fail to engage our hearts if we did seriously view and regard them. Shall we not be infinitely more transported with that almighty wisdom and goodness which fills the universe, and displays itself in all the parts of the creation, which establisheth the frame of nature, and turneth the mighty wheels of providence, and keepeth the world from disorder and ruin; than with the faint rays of the same perfections which we meet with in our fellow-creatures? Shall we doat on the scattered pieces of a rude and imperfect picture, and never be affected with the original beauty? This were an unaccountable stupidity and blindness: whatever we find lovely in a friend or in a saint ought not to engross but to elevate our affection: we should conclude with ourselves that if there be so much sweetness in a drop, there must be infinitely more in the fountain; if there be so much splendour in a ray, what must the sun be in its glory? Nor can we pretend the remoteness of the object, as if God were at too great a distance for our converse or our love: *he is not far from every one of us, for in him we live and move and have our being.* We cannot open our eyes, but we must behold some footsteps of his glory, and we cannot turn them toward him, but we shall be sure to find his intent upon us, waiting as it were to catch a look, ready to entertain the most intimate fellowship and communion with us. Let us therefore endeavour to raise our minds to the clearest conceptions of the divine nature. Let us consider all that his works do declare or his word doth discover of him unto us, and let us especially contemplate that visible representation of him which was made in our own nature by his Son; who was *the brightness of his glory, and the express image of his person, and who*

appeared in the world to discover at once what God is, and what we ought to be: Let us represent him unto our minds as we find him described in the Gospel; and there we shall behold the perfections of the divine nature, though covered with the vail of humane infirmities: and when we have fram'd unto ourselves the clearest notion that we can of a being, infinite in power, in wisdom, and goodness, the Author and Fountain of all Perfections, let us fix the eyes of the soul upon it, that our eyes may affect our heart, and while we are musing the fire will burn.

From *The Life of God in the Soul of Man.* By Henry Scougal.

The power of Armies is a visible thing,
Formal, and circumscribed in time and space;
But who the limits of that power shall trace
Which a brave People into light can bring
Or hide, at will, for freedom combating
By just revenge inflamed? No foot may chase,
No eye can follow, to a fatal place
That power, that spirit, whether on the wing
Like the strong wind, or sleeping like the wind
Within its awful caves. From year to year
Springs this indigenous produce far and near;
No craft this subtle element can bind,
Rising like water from the soil, to find
In every nook a lip that it may cheer.

WORDSWORTH.

[ORD GOD, Who art the Father of all our human race, teach us to love Thee with heart and mind and soul and strength, and our neighbour as ourselves: and show us how so to love and serve our country that everything base and selfish in our patriotism may perish, and only what is noble, free, and sacred may live and grow.

Thou hast, at this time, placed upon us a solemn and terrible commission; to defend the sanctity of public law, and to protect a weak and inoffensive nation in its need. O make us worthy of the task that Thou hast given us. Show us how to perform it with pitying hearts, free from hatred and from malice; and, in our dreadful duty, may nothing but the impersonal and passionless power of

justice direct our arms, that we may deserve to pray for victory.

So we entreat Thee for our soldiers and our sailors, on land and sea, in the air above and in the seas below. May the purity of our purpose, and the righteousness of our cause, be their confidence and their shield. Console the mothers bereft and the wives forsaken; be with the widow and the orphan; send us to feed the hungry, to care for the wounded, to honour the dead.

But soon! O God of Mercy, soon! let Thy justice be vindicated, and all these sorrows cease; make wickedness to die out from the hearts of all wrongdoers, that we may take up again the interrupted duties of the common life, with the old suspicions dead, and all new offences forgotten in the mourning and repentance of the world. So may all enmities cease, and the heart of fellowship be reborn; and all Thy children in every nation begin again, and better, to work for Thy kingdom, in which Thy will shall be purely done on earth, as it is in heaven. Amen.

HOSPITALS FOR THE WOUNDED ACROSS THE WATER.

WHEN we crossed the Channel on Christmas Eve we found ourselves in a mental atmosphere entirely different from anything with which we are familiar at home. On this side we *know* we are at war, but we do not *feel* it as a real thing. On that side, as we step on to the quay from the steamer, the universal khaki makes us realise that war is close to us, and it is the sad side of war that is most prominent at the moment. Everywhere is the Red Cross, for this is a hospital town. Everything that can be turned into a hospital has been so converted—including the sheds for goods on the quay!—and the streets are full of motor ambulances, and the hospital trains come in daily from the front.

Our first visit on Christmas morning was paid to the Convalescent Camp. Here, on a windy hill-side, is a town of tents. It was a frosty morning, so it was possible to walk about between the tents without being positively stuck in the mud! And the convalescents seemed pleased to exchange Christmas greetings with English visitors. One great Highland giant, with the red hair and blue eyes of his race, told us of his four months' fighting before he was wounded. It turned out that he had served under a nephew of our own, and was beside him when he was killed—a strange coincidence. "Give us a good officer," said he (only he said it in broad Scotch!),

"and we will follow him anywhere!" And he told us the story of that last charge up a hill near the Aisne. Another man said: "The trouble is that you can't sleep after the trenches and the noise of the firing day and night. I have a good bed here, but I have to get out of it and walk about most of the night, because in bed I keep hearing the guns again." He had been a cook, but a German gun found the range of his soup pot, and since then he has been in hospital.

One afternoon we went on board an Indian hospital ship. Here the men had only arrived from the front a few hours earlier, and operations and dressings were still going on very busily. The rows of silent little figures in their white swing coats, and the great black eyes following us round, were most affecting, especially as we could not speak to them in their own language. "I have spent thirty-five years in the Indian Medical Service—we are all old Indians here—," said the commandant, "and there is nothing we don't know about the customs of these fellows, and I see they are all strictly adhered to." And indeed, after seeing the equipment and stores, nothing seems to have been forgotten to make these brave little men feel at home in a strange land.

A most wonderful hospital had been improvised out of a row of most unpromising sheds on the wharf: floors were cemented, windows and ventilators put in, walls whitewashed, heating and lighting apparatus installed, and behold, a modern hospital ward with every possible scientific appliance for helping the patients, including an X-ray apparatus that almost walks round to the beds by itself! There is a cheery air about this place, and the men are getting well fast, and looking forward most of all to a few days across the water before returning to the trenches.

Another hospital is housed in a casino, where the men may lie and gaze on painted ceilings and decorated walls, and see through wide windows the boats going to and fro across the Channel. Here were some men able to be out of bed and finding time very heavy on their hands. A few jig-saw puzzles were almost snatched from the giver's hands: many of the men are so young, and with returning strength they want so much to be amused. I saw a row of penny toys and Teddy bears on a shelf in a small ward of a hospital where a good many officers were. "They are such children, some of them, when they are ill," said the matron. "I had a boy of only 18 here last week: he loved having a toy to play with in bed, and he had done a man's work before coming here." It is one of the saddest sights in the world to see all these fine young bodies wantonly broken in this horrible game of war, and it is one of the most inspiring to see the bravery and gaiety of the patients, and the splendid skill and success of the doctors and nurses in their task, aided as they are by every appliance that knowledge can suggest and generosity supply.

So much for our own men; but what about our gallant Allies, the Belgians, who have no rich friends to shower gifts on them? Many of them are nursed with the greatest care in English and French hospitals. But they are also tended in hospitals of their own,

often in circumstances of severe hardship and difficulty. In a side street of another town nearer the front, just within sound of the cannons, is a little English chapel, with rows of beds in the place of pews. Most of the public buildings here, too, are turned into hospitals, some magnificent enough, quite luxurious, and well equipped by generous friends; but this little hospital has no luxuries and no wealthy friends. The great tide of Christmas generosity swept through the hospitals of Northern France, but this little hospital was in a backwater, and none of the gifts reached it. It is for Belgian soldiers, and there are fifty beds for wounded and sick, and all are always full. We asked the nurse in charge if they were short of anything. "We are short of everything," she replied; "short of bedclothes, short of warm clothes for the patients, short of clothes for the men who are cured, and who have to return to the front without proper clothing." It was scarcely necessary to ask the question; one could see how the men had improvised original bed jackets. Their odd costumes would have been funny if they had not been so pathetic. "You see," added nurse, "the men who are well enough to get up have to put on their heavy boots. It is inconvenient, but we have no slippers for them. We should indeed be thankful for warm slippers—nice big ones. But if really you can send us anything, it is warm vests we need most of all."

We went round the hall, talking to the men. Most had only come from the front a few days before. They were not at all inclined to grumble at the shortcomings of the hospital; compared to the trenches it was luxury. Yet all were ready to go back. They were all agreed about two things. First, the Allies were going to win; of course they were, no one had the faintest shadow of doubt about it. And second, the British soldier is a very good neighbour to have in a trench. Their unanimous testimony to the qualities of our soldiers was worth going far to hear. "The Germans are afraid of the English," said one man; and added, with a self-satisfied smile, "They are afraid of *us* too!" One man had been to England for five weeks with a wounded foot. "For five weeks of my life I was a rich man," he said. "I had motor-cars, went to concerts and plays, and had everything I wanted. I shall never forget it all my life." Another man was a motor cyclist, and had thrilling tales to tell of rides through the darkness at midnight over roads which were roads by courtesy only, and often within range of the enemy's fire. The saddest part of all was the fact that many, indeed most, did not know where their relatives were. We asked many, but received the same sad answer, "I do not know; I have heard nothing of them for months." Sometimes their village had been burnt down. In many cases they added that they hoped they were in England. We visited the hospital several times. In many cases we could not find friends we had made on former visits, and were told that the doctor had passed them again for active service, and back they had gone to the firing line, often enough very inadequately equipped. Some of the cases of frost-bite would probably not have been there had their

stock of clothes been warmer and better. Still back they go, with a courage and cheerfulness which is beyond all praise. They are fine fellows, these Belgian soldiers.

And this little hospital is not the only one of its kind; there are others equally in need of help. At least three have come within our knowledge. They cannot appeal to their own country. Their own people, refugees and dependent on others, can send them little in the way of comforts and luxuries. England has already helped. The beds for this hospital came from Birmingham. The little English colony give what help they can to ease the work of the Belgian doctor and nurses (all of whom are honorary). They are very grateful to England, but there is more that we can do. What is wanted is a complete outfit for each bed—nightshirts, dressing jackets and gowns, bed socks, slippers; and for the convalescents, shirts, socks, warm under-clothing, and mufflers. The appeal which appeared last week has called forth a generous response, but we hope that further interest will be aroused by this brief account of our recent visit to the hospitals for the wounded.

ROSE ALLEN.

EDITH PIGGOTT.

[Gifts of money and parcels of clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London, N.W. We may add that care is being taken to prevent overlapping, and to spend the money gradually, so as to keep up a constant supply of necessities in consultation with the Superintendent of the Hospital.—Ed. of INQ.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WAR AS AN EXCLUSIVE TOPIC.

SIR,—In your remarks regretting the further cancellation and postponement of conferences and meetings on account of the war I entirely agree. As you truly remark, "The corporate life of the country cannot go on indefinitely in this state of suspended animation." From the beginning of the war I have felt that the feeling so largely entertained, that the war must entirely absorb all our interest, was unhealthy, and ought not to be indulged in without restraint. For, after all, this war and its concerns, vitally important as they are, do not constitute the whole of life; in fact, from a larger and truer outlook, they are only a small part of life. Is it not time that the Press should realize this, and should again open their columns to the large and general affairs of life, and cease to occupy them exclusively with war news?—Yours, &c.

P. E. VIZARD.

Hampstead, January 10, 1915.

THE VISION OF PEACE.

DEAR SIR,—There is a passage in your article on 'Help for the Belgian Wounded' which I should like to repeat, viz., "It is well to keep our eyes fixed on the vision of peace, and even amid the clash of arms to cultivate the temper and disposition which will enable us to build wisely when the time comes to repair the ravages of war." And may I also add, may we do it not as Pharisees thanking God that we are not as this publican, Germany. It may not be the time to cry, Stop the War! The people are still in that hypnotic state of mind that calls for the utter crushing of our foe. Such a cry would be regarded as treasonable. But is it not the time for the Christian Churches to set about recovering their Christianity, which has been professed but not possessed? To uphold war may be religion of a sort, but not Christ's Christianity as declared in the Sermon on the Mount. The temper and disposition which will enable us to build wisely are those of the Master, whose declared purpose was to reform our world of its evil militarism, and give it the opposite system of love and goodwill.

To begin with, let us admit that we have denied the faith of our Lord Jesus Christ, and repent and do the first works, get back to the principles of that manifesto—the Sermon on the Mount. For this we needed a day, or at least an hour, of humiliation for the Christian Church, whatever the non-Christian part of the population needed. And the time for this is now, and then we may preach a gospel of peace and goodwill to men. How can we repeat the Bethlehem story until we ourselves have been brought back to its meaning? And what a shame it will be if it be left to those outside the Churches to insist that Christ's way of peace and goodwill is the only saving faith for the world. Let us get ready for the conferences of the statesmen after the war by preaching inside what we want to insist on outside, then the voice of the reformed Church will speak with power in favour of a reformed State. What can the National Conference discuss better than this? If it does not "keep its eyes fixed on the vision of peace" it had better not assemble.—Yours, &c.,

RICHARD NEWELL.

Newbury, January 1, 1915.

SIR HENRY LUNN AND WELSH DISENDOWMENT.

SIR,—Sir Henry Lunn is asking the ministers and official laymen of the various Nonconformist Churches in England and Wales to sign a memorial to the Prime Minister in favour of the repeal of all the clauses of the Welsh Church Act "which deprive the Church of any of its temporalities." The ground upon which this appeal is based is "the great economic and financial pressure resulting from the war felt by citizens of all religious communions." But if one may judge from the terms of the letter by which Sir Henry Lunn seeks to justify his proposal, he would fain have the support of all Nonconformists who for any reason whatever are opposed to disendowment. This financial pressure,

due to the war, is the one thing specified in the memorial to Mr. Asquith, but in reality it is only part of Sir Henry's bait. This method of attempting to accomplish a policy in the interests of religion requires no comment. It stands self-condemned. As to the policy itself, only two things need be said. (1) It would confer a permanent financial benefit on the Church of England in Wales, on the ground that its present adherents are suffering a temporary financial pressure in common with citizens of all religious communions. And (2) any attempt to carry it into effect would raise a far more bitter controversy than any we have yet had on either disestablishment or disendowment.

If Sir Henry Lunn is intent on the interests of peace, it would be well for him to reflect on the inevitable consequences of this policy to which, for the present, he has committed himself. And surely it is well that the primary facts bearing on disendowment should be frankly faced. What are these facts? To begin with, disendowment is not now in process. No benefice has been deprived of any part of the endowment revenue hitherto appropriated to its support. Nor will there be any modification of the administration or present use of any of the temporalities of the Church until the date of disestablishment, i.e., until September 18 next, or a later date if the war is not then at an end. Even when the provisions for disendowment have been carried into effect, the Church will not be reduced to a condition of poverty.

One of two things will happen. (1) The Church, through Representative Body, may adopt the method for the commutation of the life interests of the clergy provided for by the Act. If it does this there will be paid over to it a sum of at least two millions. Out of this sum it will be able to meet at once and for many years, on the present scale of expenditure, every financial obligation resting upon it. But (2) if the method of commutation is not adopted, every person who, at the date of the passing of the Act (September 18 last), held by freehold tenure an ecclesiastical office affected by the Act, will retain his existing interest in the emoluments of that office so long as he holds it or any other ecclesiastical office in the Church in Wales to which he may be appointed after the passing of the Act.

Neither of these alternatives lays upon the Church the necessity of raising immediately a large sum of money in order to replace what may be taken away. New endowments will be needed only by degrees as the existing incumbencies cease. No doubt if, in the event of commutation, the Church resolves to keep intact as a permanent endowment the money which will be paid over to the Representative Body as the value of the life interests of the clergy large gifts will be required to meet current expenditure, but that is a consideration for Churchmen themselves. It cannot be expected to weigh with those who are concerned to do what is just and equal to the Welsh people as well as to the Anglican Communion.—Yours, &c.

DAVID CAIRD.

16, Carlton House, Westminster, S.W.

FOR THE CHILDREN.

MAZZINI AND THE MAKING OF ITALY.

II.

1848 was an historic year, for all over Europe the people arose as from slumber, and claimed their freedom and the right to govern themselves. 'It seemed for a time as though Emperors and Grand Dukes and the like had served their day, and were wanted no more. As our own working-men's poet sang, the day had come to save—

Not kings and lords, but nations,
Not thrones and crowns, but men.

Amongst others who fled before the threatening revolution was the Pope—Rome was thus left without a head, and the citizens formed themselves into a republic. This was the very thing Mazzini had been urging them to do, so they invited him to come and be their leader. He was made a Triumvir—that is, one of the three Governors; but in reality everybody looked to Mazzini as the father of the State. Now, although the Roman Republic did not last long, it marked a splendid achievement in the story of Italy and in the career of Mazzini. It seemed to be the fulfilment of a glorious dream of his; for he not only held that a republic, in which the people appoint their own government, is the highest form of the state and the best for all the citizens, but he had pointed to Rome as being the most important seat of a republic in the world. Under the ancient Romans the great city had united Europe by force of arms and by the majesty of her laws. Under the Popes she had gathered the nations about her by her spiritual power. Now, said Mazzini, it is time for a new and still greater Rome to arise—"Rome of the People," devoted to the liberty and brotherhood and progress of all mankind. He even appealed to the Pope to become the leader into the new land of promise, and pledged his utmost help; but the wily pontiff made no reply, and was planning at this time another way to recover his own. Some people expected that Mazzini, now that he had the power, would treat the Papists harshly, but that was not his way. He told the people that the priests would do no harm, but were powerful to do good. He set himself to improve the salaries of the poorer clergy, and when an excited crowd dragged some confessional boxes from the churches, he reminded them that from those confessionals words of comfort had been spoken to their mothers, and they were at once taken back. The Triumvir's own life was such a noble example of self-sacrifice and of simplicity that the whole city looked up to him as its father. Exhausting labours wore down his thin form, but his face seemed to shine with the glow of his spirit. When he was conducted to the palace of the Quirinal, which was to be his home, he seemed ill at ease, and hunted for a room "small enough to feel at home in." Though it was feared that his enemies might attempt to assassinate him, he would have no guard, and poor and rich alike met with the same smile and warm handshake.

He lived on the plainest food, dining amongst the people of the streets, and when alone at night he would sing to his guitar.

But this happy state of affairs was doomed to collapse before an unexpected blow. Prince Louis Napoleon, the unscrupulous President of the French Republic, for ends of his own sent troops to lay siege to Rome and restore it to the Pope. The heroic Garibaldi was in command of the Italian volunteers who formed the garrison, and the French attack was routed. The prisoners were, however, treated with great kindness, and released with presents of cigars. Then negotiations took place so as to avoid further fighting, but suddenly the French general returned with a more powerful army. For a month the ill-provided city held out against overwhelming odds. The poor people driven from their homes by the shells of the enemy were lodged in the palaces of the nobles who had fled; but they promised in the name of "God and the People," the legend inscribed on their flag, to steal or injure nothing; and they kept their word.

When the walls could no longer be defended, the French were allowed to enter the city, but Mazzini was not molested, and shortly after made his way to England, his future home. For over twenty years more he laboured for his country, ever "sweet and calm, but full of a fiery purpose." In course of time the unity of the Italian nation was established, not, indeed, as a republic, but under Victor Emmanuel as king. To this end Cavour "the brain," and Garibaldi "the sword," contributed no less than Mazzini "the soul."

H. M. L.

MEMORIAL NOTICE.

DR. W. C. COUPLAND.

WE regret to announce the death of Dr. William Chatterton Coupland, who was known to many of our readers as a personal friend or a writer on philosophical subjects. He was the eldest son of Mr. W. N. Coupland, and was born in Fenchurch Street, E.C., on December 2, 1838. He was educated at Denmark Hill Grammar School, where he had for schoolfellows the late Lord Herschell and the late Dr. Pye Smith, F.R.S. His college days were spent at University College and Manchester New College, London. At M.N.C. he was a younger contemporary of Dr. James Drummond and Prof. C. B. Upton. He took the M.A. degree in London University, and subsequently that of D.Sc. in Mental and Moral Science. In 1861 he won a Hibbert scholarship, and proceeded to Germany to study philosophy and theology. Prof. Trendelenberg of Berlin introduced him to Prof. Karl Passow and his family, with the result that he took German lessons from Fräulein Gerfrud Passow, who subsequently became his wife. The marriage took place in 1866. From 1864 to 1868 Dr. Coupland was Unitarian minister at Bridgwater. In 1868 he settled in London, and after a brief ministry at Notting Hill, at the small church which preceded

the present Essex Church, he removed to the house in Maitland Park, Haverstock Hill, which was the scene of his own labours and of Mrs. Coupland's stimulating teaching and friendship for thirty years. The rest of his life was devoted entirely to teaching and writing, chiefly in philosophical subjects. In 1884 his translation of 'The Philosophy of the Unconscious,' by E. von Hartmann, was issued, and the next year he published 'The Spirit of Goethe's "Faust." The latter book was a literary study based upon a course of lectures. It contains a careful exposition of the Faust legend and its treatment by Goethe, its discussion of the problems of the Second Part being of especial value. The foundation of the English Goethe Society owed a great deal to the energy and enthusiasm of himself and Mrs. Coupland. In 1886 he was appointed its first secretary, and held the office for five years. In 1890 he published 'The Gain of Life, and other Essays in Philosophical Subjects.' This was followed in 1895 by the most widely known of his works, 'Thoughts and Aspirations of the Ages,' a rich collection of passages from the sacred Scriptures and noble writings of the world which has been found highly suggestive and stimulating by many readers. In 1898 he received at the hand of the Government an honourable recognition of the value of his contributions to philosophy and literature in the form of a Civil List Pension of £50.

Mrs. Coupland died on March 16, 1902, after a short illness. Her death was a severe blow to him, and he spent the next few years in collecting her literary remains and in writing a memoir. These were printed for private circulation in 1908. The slender volume is the most tender and human of all his writings, and contains a portrait of a remarkable personality, which is treasured by many to whom Mrs. Coupland first opened the treasures of German literature. This was his last literary task, and gradually, as the years crept on, he began to lose his hold on the interests which had absorbed his life; but it was noticeable that he seemed as an old man to recover some of the religious sentiments and affections which had been in abeyance during his maturity. In recent years he was a member of the Richmond Free Church, and subsequently, during his residence at Hove, of the Free Christian Church, Brighton. He died on January 6, in the 77th year of his age. On the following Saturday his remains were cremated very quietly at Golder's Green.

PUBLICATIONS RECEIVED.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—Essex Hall Year-Book, 1915. 1s. net. A Book of Daily Strength. 3s. 6d. net.

MR. WILLIAM BRIGGS (Toronto).—The World Problem. C. S. Eby, B.A., D.D. 1 dollar.

CAMBRIDGE UNIVERSITY PRESS.—Dissenting Academies in England. Irene Parker, M.A. 4s. net.

MESSRS. CHATTO & WINDUS: Fry's London Charities, 1915. 1s. 6d. net.

MESSRS. CONSTABLE & Co.:—The Russian Problem: Paul Vinogradoff, F.B.A. 1s. net.

MESSRS. HODDER & STOUGHTON:—The Christian's War Book. 2s.

MESSRS. MACMILLAN & Co.:—The War and Democracy. 2s. net. Macaulay's History of England: Ed. by Charles Harding Frith, M.A. Vol. V. 10s. 6d. net.

MR. T. FISHER UNWIN:—The Red Laugh: Leonidas Andreief. 1s. net.

MISCELLANEOUS.

The Quest, Cornhill Magazine, Nineteenth Century, The Hibbert Journal,

MEETINGS AND GENERAL NEWS.

THE PEASANT ARTS FELLOWSHIP.

A SOCIAL GATHERING was held at the Conference Hall of the University of London Club, Gower Street, in connection with the Peasant Arts Fellowship on Wednesday evening, when a short paper on 'Rheims and Gothic Reconstruction' was read by Mrs. Joseph King, editor of *The Vineyard*. Since the outbreak of the war *The Vineyard* has been obliged to temporarily suspend publication, but hopes are held out that this interesting and unique little monthly will be able to resume its work before long. In the meantime the Fellowship, of which Dr. Greville Macdonald is chairman, is still continuing its activities on behalf of the restoration of simple country life and crafts, which it believes to be a spiritual and economic necessity.

In her paper on Wednesday night, Mrs. King dealt with her subject along these lines, dismissing the discussion of it from an architectural standpoint altogether. The whole emphasis was laid on the fact that, while as a nation we have made a vigorous protest against the bombardment of the great cathedral of Rheims, as well as other beautiful and historic buildings, during the present war, we have not paid sufficient attention to the far more disastrous destruction of creative imagination and human happiness involved in the industrial system which is at the bottom of all international conflicts. The Krupp guns were the visible expression of soul-degrading aims which not only shattered cathedrals, but whittled away those very qualities which had alone made the building of them possible, and our outcry against the acts of "Huns and barbarians" was not altogether creditable to us while we ourselves, in common with all modern civilized nations, were responsible for the destruction of so much beauty on every side. The industrial system as we knew it, the speaker continued, with its rapid growth of mechanical methods and its suppression of the joy and initiative which characterized the craftsmen of the mediæval guilds, and produced those glorious churches and minsters, with all their store of decorative and sculptured detail, stained glass, metal-work, and other priceless treasures which we now preserve with jealous care—this system had not been accepted without question, and the best minds amongst us were always trying to alter and improve it. But it was essentially wrong, and no amount of patching and ameliorating would do away with that wrongness, involving, as it did, the crippling of the imagination and the will, the deadening of spirit and the cheapening of labour, and destroying more beauty at its source than all the guns of the armies could shatter. At the other end of the modern city in which some glorious cathedral stood, every stone of which we cherished because the vital impulses which had brought it into being no longer moved the workers

of our day, were the ugly factories, barrack-like dwellings, and sordid streets which testified to the isolation of all that mummified beauty from the real life of the people. Why were these works of man in the past so precious, and rightly precious, to us? It was because they represented something which had been largely lost, and which our present social conditions and mechanical inventions could never produce. Cathedrals did not come down out of heaven ready made. They were, indeed, the work of God, but the Master-builder used human tools for His purpose; He used the imagination and dexterity of the craftsmen, the passion of the people, gentle and simple, which went to the building and rebuilding of Chartres, for instance; the religious spirit inspiring men would take in hand no building, lay no gift on the altar, until every one had given his brother forgiveness.

Progress, Mrs. King continued, so good a word when it stood for the real needs of the people, meant nothing if it indicated mere material aggrandizement, luxury, and physical power, yet it was that idea of progress which hypnotized our age, and few, indeed, were those, even among the artists, who protested against its influence. Tolstoy and Ruskin brought all their art and spiritual passion to bear upon this fact, telling us that mechanical industrialism under capitalism is essentially wrong in inspiration and motive, and that it must still be wrong in *any* social order, because it made the craftsman the slave of the machine, and of an un-Christian and unnatural conception of life. The attempt to hide this fact by instruction in hygiene, the erection of model dwellings, and the multiplication of cinemas was foredoomed to failure, and these Sisyphean labours would no more bring back the creative power of the imagination than they would make grass grow on an asphalt pavement.

Mr. Godfrey Blount interested the audience by describing his first attempts at toy-making since the war had stopped the trade in German toys, and several members of the Society afterwards joined in singing folk-songs and sailors' chancies. Some quaint and delightful specimens of Mr. Blount's work were on exhibition in a corner of the room, and we understand that toy-making is now being attempted, under his instructions, at the New Crusade Workroom, 60, Cleveland Square, where numerous activities are at present being carried on under the auspices of the Peasant Arts Fellowship.

BELGIAN HOSPITAL FUND.

MRS. BERNARD ALLEN begs to acknowledge the following contributions in response to the appeal for the Hospital for Wounded Belgian Soldiers which we published last week. Information about the urgent needs of this Hospital will be found in an article by Mrs. Allen and Mrs. Piggott in our present issue.

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Miss Emmeline Rawson	2	2	0
The Misses Harland	1	1	0
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M. B. Green	0	12	0
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Miss A. Garrett	5	5	0
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and from Bournemouth (per Messrs. Hyam & Co.), Miss L. Jones and Friends, Miss A. Enfield, Mrs. Carter, Mrs. Horace Laws, Mrs. D. A. Little, Plymouth Branch Women's League (per Mrs. Bond), Mrs. Haigh, Mrs. French (Hornsey Working Party).

Further contributions of money and clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London, N.W.

THE Cambridge University Press will shortly publish 'Belgium in War,' by Mr. J. H. Whitehouse, M.P., a record of the author's recent experiences during his tour through Belgium. The text will be supplemented by several photographic illustrations, and the Chancellor of the Exchequer will contribute an Introduction.

NEWS OF THE CHURCHES.

Bath.—The Social Committee of Trim Street Chapel entertained at Beau Nash House, on Wednesday evening (6th inst.), a party of sixty men of the 4th Somerset Light Infantry, at present quartered at Prior Park. A substantial tea was served at 5 o'clock, and from that time onwards until 9.30 the room presented a scene of great animation, both hosts and guests entering into the proceedings in the heartiest possible manner. The Rev. A. Cunliffe Fox, on behalf of the congregation, offered a warm welcome to the visitors, and expressed the hope that they would carry away with them, wherever they were sent, pleasant memories of their sojourn in Bath, along with the earnest prayers of its people for their safe and happy return. An excellent programme followed, much of it being impromptu and contributed by the men themselves.

Birkenhead.—Many past and present members of the Unitarian Church and Sunday School have joined the forces, their names being given in the 'Calendar for January.' The schoolroom is thrown open every evening, from 5.30 to 9 o'clock, for the convenience of soldiers now undergoing training in the town who care to make use of it. On the first evening, December 15, between 150 and 200 men were entertained.

Crewkerne.—On the 6th inst. the congregation attending the Unitarian Church assembled at the Drill Hall to say farewell to the Rev. A. and Mrs. Sutcliffe, whose departure from the town is so much regretted, and to present them with substantial tokens of the respect in which they are held. The hall had been charmingly decorated, and there was a very large attendance. During an interval Mr. E. J. Blake said that he had been asked by the congregation to represent them in presenting to Mr. and Mrs. Sutcliffe some token expressive of their appreciation of the work they had carried out since their appointment to the pastorate of the church. It was with very great regret the congregation parted from them, and Mr. and Mrs. Sutcliffe would carry away with them the best wishes of all for their future happiness and prosperity. The presentations took the form of a jewelled pendant and a solid silver rose bowl to Mrs. Sutcliffe, and a

silver inkstand and pen tray and a purse of gold to Mr. Sutcliffe. This was accompanied by an illuminated address (in which special reference is made to the remarkable growth of the Sunday School and the membership of the congregation during Mr. Sutcliffe's ministry). The Rev. A. Sutcliffe and Mrs. Sutcliffe both returned thanks.

At a meeting of the House Committee of the Hospital, the Vicar (the Rev. H. D. Lewis) referred with regret to the departure of the Rev. A. and Mrs. Sutcliffe. Mr. Sutcliffe had rendered useful service in the Hospital, and they all wished him much happiness in his new home.

Girls' Own Brigade.—Officers of the G.O. Brigades from Brixton, Ilford, and Hackney met at the New Gravel Pit Church, Hackney, on Thursday, January 7, to discuss the formation of a Central Committee for conducting the affairs of the Brigade and matters relating thereto. Officers were elected, rules drawn up, and the general lines of policy to be adopted decided on. The Executive Council will consist of two representatives of each company, with Miss E. H. Green, Tudor House, 12, Darnley Road, Hackney, N.E., as Hon. Secretary. The Brigade, which has been in existence at Hackney for two years, has proved an unqualified success, is intended to supply a long-felt want amongst the girls of our Sunday Schools, and aims at accomplishing its objects by means of classes for drill, singing, home-nursing, needlework, &c. Those interested in work amongst the girls of our schools should obtain further information from the Hon. Secretary. The Companies at present affiliated are Hackney (No. 1 Company), Ilford (No. 2 Company), and Brixton (No. 3 Company).

Heywood.—A Sale of Work was held on New Year's Day at the Unitarian Church which realised 134*l*. At the Annual Meeting of the local Branch of the British Women's League, which was held on January 10, it was decided to send some clothing for the Belgian wounded in France, in response to Mrs. Bernard Allen's appeal in our columns. Various parcels have already been sent to the Belgian refugees in Manchester, to the orphan and lost children in Holland, and to the British troops. Mrs. Worthington was appointed president. The members have decided to join the Manchester and District Branch of the League.

Horsham.—The death has occurred of Mrs. Margaret Price, an old and deeply respected member of the Free Christian Church. She first came to Horsham forty years ago, during the ministry of the Rev. M. G. Dunbar, and successive ministers in the pulpit, together with the Church workers whose activities she shared, owed much to her kindly encouragement and warm hospitality. Mrs. Price was herself an earnest worker in the cause of Temperance, and for many years acted as collector for the Horsham Total Abstinence Society. After her husband's death she resided in London, and joined the Hackney congregation. The funeral took place on Monday, January 11, at Horsham, and was conducted by the Revs. J. J. Marten and V. Moody.

Manchester: Moss Side.—At the New Year's Social Gathering in connection with the Unitarian Church a warm welcome was given to the Rev. F. M. Salmon, who has become the permanent minister of the congregation. There is a most promising revival of interest and activity, both in the institutional and religious work of the church, and, in spite of the weather, the Sunday attendances are increasing. On January 10 Mr. Salmon delivered the first of a series of Sunday evening sermons on 'Social Forces: Destroying and Up-building.'

NOTES AND JOTTINGS.

SCHOOL FOR REFUGEE CHILDREN.

Owing to the generosity of M. Emile Mond, member of the Council of the Institut Français du Royaume Uni, a Lycée (secondary school) for boys and one for girls are to be opened on the 18th inst. at 15 and 17, Buckingham Palace Gardens, for the children of French and Belgian refugees who are debarred by the difficulty of the language from attending an English school. The programme followed will be exactly that of a French Lycée, and free tuition will be given to the children of French and Belgian refugees, and to French, Belgian, or English children whose fathers are serving in the Army or Navy. The premises have been lent, and the London County Council has made itself responsible for the necessary furniture, in addition to arranging for the pupils to have games and sports with the children of their schools.

THE INVASION OF FRANCE IN 1814.

We are fond of saying that history repeats itself, but, perhaps, never is the adage so true as when it is applied to the conduct of war and the hardships which are endured by the inhabitants of a country under the heel of the invader. We are reminded of this in reading the entertaining series of letters in *The Nineteenth Century*, written by Madame de Pougens, the daughter of Mr. Sayer, a personal friend of George III., from Paris and the Valley of the Aisne a hundred years ago. They have been gathered together by Lady Kinloch-Cooke, who gives a sympathetic description of Madame de Pougens as a woman of much kindness and amiability, who was universally endeared to a large circle of friends. Madame de Pougens identified herself fully, it seems, with the interests of her adopted country, though she always remained an Englishwoman at heart, and not even the ravages of the Prussian soldiery and *Cosques*, which caused her to detest war, could diminish her sense of humour, or abate the zest with which she described the stirring events of her time. Many of the letters were written at Vauxbuins, near Soissons, at a time when the district was practically in a state of siege, and the peasants were suffering sorely from the depredations of the enemy. "The mayor of the village," she explains, "who is as arrant a Vicar of Bray as ever lived in the days of good Queen Anne, resides at Soissons, and leaves us entirely to the care of his deputy the Blacksmith, *qui perd la tête à chaque menace*."

* * *

In a letter written three months before the battle of Waterloo, Madame Pougens refers to the secret name, "Le petit Père la violette," by which Napoleon was known practically throughout the French Army, for it was commonly rumoured that he would appear with the violets in spring on the Seine "to chase from

hence the priests and emigrants who have insulted the national flag." "If you knew how I have longed to write to you, dearest friends, during all these wonderful, almost miraculous events," the letter runs, "you would, I am sure, pity me for the restraint laid on my pen, first by fear and prudence, and since by the assurance here that the letters did not pass. But to-day I have received a letter from M. de Pougens, who is at Paris; he tells me the couriers pass as usual, and that several English are arrived in Paris, so I hope the sweet blessing of Peace will be continued to both countries. What a revolution: I call it a *révolution à la violette*. You know doubtless the soldiers during the last year gave the Emperor the name of *le petit Père la violette*, and used to say to each other *allons, camarade, allons boire à la violette*, which continued a profound secret amongst themselves."

UNIVERSITY EXTENSION LECTURES.

The only two courses of University Extension Lectures which will be given this term in the London Museums are both by Mr. Banister Fletcher, F.R.I.B.A. The series which began on January 7 at the British Museum, deals with 'Ancient Roman Architecture,' and the other course of lectures, the first of which was delivered on January 11 at the Victoria and Albert Museum, deals with the subject of English Gothic architecture. There will be special lectures at Westminster Abbey and the Tower of London, also a description of the cathedrals and towns and trade halls of Belgium.

SOCIALIST TEACHING IN GERMANY.

Socialism, in belligerent and neutral countries alike, is beginning to recover from the signal defeat of its most cherished hopes which it sustained at the outbreak of the war, and an earnest attempt is to be made at the forthcoming Socialist Peace Congress at Copenhagen to formulate some practical ideas in regard to the policy to be adopted by all who desire a permanent peace when the present conflict is over. There has been a good deal of plain-speaking in Germany on the part of the Socialist critics of militarism, and the warmest expressions of goodwill have been sent by Socialist women to their comrades in Great Britain, who have responded in the same cordial manner. That hatred of the enemy and the glorification of war form no part of the teaching given to their children is made clear by the following extract from the Socialist paper *Gleichheit*, in which a German woman writes as follows: "We must take care that the spirit of rudeness, barbarism, the setting of one nation against another, finds no place in the families of the people's class. The mothers must continually tell their children that the Russians, the French, and the British, who face the Germans and Austrians in the field, are doing nothing other than these are; that they, just as little as we, wanted war, and that

they, just as much as our men, are fighting with the conviction that they have to defend their country with all their power. They must tell their children that each of the soldiers on the other side has also a mother at home who is anxious and weeps about him, that most of them have also left wife and children at home who daily repeat the question with quivering lips, 'Is father still living? Will he come back?' So must the mothers keep alive the humane spirit in their children, and make their hearts receptive for compassion and sympathy."

FRENCH PROFESSORS IN THE FIGHTING LINE.

M. Boutroux's lament, in a speech delivered recently to the old scholars of the École Normale Supérieure over the loss of French scholars and teachers which France has sustained during the war, must have moved his hearers deeply. This institution is a training school for teachers, and among 195 whom it has sent into the fighting line only 55 still remain safe and sound. M. Ernest Lavis, another French professor, echoed his words, but at the same time reminded the audience that those who returned from the war to be their educators would bring back something as a result of their experiences which would perhaps be some compensation for what the nation had sacrificed. "They know," he said "the necessity of a moral faith, of a consent to discipline, of an acceptance of sacrifice. They know many other things; they have seen the differences of character, political, social and religious, suppressed and repudiated before the enemy. They will be the preachers of brotherly tolerance. They will teach the generations of France victorious that we must still gain victories over ourselves, and that this kind of victory is fruitful also, and glorious. They will be the best teachers we have had."

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The ANNUAL GENERAL MEETING of Subscribers will be held at the MEMORIAL HALL, MANCHESTER, on WEDNESDAY, JANUARY 27, 1915, the chair to be taken by the President, RICHARD D. HOLT, Esq., M.P., at 5 P.M.

BUSINESS.

1. Annual Report and Treasurer's Statement of Accounts.
2. Election of President, Officers and Committee for 1915.
3. Votes of Thanks, &c.

The attendance of all Subscribers and friends of the College is earnestly invited.

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January.

24. Rev. RUDOLF DAVIS, B.A., of Gloucester.
31. Rev. CHARLES HARGROVE, M.A.

February.

7. Rev. FRANK K. FREESTON.
14. Rev. JOSEPH WOOD.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 24.

LONDON.

Acton, Creffield Road, 11.15, Mr. W. T. COLYER; 7, Rev. H. Gow, B.A.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
Forest Gate, Upton Lane, 11, Rev. J. A. PEARSON; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. J. A. PEARSON.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, 632, High Road, 6.30, Dr. WILLIAM THOMSON.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Mr. S. D. GREENFIELD.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. PIPKIN.
University Hall, Gordon Square, W.C., 11.15, Rev. RUDOLF DAVIS, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Mr. HORACE MUMMERY.
Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. E. ODGERS, M.A. D.D.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
(DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDRAE.
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGET, M.A.

BIRTH.

GOODLAND.—On January 15, at Elen Grove, Taunton, to Capt. and Mrs. Harold Goodland, a daughter, Mary.

MARRIAGES.

LOCK-MALLET.—On January 16, at Trim Street Chapel, Bath, by the Rev. A. Cunliffe Fox, Geoffrey Denis Lock, partner in Mallett & Son, of Bath, now serving in His Majesty's New Army, son of Mr. and Mrs. Lock, of Instow, North Devon, to Barbara Penelope, youngest child of Mr. and Mrs. Mallett, of Rainbow Wood, Bath.

OAKESHOTT-ROBERTSON.—On January 2, at Essex Church, Kensington, by the Rev. Frank K. Freeston, Harold Alan Oakeshott, Artists' Rifles, to Cecil, younger daughter of the late Samuel Robertson, of Edinburgh.

DEATHS.

BOLTON.—On January 19, at Field Head, Wakefield, Jane, widow of the late Isaac Bolton, aged 86 years.

ELLIS.—On January 15, at her residence, "Hillside," Maidstone, Mary, widow of the late Charles Ellis, J.P., aged 90 years.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

OUR "Belgian Hospital Fund" has made splendid progress during the past week: 500 lb. of material has started on its way to the two hospitals mentioned in our appeal, including blankets, dressing-gowns, complete outfits for soldiers returning to duty, and comforts of various kinds. In addition, the supply of warm clothing has been so ample that Mrs. Allen has felt justified in sending some of the parcels which have been forwarded to her to the Queen of the Belgians, who has assured us through Madame Maton, her representative in London, that the soldiers in the trenches will get the goods at once. This does not mean that we have enough and to spare. We want more and still more. We have heard of several other small hospitals for Belgian soldiers where the need is very great, and we are taking steps to get into touch with them at once. Our fund to-day stands at £377. We want to make it at least £500 next week. Cheques and parcels should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London, N.W.

* * *

THE German Air Raid has come and gone, and given us a fresh taste of the realities of war. The daily Press has magnified it into an event of first-class importance, eclipsing the Russian victory in the Caucasus and the Italian earthquake in its demand for big type and lurid headlines. Apart from the serious loss of perspective which this induces in the public mind, almost encouraging the belief that a few bombs in

England are equivalent to a battle in France, it helps a little to play the German game. If some of our newspapers of the last few days reach Germany, they will certainly encourage the idea that the experiment is worth repeating in order to confuse and paralyse our minds with terror and excitement. Competition in sensationalism is always a risky game, but it may easily become something worse during the slow progress of a long campaign, when we need above all things to observe a proper sense of proportion and to resist the temptation to become absorbed in the minor details which lie closest to ourselves.

* * *

No one, of course, will pretend that a raid of this kind is not a disturbing experience and an occasion for deep commiseration with those who suffer by it. But even if it became a weekly occurrence, as it is near the fighting line, it would have no military significance. Its object was not scouting, but the destruction of life and property, with the total lack of discrimination which is inevitable in the dark. It is the fine rule of our air service that men will return from perilous adventures without doing anything if, by reason of darkness or fog, they cannot be certain that they are fighting fair, and not inflicting wanton suffering upon the civilian population. The different policy pursued by the Germans is significant chiefly as a revelation of moral bluntness where the finer sensibilities are concerned. In abandoning the code of honour and consideration which has been accepted by all civilized countries they have inflicted serious injury upon their *morale*, from the highest command to the humblest private in the ranks. This is one of the stubborn facts which will make the terms of settlement much harder for us all when the day of settlement arrives.

WE are in close agreement with Mr. Stephen Graham in the plea which he made for a more intelligent understanding of Russia, at the National Liberal Club on Monday night. The distrust of Russia, he pointed out, which was abroad to-day was one of the most dangerous things, and it might even eventually frighten Russia into the arms of Germany. His advice was: "Go to Russia. Read Russian literature, but don't read Shaw on Russia, or, indeed, any pessimist on Russia." If we may judge by the rather unmannerly interruptions to which Mr. Graham was subjected by Mr. Zangwill and others among his audience, his words of warning are greatly needed. The Russian bureaucracy, dominated to a large extent by Prussian military ideals, has done many things which people of liberal sympathies in this country can neither forget nor forgive. The consequence is that men who should be foremost in creating bonds of sympathy have hardened their hearts. But Russian civilization, as a strong native product, is only just beginning to come into its own. In its religious sentiments and its social ideals it will be very different from our own, but it has in it the promise of something rich and beautiful, as its tribute to the common life of the world. With its strong instincts of compassion, it will offer a stout resistance to the domination of vulgar materialism and the creed of the super-man.

* * *

In presence of the appalling earthquake disaster in the Abruzzi, we can only send our deep and respectful sympathy to the Italian people. More than this we are not permitted to do at present, for its policy of neutrality makes it difficult for the Government of Italy to accept help from countries which might be suspected of inducing her to

take sides by the pressure of philanthropy. The towns which have been destroyed or seriously injured lie off the beaten track, and are little known to tourists. One of them gave its name to Thomas of Celano, the friend and biographer of St. Francis, and the reputed author of the 'Dies Iræ,' the most splendid of mediæval hymns. Miss Macdonell, who has an intimate knowledge of the district and its people, and a few years ago published a delightful book about them, writes as follows in *The Manchester Guardian*. "Save in a few favoured spots, poverty of the sternest kind is the daily lot of the Abruzzesi. In many parts of the province life is only made possible by the hard labour of the women—who not only keep the homes, but build them—and by postal orders from the United States. The senders of the postal orders nearly always come home again. The people are unambitious in a material sense, yet extremely hardworking and of a brave frugality. They have the virtues of a mountain people: hardihood, pride, and hospitality."

* * *

PROFESSOR GREGORY has contributed an interesting article on 'Italian Earthquakes' to *The Manchester Guardian*. In 1783 South-Western Italy was quivering in what he calls "a seismic ague." In that year there were 949 earthquakes, and the disturbance continued for four years. The main shock, which devastated Messina and Calabria, was the first to be made the subject of scientific investigation. It has been discovered that, while some Italian earthquakes are of volcanic origin, most of them are due to movements of a non-volcanic character, which lead to the subsidence of the earth's crust. The article concludes with the following account of the earthquake of January 12:—

The earthquake that did such serious damage in Central Italy on Tuesday morning, so far as can be judged from the present information, is of the normal Italian type. It has long been recognized that most Italian earthquakes are produced near the crest of the Apennines, and travel westward. Avezzano, where 8,000 out of 9,000 inhabitants are reported to have been killed, is in West Abruzzi, near the middle line of the Apennines. According to the tables of Montessus de Ballore, the adjacent area is far less often disturbed by earthquakes than the Alban region to the west of Umbria; but Avezzano is probably in an area affected by subsidences, for it is on the north-western shore of Lake Fucino, which, like the other large lake basins of Italy, is a cauldron caused by the sinking of its floor. From this region the earthquake wave appears to have travelled westward. It was felt personally so far north as Grosato, eighty miles south of Flor-

ence, and as far southward as Naples. The first reports have come from the west of the Apennines, except for the news that it occasioned a stampede at Fermo, south of Ancona, on the Adriatic Coast. Instruments have recorded it throughout Italy, and as far away as Eskdalemuir, in Southern Scotland, and in the Isle of Wight. The earthquake, therefore, is one of those due to powerful and relatively deep-seated earth-movements, and not to the collapse of a superficial volcanic cavity, like those of Ischia.

* * *

THE United States is dealing with the problem of starvation in Belgium with a prompt generosity and a readiness of resource which are beyond praise. Offices have been established at the chief centres of population under joint Belgian and American management, and over 50,000 volunteers are helping in the work of relief. At present it is calculated that there are 1,400,000 persons entirely destitute, and it costs £660,000 a month to feed them. £200,000 is made by profits on sales of provisions to tradesmen, who sell them to people who are still able to buy, leaving £460,000 every month to be found by the charity of the world. In December it was calculated that a population of 650,000 remained in Brussels, and of these more than one-third, including 31,000 babies, had to be provided with food. In some of the industrial districts the proportion amounts to 60 per cent of the population. Such is the gigantic task to which American philanthropists have set their hands. It is pleasant to record that the German undertaking that imported food would not be seized for military purposes has been honourably observed. It is one gleam of light in a scene of devastation which, in its scientific barbarism and calculated indifference to every claim of humanity, has no parallel in history.

* * *

IN face of this colossal spectacle of misery the rise of the cost of living in our own country is a subject of quite minor importance. The economic state of the country is good, and unemployment is at a minimum. If there is any shortage of supply in normal comforts, we can all accept it without grumbling, and possibly find real compensations in a simpler scale of living. At the same time the increase in food prices is a matter which should receive the close attention of the Government. The withdrawal of competition in several directions, and increasing difficulties connected with transport, tend to force prices up in a way that can only be dealt with adequately by some measure of public control. We have a right to demand that the few shall not grow rich upon

the needs of the many. Any restriction which may be placed upon competitive prices need not offend even the doctrinaire economist. His theories apply to peaceful commerce, and what we have to deal with is the highly artificial conditions of trade produced by the disturbance of war.

* * *

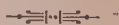
CARDINAL MERCIER is one of the figures who will emerge with added lustre from the horrors of the War. Long honoured by scholars, his noble solicitude for his people has made him the favourite of the crowd. When he was promoted from his professor's chair to the bishop's throne in 1906, the keen theologian developed, with an ease and rapidity which surprised even his friends, into the unwearied shepherd of souls. Here is a sketch of him by the Bishop of Salford, who was a fellow-student with him at Louvain forty years ago:—

The famous Pastoral, now causing so much excitement, is but the last of a long series of remarkably telling episcopal letters of the same kind, some of quite special merit, like the one on 'Patriotism' in 1910. Three volumes of these collected 'Œuvres Pastorales' were published in 1913. ... His indefatigable energy, self-denying labours, and severe ascetic life have set their unmistakable marks upon his strikingly tall and emaciated form, as all observed during the Eucharistic Congress in London in 1908. I remember a year later, at the jubilee of our common Alma Mater, venturing to remonstrate with my old fellow-student on his overworking himself, and predicting that his excessive labours would shorten his life. His Eminence's reply was characteristic of the man. "A bishop ought to die young," he said, with a wistful smile.

* * *

THE governors and trustees of the School of Irish Learning have shown a wise restraint, which is worthy of imitation, in their resolution accepting Prof. Kuno Meyer's resignation of his position as Director. In their deep disagreement with him, they cannot forget the benefits of the past or the bonds, independent of nationality, which are continually being forged by common studies and ideals. "It is impossible," they say, "in this time of sorrow to rehearse calmly the very signal services rendered to Celtic learning by Dr. Meyer, and more particularly his rare services to the Irish community of scholars. It is with sorrow that we contemplate this separation as one of the catastrophes of a war which has for a time divided nations and severed natural communications. We still hope that among the reconciling forces of the future none will be more powerful than the loyalty of scholars to one another and to their common service of truth."

"THE TOTAL FAILURE OF THE CHURCH."



THE title which we have placed at the head of this article is not of our own choosing. We have borrowed it from one of the weekly articles which the able writer, who calls himself "Artifex," contributes to *The Manchester Guardian*. We have borrowed it in order to examine it, for if the terrible indictment which it makes against the public practice of religion is true, all the churches of the land may as well close their doors and send their preachers and pastors to fill some more profitable calling. Clearly "Artifex" cannot mean anything quite so drastic, for, if report speaks truly, he himself has not abandoned the work of preaching. Probably he was consciously using the language of journalistic exaggeration in order to blacken the charge which he wants to bring against professing Christians, and in this way to drive it home. What, then, is the indictment which he demands that we shall answer at the bar of conscience? Briefly, it is this. The Church has failed because it did not prevent the War, and it is failing every day because it does not rebuke uncharitableness and ill will towards our enemies. When we speak about these things quite simply, without the vehemence of statement which is so wounding and unfair to thousands of good and holy souls, we are in close agreement with him. We need to realize how much better this world would have been, nobler in its joy and richer in its peace, if Christianity had remained true to its heavenly pattern, and had not forgotten the spiritual passion of its Master. We need, too, to reproach ourselves daily for our failure to keep our own hearts with all diligence, and to warn our friends and neighbours to be watchful at a time when sins against charity and justice abound. We ought to feel, even more than on ordinary days, how immeasurably we have fallen short of the high standard of Christian goodness.

But this is a very different thing from the dark pessimism which lurks in the phrase about total failure. Men are not necessarily lacking in humility because they cultivate the art of moral perspective, and even amid the tragedy of war

remain deeply conscious that the Holy Spirit of love and power is still interceding in their hearts. If the one task committed to the Christian Church had been to place a veto upon war, and it had no vital concern with anything else, its voice would have been stifled long ago. None of us would have gracious memories of the religion of our own homes, or a present sense that prayer is really answered and sin is fully forgiven. But the presence of evil in the world, and our own failure to walk in the way of Christ, cannot silence the human cry for God or reduce the Gospel to a nullity even in ourselves. It dwells in us and sanctifies a fragment of life here and there, and makes us nobler men and women than we should be without it.

Or let us put the matter in another way. If we are to talk of a great war as though it involved total defeat for practising Christians, must we not use the same language in the case of all other forms of evil which are big enough to stir the imagination? Peace has its miseries as well as war. Times of great prosperity breed sins of selfishness and greed, of heartless luxury and sensual indulgence. The sweater's den and the brothel, no less than the battlefield, are abominations in the sight of God. But when these things weigh upon our hearts, and we feel the guilt of our own indifference, we do not at once jump to the conclusion that the teaching of the Christian Church is wholly without influence on the life of the nation, or abandon our ardent faith in the Kingdom of Heaven because it is not already here. The world is full of imperfect Christians like ourselves, who often do wrong and profane the holy name by which they are called, and yet are held firm in some of the ways of virtue by the hand of Christ; and all around us there is the great company of the faithful, who strive more successfully than we have ever done to subdue their base passions and to order their lives in lovingkindness and peace. Have our mentors who talk in a tone of sad impatience of the total failure of the teaching church at the present time forgotten all this? Are they wise, or fair, or even quite truthful, when they are blind to the good things which remain, so beautiful, so rich, so abundant,—the generosity, the eagerness to help, the modest courage, the patience in suffering,

the quiet confidence that this visible world with its pleasures is not all? Have they forgotten that if we are something better than raw barbarians it is because we still carry the image of Christ in our hearts?

We have written in this way, not because we want to find easy excuses for our grave omissions of duty or to encourage the mood of self-righteousness, but in order to expose the fallacy which lurks behind a mood of spiritual depression. It is a mood which sees the whole of life morally defeated by the War, and keeps a sharp and critical ear for every harsh word and forbidding epithet which may betray the lurking spirit of hatred and ill will. We believe that we speak for a great company of our fellow-Christians when we say that we are not conscious of any sharp collapse of our faith. We do not spend our time in boasting what a fine nation we are, and still less in hating Germans and calling them names. We want to do our duty as simply and quietly as we can, and to put this business through with a strong hand and with as little suffering to the world as possible. We desire above all things to preserve unstained our feelings of honour, of chivalry to the weak, and of protective kindness to the unarmed. We recognize with heartfelt pride and gratitude that our people have kept their heads through trying days, and have been less subject to the coarser forms of war-fever than ever before. All this takes us into the sanctuary of religion, and makes it impossible for us to speak of the total failure of the whole body of practising Christians in England. We deprecate language of that kind, not because it is bad for recruiting, but because it is bad for our souls. With all our hearts we will confess that we are unworthy to be called the children of God, but nothing can annul the fact of His divine Fatherhood, which is either a living fact now or a dead dream for ever. Do we still feel that we are safe in His care? Does His compassion help to make us pitiful? Is service of the common cause, whatever it may cost, a better thing in our eyes than pleasing ourselves? If it is so, then for us, in spite of weakness and error and the far distance at which we stand from our heavenly aim, neither the pure Christianity of the Gospel, nor the Church which is the organ of its spirit has wholly failed.

AS GOD SEES.

VIEWED close, the rocks are jagged, dank,
and drear :
Seaweed, bedraggled, like a clammy
shroud
Clings round them. Desolation, wreck,
and fear
Here haunt, and stalk forlorn, and
shriek when winds are loud.

But when the blue is faintly fleeced o'er,
And warm haze drowns over land and
sea,
Viewed from the heights that overtop
the shore,
How tender-lined, rich-robed ! What
grace and majesty !

O human wreckage from the storms up-
cast !
Drift of what gallant craft that sailed
so gay !
Man sees but splintered spar and riven
mast :
But God sights distant ships sure sail-
ing toward the Bay.

H. H. JOHNSON.

Good Thoughts for Evil Times.



THE RIDDLE OF THE WORLD.

THE riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes His love
The ladder of his faith, and climbs above
On th' rounds of his best instincts ;
draws no line
Between mere human goodness and
divine,
But, judging God by what in him is best,
With a child's trust leans on a Father's
breast,
And hears unmoved the old creeds babble
still
Of kingly power and dread caprice of will,
Chary of blessing, prodigal of curse,
The pitiless doomsman of the universe.

So heard I ; and the chaos round me
spread
To light and order grew ; and " Lord," I
said,
" Our sins are not tormentors, worst of
all
Felt in distrustful shame that dares not
call
Upon Thee as our Father. We have set
A strange god up, but Thou remainest
yet.

All that I feel of pity thou hast known
Before I was ; my best is all Thy own.
From Thy great heart of goodness mine
but drew
Wishes and prayers ; but Thou, O Lord,
wilt do,
In Thine own time, by ways I cannot see,
All that I feel when I am nearest Thee !"

WHITTIER.

BE NOT AFRAID TO PRAY.

BE not afraid to pray—to pray is right.
Pray, if thou canst, with hope ; but
ever pray,
Though hope be weak, or sick with long
delay :
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall
cease ;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of
Heaven,
Though it be what thou canst not hope
to see :
Pray to be perfect, though material
heaven
Forbid the spirit so on earth to be :
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

HARTLEY COLERIDGE.

IN the obedience of faith we die to the
narrowness of self-love, and our life
being " hid with Christ in God," our
hearts are enlarged towards mankind
universally ; but many have departed
from this true light of life, and stumbled
on the dark mountains. That purity of
life, which proceeds from faithfulness in
following the pure spirit of truth, that
state in which our minds are devoted to
serve God, and all our wants are bounded
by His wisdom, has often been opened to
me as a place of retirement for the chil-
dren of the light, in which we may be
separated from that which disordereth
and confuseth the affairs of society.

JOHN WOOLMAN.

O ETERNAL SPIRIT, who hast made
the nearness of God to man the
beginning of all religion, grant us in all
love and obedience to be reckoned thy
children, through that holy breathing of
God, whereby the whole family of man-
kind is joined into one and sanctified.
Amen.

QUESTIONS AT ISSUE.

THE FUTURE OF ARMAMENTS.

IT is well that we should throw our
thoughts forward into the future, and
try to realize what changes are likely to
take place in regard to the use and
control of the armies and navies of the
world. There are three possibilities that
present themselves.

1. The first possibility is that the
future in this respect will be much like
the present and the past, the only
difference being that, in the future,
each nation will be more powerfully
armed than hitherto. This prospect is
not one that can be contemplated with
any satisfaction. In all countries it has
become increasingly felt that some
means must be found, not only of
reducing the tremendous financial burden
which the nations have to bear in keeping
up their several armaments, but of
removing the constant danger to the
peace of the world which the very
existence of vast rival armaments
involves. We may, therefore, regard it
as intolerable to the common sense of
mankind that things will go on for ever
just as they have been going, and that
such a catastrophe as is now happening
will happen again and again till the end
of time.

2. The second possibility is that
armaments have no future at all—or, at
any rate, ought to have none. Those
who take this view do so, as a rule, on
religious grounds. They hold that the
existence of armies and navies is an
anomaly in Christian civilisation, and
a direct contradiction to the teaching of
Jesus in the Sermon on the Mount.
How, they ask, is it possible to reconcile
the possession and use of these things
with Christ's doctrine of non-resistance ?
Should not nations which employ such
things abandon all pretence of being
Christian ? And ought not individuals
who help to support armaments by
taxation and in other ways confess
frankly that they are not followers of
Christ ? These are questions that are
weighing heavily on many sensitive
souls, and we should consider carefully,
and with an open mind, what our atti-
tude should be in regard to them. If
Tolstoy was right in maintaining that the
doctrine of non-resistance, as understood
by him, is of the very essence and sub-
stance of Christianity, then let us have
done with all hesitations and compro-
mises, and either accept the doctrine
and all its implications as to the folly
and wickedness of using force, or, on
the other hand, let us reject the doctrine
as unreasonable and impracticable.
There is here a clear issue, and one of far-
reaching national and personal import-
ance, and before taking one side or the
other we ought to be very sure of the
grounds on which we do so.

Was the doctrine of non-resistance, as
taught by Jesus, meant to be practised
by his disciples always and on every
occasion ? We know that he did not
practise it on every occasion himself, for
did he not, with a whip of small cords,
drive the money-changers from the

Temple courts? Some may say that this was a case in which even his human nature, otherwise so perfectly controlled, got the better of his higher will and judgment. But, for my own part, I prefer to think that his doctrine of non-resistance was not to be understood as an absolute law of universal application, but rather as advice suited to certain easily conceivable circumstances. We have to remember that the early Christians were non-resisters out of sheer necessity; resistance to what were deemed the evil powers, and more especially to Roman authority, would, even if exercised by a few individuals, have endangered the life of the whole Christian community. But besides bearing in mind the non-combatant condition of the early Church, we have also to remember that the words of Jesus about non-resistance may be taken as indicating the spirit and temper in which he desired his disciples to live, rather than as supplying a hard-and-fast rule of conduct. Every one agrees that some of the sayings in that very passage of the Sermon on the Mount in which non-resistance is inculcated are to be taken in the spirit rather than in the letter. Who is there that accepts literally the saying that if any one takes your coat you are to let him have your cloak also? or if he compels you to go a mile with him you are to go two? What Jesus meant to teach his disciples by such sayings was, that they were not to be niggardly and grudging in their dealings with men, and that instead of interpreting their duty to others in a narrow legal spirit, and doing just what they had to do or were expected to do and no more, they were to think and act in a generous manner. So the saying "Resist not evil" must be understood as the Master's protest against the spirit which is too ready in taking offence and in seeking redress, and as a counsel to his followers to live among men in a spirit of generous confidence in their goodwill. He knew that the surest way to create enemies is to harbour suspicion and resentment in our own hearts; that the way to make friends is to be friendly. But he knew also that real offences, real acts of malice and injustice, do occasionally take place, and he pronounced woe upon any one by whom they are done.

Thus it does not appear to me that the plea for the disuse of force, either in personal or national life, is justified by appeal to the teaching or example of Jesus.

3. We come now to consider the third alternative, which is that, in the future, armaments will be formed into an international police under the control of an international Court of Justice. There are many signs that the tendency of things is in this direction. It is surely reasonable to suppose that the pressure of the same needs and circumstances which led men to organize civil courts and civil police must lead them by and by to organize an international court and an international police. Let us think, therefore, of what those needs and circumstances were.

The state of things previous to the establishment of the police court and the advent of the policeman meant a good deal of hardship for peaceable, well-

disposed people. In a sense other than that in which we use the phrase now, every man's house was his castle, and much of his resources had to be spent in defending it from the possible aggression of his neighbours. He had to make its walls thick and strong, and to keep them in good repair. He required an armoury, stocked with the best weapons available, and had to hire watchmen to guard his property by night and day. Now, it is easy to imagine that the upkeep of these means of defence came at last to be very costly. The householder felt that he must not fall behind his neighbours in ability to resist attack. If his neighbours got a more up-to-date and effective kind of weapon he had to get one of the same—or a better, if possible; if his neighbours engaged three watchmen he had to engage three or more; and, of course, he had no sooner outdone his neighbours than they set themselves to outdo him; so the rivalry went on, and so, too, the expenditure increased, till he began to feel that it was becoming greater than he could bear: he began, as we say, to groan under the burden of armaments. Nor did it help matters much, except temporarily, when he entered into agreement with some friendly neighbour, so that if one were attacked the other should come to his support and join in punishing the aggressor; for he could not count on the perpetuity of his neighbour's friendship, or on his ability to assist him just when the need arose. Besides, it was open to other neighbours to form alliances against him and his friend. Thus the situation developed into a rivalry of groups instead of individuals, and into a struggle to maintain the balance of power. But, although these neighbourly alliances did not appreciably lessen the expenditure on weapons and watchmen that each householder had to bear, they prepared the way for some better arrangement. They gave men experience of working together for their common defence, and suggested a method in which such common action might be made permanent and more effective, and have more regard to the demands of justice. Thus it dawned upon them that the best way of settling their disputes would be by establishing a court of arbitration, to which each of them might appeal whenever he felt himself aggrieved. It was realised that a man was not, as a rule, an impartial judge where his own interests were concerned, more especially in moments of sudden anger, and also that he was not necessarily the fittest person to defend himself or to obtain redress. On the spur of the moment he might commit an assault which he would afterwards regret; and in another case, even when convinced after due deliberation that a wrong had been done to him, he might not have the ability to obtain satisfaction. Thus he agreed that it would be best to let the Court not only decide the dispute between him and his neighbour, but to leave it also to enforce its decisions by means of policemen who should be under its control. He believed that this would not only be the fairest, but that it would be the most economical method of arranging the matter. What he had to pay as his share in taxation for the upkeep of the Court and the Police Force would be trifling as compared with

what he was now paying for arms and watchmen and other means of defence. And experience justified his expectation that he would have far greater security, and have it at far less cost, than under the old system of personal defence. In other ways, too, it proved more satisfactory. Under the old conditions, when two neighbours quarrelled, it was not unusual for the persons and property of people who had nothing to do with the dispute to suffer from the missiles that were flung, and for the whole life and traffic of the district to be upset. This must have been felt to be an intolerable nuisance, even though it may have been welcomed by some as a not unpleasant diversion in a quiet and humdrum existence, and there must have been deep and general satisfaction when a body of men was set apart to keep the peace.

Now it seems to me that all this history is going to repeat itself on the international scale. As I have already expressed it, the pressure of the same needs and circumstances which have led individuals to create civil courts and civil police must lead nations to create an international court and an international police, and, indeed, is leading them even now. There are many evidences of this pressure, both economic and moral. Among them there is the complaint that has been raised in all civilised countries about the burden of armaments; there is the realisation of the extent to which a war, even between two small nations, causes disturbance to the trade and commerce of the world; there is the obvious fact that nations which are weak in armaments have little chance of fair treatment when a dispute arises between them and their more powerful neighbours. To all this dissatisfaction with the present system an International Court and an International Police seem the only possible remedy, and a few words may suffice to indicate that these things are coming.

There are those who appear to regard the Hague Tribunal as a failure, and it is true that it has not prevented the present war, and that its conventions have been violated most unblushingly. But no doubt the first civil court was looked upon as a failure by some, and was equally powerless to prevent people from settling their quarrels in the old way. Yet it survived its early untoward experiences, and is now broad-based on the will of all civilised peoples. And the Hague Court has every likelihood of survival and of universal acceptance. It will emerge, when the present crisis is over, more strongly supported than it was before, and ready, perhaps, to take upon itself other duties besides the merely judicial ones in which it has hitherto been engaged. For it seems inevitable that the Court should by and by be entrusted with executive as well as legislative functions. The first step towards giving the Court these executive functions will be taken when the Powers which sign the Hague rules shall not only agree to observe them, but shall pledge themselves to punish any violation of them. It should be the endeavour of peace lovers in all countries to persuade their Governments to take this step. In doing this they would be bringing nearer the time when the Hague Court

will take its proper place in human affairs. What Bishop Butler said of conscience may, with equal truth, be said of that Court: "To preside and govern, from the very nature and constitution of man, belongs to it. Had it strength, as it has right; had it power, as it has manifest authority, it would absolutely govern the world."

To endow the Hague Court with "power" and "strength" is, in other words, to give it control of the armies and navies of the world. This may not come about very soon. Probably for a long time to come the individual nations will retain their separate armaments, but with a new sense of the sanctity of international law born of the present world-travail, and with an ever-increasing disposition to act in concert, ententes and alliances will develop more and more into permanent arbitration treaties. In these and such-like ways the nations will find their different armaments gradually coalescing into a single force for the preservation of the peace of the world.

J. M. CONNELL.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE BELGIAN HOSPITAL FUND.

SIR,—The prompt and generous response of your readers to my appeal and the promises of further help have made it possible for me to send out at once the things most urgently needed at the two hospitals of which I wrote, and to express the hope that we shall be able to keep them supplied with outfits for the men as long as may be necessary. Moreover, as many people have said in their letters that they hoped I would use their gifts in whatever way I thought most useful, I think I shall be fulfilling their wishes by enlarging the original scope of the Fund. I have therefore arranged to send immediately to the Queen of the Belgians, through Madame Maton, a gift of warm clothing to the men already at the front. I have received such a splendid number of warm articles of clothing that it seemed best to let the men have them at once, as we have only about three months more of winter to face. I have been much touched by the warmheartedness of the letters I have received from all parts of the British Isles, and I only wish I had time to write to every kind donor. One scarf came from an old lady of 93, knitted by herself; another from a little boy of 12, who had learnt knitting on purpose to make it. The children of a Sunday School gave up their Christmas party and sent the money instead. These are but a few instances of the sympathy which the appeal has evoked. May I say in conclusion that I have received to-day a list of several small hospitals similar to, and near by, those we are already helping, and I am making

arrangements to supply their needs as well. I shall accordingly be glad to draw upon the generosity of your readers still further. What we can do to help is only limited by the supplies of money and clothing at the disposal of our Fund.—Yours, &c.

ROSE ALLEN.

14, Gainsborough Gardens, Hampstead,
N.W., January 21, 1915.

THE NATIONAL CONFERENCE.

SIR,—As the average Englishman dearly loves to find a precedent for any line of action that he adopts, it may help to decide whether the National Conference shall be held this year to note that in 1781, when the country was still at war with its American colonies, a conference of ministers was held at Bradford, and a sermon was preached by the Rev. Wm. Wood, minister of Mill Hill Chapel, Leeds.—Yours, &c.,

Leeds, E. BASIL LUPTON.

January 14, 1915.

DISEASE ON THE BATTLEFIELD.

SIR,—The ingenious device of Prof. Sims Woodhead, by which he says it is possible to render even a highly polluted water perfectly safe for drinking purposes, should be of inestimable value to our troops and those of our Allies. His method of bacteriological sterilisation consists in the introduction of an infinitesimal trace of chlorine into the contaminated water. It effectively destroys all disease-producing bacilli—those to the presence of which typhoid, cholera, dysentery, &c., are attributed—in from 15 to 20 minutes, and is so potent a bactericide that in some water as little as 1 part of chlorine (hypochlorous acid) in 7,000,000 is sufficient for the purpose. The tedious bacteriological examination of water, taking from 24 to 96 hours, is superseded, as the amount of bleaching powder required to render the water safe for drinking may be determined in 20 minutes. Two grammes (30 grains) of chloride of lime (hypochlorite of lime) is sufficient to sterilize 110–120 gallons of water.

This most valuable discovery is doubtless being considered by the War Department, if not already in use, and will, it is to be hoped, supersede—by rendering needless—the objectionable practice of subjecting the soldiers to inoculation, with the risks it involves of disabling some for service and the possible after-effects which no human insight can calculate.

Typhoid—to which more of our British soldiers fell victims in the South African War than to Boer bullets—is, according to scientific authority, almost always due to a water-borne bacillus, and the remarkable immunity of the Japanese troops from typhoid during the Russo-Japanese War, though anti-typhoid inoculations were not practised upon them, is attributed to their having lamps and kettles, and being obliged to boil all water for internal use. The insanitary conditions inevitable on battlefields make epidemic disease almost a more deadly menace than the destructive resources of the enemy, hence the discovery of any

easily practicable method of security against it is an extreme benefaction to the human race.—Yours, &c.

MAURICE L. JOHNSON.

Clifton,
January 18, 1915.

BOOKS AND REVIEWS.

DR. FIGGIS AS A MODERNIST.

The Fellowship of the Mystery. By John Neville Figgis, Litt.D. London: Longmans Green & Co., 5s. net.

THIS volume contains the Bishop Paddock Lectures delivered in New York in 1913. It is in many respects the best book on religion which Dr. Figgis has written. It contains more of the balanced judgment of the historian and less of the vehemence of the controversialist. Of course, the Catholic position is fundamentally the same, but his judgments are juster, and in consequence there is a gain in spiritual insight and religious sympathy. He even goes a long way to meet the modernists in the admission that the theology of the creeds is by no means perfect in expression, and administers a firm rebuke to the orthodox apologist who denies that any problem exists.

"The problem which the modernists tried to face," he says, "is real. Changes of a very definite nature have come over our way of thought; and not all of them are transient. While holding fast to the 'Eternal Gospel,' there is before us in this age the task, not yet accomplished, of adjusting to a theology framed in another intellectual climate a new view of the Bible, enlarged conceptions of history, and deeper knowledge of the natural world and of the mind of man. 'Mediating liberalism' is perhaps the best term in which to describe the attitude of wisdom; for that implies a real reverence for the heritage that is ours, together with an alert openness to what is new."

Dr. Figgis as a mediating liberal is a refreshing change. The familiar emphasis upon the value of the living Christian society is present in undiminished force, but it is coupled with the warning that "mere historic sentiment is not enough for a living religion; nor is it even necessarily Christian.... We cannot live at second-hand; and echoes, even of church bells, will not redeem us." Elsewhere he denies infallibility to the authority of the Church "in its ordinary sense of the guaranteed accuracy of formal propositions," and he deprecates strongly the Anglican tendency to attach too much importance to the decisions of councils. "It is to Christ that is due the loyalty of the Christian, and through Him to that living society which is inspired by His Spirit; but it is the living body, not the society as it was some centuries ago, or little pieces broken off from its life."

We agree entirely with Dr. Figgis that the extreme modernists were in error when they tried to preserve Christianity as a form of spiritual idealism independ-

ent of history. There is no salvation to be found in extreme subjectivity, and any religious movement which puts its trust in it must wither and die. But this does not prevent his cordial assent to one of the primary articles of the modernist school as represented by Father Tyrrell.

"They carried," he says, "the notion of the Divine Immanence to the extreme; but on the ethics of conformity they were in the main right, and were nearer to a true conception of authority than their adversaries. Modernist thinkers are justified when they say that loyalty to the formularies of the Church does not mean the assent to an aggregate of isolated statements, each in a pigeon-hole, but rather the submission to that majestic communal life of which creeds are the expression."

This whole treatment of the question of authority is so fresh and suggestive that we hope Dr. Figgis will soon take it up again more in detail. All that he says about the authority of the Christian society has great weight, but he does not make it clear how it can guarantee historical events. This for many people is the crucial difficulty of the whole position. They feel instinctively, and they are right to do so, that they must preserve their contact with the creative facts from which the Christian experience took its rise; but they hardly know what to answer when they are told that their dearest affections may be placed in jeopardy at any moment by a clever historical critic. We cannot dismiss either history or experience without committing spiritual suicide. What we need is some more adequate expression of their necessary connection and inner harmony.

TWO BOOKS ABOUT THE WAR.

THE war is producing a paralysis of literary activity. It is true that the bookstalls groan under the weight of books that are no books, and there has been a remarkable revival of the pamphlet. The "Oxford Pamphlets" have enlisted the services of the best minds of the University, and "Papers for War-Time," under the able editorship of the Rev. William Temple, have cast their net rather wider, while presuming a predominantly spiritual interest. But what most people need is adequate knowledge of the social and political history of Europe to enable them to correct the prejudice of mere opinion on one side or the other. For this purpose two small books may be cordially recommended. *The Origins of the War*, by J. Holland Rose, Litt.D. (Cambridge University Press, 2s. net), contains a course of lectures, delivered last term. It is a brilliant attempt to set the political aims and the clash of interests of the European States in the last forty years in their true perspective. The other book is *The War and Democracy* (Macmillan & Co., 2s. net), in which Messrs. Seton-Watson, J. Dover Wilson, A. E. Zimmermann, and Arthur Greenwood have collaborated. It contains admirable studies, mainly on the political side, of Germany, Austria-Hungary and the

Southern Slavs, and Russia. It also enters the domain of prophecy, but prophecy based upon a sober knowledge of history, in a discussion of the issues of the war from the point of view of racial affinity and national ambition, and also in its social and economic aspects. Apart from careful study of the factors engaged in the struggle, to which books like these invite us, moral reflections upon what ought to happen tend to lose all contact with reality. Hard fact is also an excellent astringent for the mind when we are exposed on every side to the pitfalls of emotional excitement.

FOR THE CHILDREN.

THE SCHOOLING OF A HERO.

It is just a hundred miles from Nice to Genoa along the beautiful Mediterranean shore, and about the year of Waterloo two boys, both named Joseph, lived at either end of this line: at Genoa, Joseph Mazzini, the doctor's son; at Nice, Joseph Garibaldi, the son of a sailor. Every inch of him a child of the sea, he swam like a fish, and at 8 rescued a poor woman from drowning—the first of sixteen whose lives he thus saved. The chum of the fishermen, he was off with them to the oyster trawl, to the tunny festival, and the sardine haul. He picked up all their sea-songs, and sang them with a lovely voice. At 15 the waves called him finally from his books. He and some schoolmates seized a boat, and, taking provisions and fishing tackle, sailed away eastward to seek adventure. But the runaways were pursued and restored to their homes. Garibaldi's father had the good sense, however, to profit by the hint, and sent Giuseppe to sea as a cabin-boy. During the next ten years he not only rose to be captain, but went through every kind of romantic adventure on the way. No voyager in those days dare sail the Mediterranean unarmed. Fierce Greek sea-rovers and ruthless Turks infested its waters. Three times was young Garibaldi captured and robbed by pirates. Once, while on his father's little barque, he visited Rome, and the vision of the Eternal City inspired his imagination for the rest of his life. Thrice afterwards he saw the city he defended, and now his statue stands on the Janiculum.

Events not less important, both for himself and Italy, happened during his apprenticeship to the sea. Garibaldi met Mazzini at Marseilles, joined the patriotic party of "Young Italy," and as a consequence had the exciting experience of reading his own name for the first time in print amongst the conspirators condemned to death by the Government. It was time to go elsewhere.

He sailed for South America, yet not, like many a colonist, in search of a fortune. "We are destined to greater things," he wrote to a friend. It was true, and Garibaldi had entered on the next stage of his training for the great part he would one day be called on to play. He was twenty-nine years old. Hitherto his schooling had been upon

the sea. For the next twelve years it was to be continued on the breezy pampas of Southern Brazil. These fine uplands, covered with short grass and intersected by deep river gorges, by dense forests and mountain ridges, was then the haunt of herds of wild horses and cattle, of antelopes and ostriches. It was also the playground of straight-limbed, dauntless men. Many Italian exiles were already there, but Garibaldi, the sea-captain with the lion's face and the long, loose curls of gold-brown hair, soon became their leader. These sinewy adventurers were marvellous horsemen and hunters with the lasso. But there was a nobler motion in their hearts, and while the flying horse and the swift-footed ostrich afforded them a thrilling chase, they devoted their fearless strength to fight for freedom. Some Portuguese settlers not far away were trying to get free from Brazil, and set up a little republic of their own. Better to die for freedom than to live a slave. So Garibaldi, with his "Italian Legion," offered their services. They fought, they suffered, they endured, but they asked for no reward. Once Garibaldi was captured and tortured. He suffered "such agonies," he says, as "cannot be described." Yet when, afterwards, his pitiless foe fell into his hands, he would not look at him, but ordered him to be set free on the spot.

Then the great-hearted soldier won his chief and bravest recruit, the girl Anita, to be his heroic wife. She was tender and brave as he. A perfect rider, she accompanied her husband to battle; she was the inspiration of the camp, she nursed the men when sick or wounded, and, when Garibaldi was absent, led his soldiers to the fight. After one unfortunate encounter she was captured, and Garibaldi was missing. Fearing he was slain, she obtained leave to search the battlefield. His was not among the faces of the dead. Anita slipped away from her drunken guards, and on a spirited horse fled for four days without food through the forests, over sixty miles of the most dangerous deserts, swimming with her horse great rivers in flood, and so frightening the hostile pickets that they fled in panic from the apparition, until she reached a town where her husband rejoined her. Later Garibaldi and his legion saved Monte Video in a war against the Argentine. Their standard was a black flag with a burning volcano in the centre—the emblem of Italy mourning, but with the sacred fire of hope in her heart. Thus the schooling of the patriots was accomplished, and in due season the opportunity arrived for Garibaldi and his sixty-three "Red Shirts" to return to Italy, prepared to fight still sterner battles for liberty there. On the voyage across the Atlantic, each evening as the sun went down in the ocean they stood in a circle on the deck of the *Speranza*, and "sang for evening prayer a patriotic hymn."

H. M. L.

THE Annual Meeting of the subscribers to the Unitarian Home Missionary College will be held at the Memorial Hall, Manchester, on Wednesday, January 27. The chair will be taken at 5 o'clock by the President, Mr. Richard D. Holt, M.P.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

SECOND LIST.

	£	s.	d.
Amount already acknowledged	161	14	0
Miss Booth Scott	0	10	0
Mr. and Mrs. Millington	0	10	6
Mrs. Blurton	0	15	0
Mrs. J. M. Perry	1	0	0
Mrs. Edward Hecht	5	0	0
Miss H. Beard	0	10	0
Mr. Marsden	1	1	0
Per Mrs. Baily	0	1	0
The Misses L. & O. R. Jones	0	6	0
Offertories at Ullet Road Church, Hope Street Church, and Ancient Chapel, Liverpool (per Rev. J. C. Odgers)	6	0	0
Mrs. Cobb	1	0	0
Miss Helsby	0	5	0
Mrs. Johnson	0	10	0
Miss E. Mahler	2	2	0
Mrs. Robins	1	1	0
Miss Jessie Meade King	1	0	0
Miss Catherine Scott	1	0	0
T. E. H. (Canonbury)	1	0	0
Miss Bredall	1	1	0
Mrs. E. E. Burridge	1	1	0
Mrs. Burchett	2	0	0
M. E. B. (Leicester)	0	10	0
Miss Gairdner	2	0	0
C. E. C.	1	0	0
Mrs. Buckton	5	0	0
Mr. R. R. Meade King	5	0	0
Mr. Cedric R. Boulton	20	0	0
The Misses Guildford	2	0	0
The Misses L. S. and M. L. Preston	1	0	0
Mr. Arthur Wheatley	0	10	0
Mr. and Mrs. Williams	0	19	0
Mr. and Mrs. Evans	1	1	0
New Street Meeting House, Aberystwyth	1	5	0
Miss Higginson	1	0	0
Mrs. D. Martineau	5	0	0
Miss Lamb	1	1	0
Miss Phipson	0	10	0
Mr. and Mrs. Dendy	2	2	0
Mrs. Chris James	5	0	0
Miss Fretwell	1	0	0
R. B. D. (Edinburgh)	1	0	0
Mr. Russell Swanwick	5	0	0
Mrs. Russell Swanwick	1	0	0
Miss Kate Spiller	10	0	0
Miss Janet Spiller	2	2	0
Miss Margaret Spiller	10	0	0
Miss Fanny Brooks	0	6	0
"California," per Miss Brooks	0	10	0
Mr. J. Frederick Schwann	8	0	0
Miss E. Browne	2	2	0
Mrs. Robinson	5	0	0
The Misses Gillespie	0	2	6
Miss Lucy Colton	0	1	6
Miss Colfox	5	0	0
Mr. W. J. Scopes	0	10	0
C. C. and H. W. H.	1	0	0
Mrs. and Miss Palmer	1	0	0
Mrs. Schultz	1	1	0
Children of the Ancient Chapel Sunday School, Liverpool (per Mr. Burroughs)	3	0	0
Mrs. Sibree	3	3	0
Mrs. Mitchell	2	0	0
Mrs. Hamer	1	0	0
The Rev. J. Harwood	1	0	0
Mrs. Kenrick Champion	2	2	0
Miss Harvey	10	0	0
Mrs. Bartram	0	10	0
"A Reader of The Inquirer"	0	10	0

	£	s.	d.
Mrs. Henry Carter	1	0	0
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Miss N. Cornish	0	10	0
Mrs. Roscoe	2	2	0
Mrs. Smithells	2	2	0
Miss E. A. Birchall	0	5	0
Miss Kate Paterson	1	0	0
Mrs. F. Hill	0	10	6
Mr. and Mrs. G. du Vallon	2	0	0
Miss F. A. Short	1	0	0
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Mrs. Vesel	1	0	0
Mr. J. D. Skirrow	1	0	0
Mrs. J. D. Skirrow	0	10	0
Miss J. C. Skirrow	0	10	0
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Mr. C. Harris	0	10	0
Miss Nettlefold	10	0	0
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Mrs. Wm. Tangye	5	0	0
Mr. Hodgson	0	5	0
Mrs. Silson	0	5	0
Miss Silson	0	10	0
Miss Badland	1	0	0
Miss Jane Badland	1	0	0
Miss Agnes C. Syer	1	0	0
Misses Murray	1	0	0
Miss C. H. Rawlins	0	5	0
Mr. Hyndford Rawlins	0	5	0
	£377	16	0

Parcels have been received from: Parcel £2 worth of goods (Anon.), Mrs. F. A. Williams, The Misses Passavant, Mrs. Caffyn, Miss Emmeline Rawson, Miss Rogers, Miss C. R. Holland, Mrs. Robinson, Miss A. Smith, Miss Lister, Mrs. Wurtzburg, "E," "Two Members of Rosslyn Hill Chapel," Mrs. Walter Baily, Mrs. F. E. Baines, Miss Swaine, Miss Helsby, Miss Alice Milnes, Miss S. Worsley, Miss Mary Francis, Miss Fanny Short, Miss E. E. Loe, Working Party (Old Meeting Church, Birmingham), Mrs. Harris, Mrs. Macrae Moir, Mrs. Green, Mrs. Lloyd Thomas (War Sewing Fund), Miss Clinch, Mrs. Herbert Smith, Per Miss Herford, Mrs. Healey, Miss Harwood, Mrs. Mitchell, Mrs. Vaughan Nash, Mrs. Sibree, Mrs. May Rye, Miss Mahler, Miss C. E. B. Blake, Mrs. Webb, Stockport Branch Women's League and Mrs. New and Friends, Miss A. J. Partridge, Mrs. T. M. Jones, Miss Robins, Mrs. Harrison, Lewes Branch of League of Women Workers (per Miss Duplock), Miss L. Grundy, The Cox Family, Miss F. A. Lewin, Miss Wilway, Mrs. Harris, Mrs. Hardman's Family, Mrs. John Harwood, Mrs. Bartholomew, Miss H. M. Hutton, Miss Nettlefold, Mrs. Bartram, Mrs. Edward Goodland, Mrs. and Miss Fellows Pearson, Mrs. Whiting, Miss Smith, Miss Lufton, Master Norman Laurie, Mrs. J. H. Rosser, Lady Durning-Lawrence and Miss Lawrence, Miss E. Waghorn, Mrs. G. Titterton, Mrs. Rendall, Mrs. Beasley, Mrs. Talbot, Miss A. Garrett, Mrs. Cook, Mrs. E. Herbert Grundy, Miss Colfox, Miss E. F. Garrett, Miss Windus.

Further contributions of money and clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London.

RELIGIOUS EDUCATION.

REPORT BY THE SUNDAY SCHOOL ASSOCIATION.

THE COMMITTEE of the Sunday School Association has lately considered a suggestion that the "Graded Course" or the "International Bible Lessons" might be used in some way for our Schools. After careful consideration the Committee felt unable to adopt the suggestion. The following abstract of the memorandum drawn up in reply may be of interest to superintendents and teachers.

The subjects chosen in both the courses are necessarily intended to bring out the points of the orthodox faith, and even if the readings and headings were adopted and the lessons rewritten, from our point of view the result would not be satisfactory. It would probably give the children an idea of what we do not believe, but such teaching would refer mainly to the points on which we either agree or disagree with orthodoxy, and it would not give a proper scope for those points which lie outside the orthodox mind. A considerable number of the subjects and many of the pictures are quite unsuitable. As a typical instance, out of twelve pictures on one sheet six could not have been used. Even if other lessons were put in their place the continuity would be disturbed, and the very advantage of a carefully arranged scheme over isolated lessons would be lost.

To adopt or to adapt an orthodox scheme could hardly be regarded as a sign of strength. In view of our faith, it would be much wiser to arrange our religious education on a basis of our own. Neither of the courses has for us any great merit. One is not graded at all, and the other, in the main, as to the Primary work only. Both consist almost entirely of lessons based on readings from the Bible, and they apparently aim at giving the scholars a knowledge of the Bible generally, without much regard to the value of the different parts in helping our young people to build up their character and religious life. It is also open to question whether readings from the Bible, often difficult to understand and needing much explanation, are the best means of explaining a point to children. There is some danger that the necessity of finding a text suitable both for the subject and for the child of a particular age may cramp the teaching of the more modern ideas. The liberty and truth for which we stand should be inculcated, not merely by direct teaching, but indirectly, by introducing material of a religious and moral nature from all possible sources—not only incidentally, but as the substantive lesson itself.

There may be a certain advantage in using a scheme which is being taught in the orthodox Schools so as to warn our scholars against outworn beliefs. It will, however, be conceded that our object is religious education, not controversial propaganda. We do not want to make our children into disputants. Against the danger of attempts to convert them the best defence is a strong faith of their own, and especially a firm grasp of the underlying principles and of their application. That is better than

any mere warnings. Older children could now and then be advised how to meet the usual arguments and to answer the usual questions, and how to give a reason to orthodox people for the faith that is in them.

There is considerable danger of confusion to our teachers and scholars if orthodox ideas or pictures are mixed up with our lesson-notes, as they would probably be if a modified scheme were adopted. The greatest need in education is absolute clearness. The best way is to present a lucid, convincing impression of our own, and to let it work itself deep into the child's mind.

The Committee have, therefore, come to the conclusion that greater good will result from an attempt to lay down the main principles of a religious education fitted for our own Schools.

In order to carry out this idea a pamphlet entitled 'Religious Education: Some Principles and Suggestions' is in preparation. Its aim is to bring modern teaching ideas and the results of child-study more within reach of the teachers, and to adapt these ideas so far as necessary to our own needs.

NEWS OF THE CHURCHES.

Birmingham.—At a meeting of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties held on January 19 at the Church of the Messiah, Birmingham, eleven ministers being present, the following resolution was passed unanimously:—"That a strong and emphatic appeal be made to the Committee of the National Conference to reconsider their decision to postpone the Triennial Meeting. In the opinion of this meeting of ministers, the Conference should undoubtedly be held, even if in a modified form."

Cambridge.—The Committee of the British and Foreign Unitarian Association are continuing to render substantial financial aid in support of the religious services held during the University terms at Cambridge. Several graduates and undergraduates have enlisted for the war, but the attendances at the services last term were very little below the average of former years. The preachers for the present term, from January 24 to March 14, are as follows: Dr. Carpenter, the Revs. F. K. Freeston, H. Gow, W. G. Tarrant, Basil Martin, R. Nicol Cross, H. McLachlan, and Dr. Jacks. Ministers of congregations who know of any young men or women now at the University are desired to send their names and colleges to the Acting Hon. Secretary, Mr. H. G. Green, Gonville and Caius College, Cambridge.

Hindley.—The Rev. R. F. Rattray, at present assistant minister of Ullet Road Church, Liverpool, has accepted a unanimous invitation to become minister of Hindley Presbyterian Chapel.

London: Islington.—Unity Church has lost, by the death of Mr. Hugh Martineau on January 8, in his 81st year, one of its most faithful and generous members. Mr. Martineau always attended the morning services unless prevented by illness, and, in addition to other acts of unostentatious philanthropy, gave generous support to the London Domestic Missions and their institutions. He was descended from Gaston Martineau, the Huguenot refugee who

settled at Norwich after the Revocation of the Edict of Nantes in 1685, and was the son of Mr. Peter Martineau, one of the founders of Unity Church, becoming with him a member of the Islington congregation when Essex Street Chapel was converted into Essex Hall. His mother was Mary Ann Ronalds, the last infant christened by Dr. Priestley before he went to America. Mr. Martineau died at 16, Highbury Terrace, the family home, where he was born.

London: Mansford Street.—It is announced that a Sacred Concert will be held in Mansford Street Church on January 28, at 8 o'clock, under the auspices of the Brotherhood of Arts, Crafts, and Industries War Service Committee. This Committee is "doing splendid work in some of the poorer districts of London, organizing entertainments to which the prices of admission are quite low, and at the same time providing work for many of the West-End artists who are without work owing to the War. A good opportunity is thus afforded of hearing the best classical works performed, and at the same time supporting a worthy cause.

Nantwich.—A tablet in memory of Philip Barker will be unveiled by the Right Hon. Sir John T. Brunner, Bart., on Wednesday, 27th inst., at 4 P.M. Chairmen: E. S. Houghton, Esq. Other speakers: J. F. L. Brunner, Esq., M.P., the Rev. H. Enfield Dowson, B.A., H. Lang Jones, Esq., M.A., W. Harlock, Esq., J.P., the Revs. G. E. Evans, J. Morley Mills, G. Pogler, B.A. At 5 P.M. tea will be provided, and at 7 P.M. there will be a religious service conducted by the Rev. H. Enfield Dowson, B.A.

Norwich.—Sunday evening, January 17, at the Octagon Chapel, was specially set apart for the welcome to new members, the preacher being the Rev. Lawrence Redfern. Previous to this service the minister had been holding a series of weekly Preparation Classes dealing with the history of the Unitarian Movement, its present aims and ideals, and the privileges and responsibilities of Church membership. Twenty new members were added to the membership roll, most of them being present members of the minister's Adult Class.

Southern Advisory Committee.—The Rev. E. G. Maurice and the Rev. H. Maguire, B.Sc., have satisfied the Southern Advisory Committee in connection with the National Conference as to their personal character and general fitness for ministerial work, and have received certificates accordingly.

NOTES AND JOTTINGS.

SONGS FOR SOLDIERS.

In spite of the well-intentioned efforts of Sir Charles Stanford and his City supporters the prospect of the men of the New Army taking to folk-songs and patriotic airs of bygone days is not very hopeful, and the suggestion that Mr. Rudyard Kipling should write new words to old tunes does not find favour either with the men or with such distinguished musicians as Mr. Landon Ronald. Kipling's verse is, it appears, lacking in rhythmic quality, which makes it difficult to set to music—that is Mr. Ronald's view; and, in addition to this, "Tommy Atkins" has no love of the poet who has labelled him with epithets which the public is too fond of repeating, and described his habits and

temper in ballads which may be very entertaining, but are not true to type nowadays. One thing is clear, the modern soldier has no use for rhetoric, he cannot stand patriotic brag, and he prefers to go to his deadly work singing 'Tipperary' and other popular ditties which make no reference to war, because they keep up his spirits and help him to march well. Sir Charles Stanford wants something better, and would like to revive 'Lillibulero' and the 'Agin-court Song'; but in a matter of this kind it is useless to dictate to our young volunteers, though, of course, if they should take up 'Lillibulero' it would be quite in keeping with their present practice, for the famous anti-Jacobite ditty was simply the 'Tipperary' of its day, and the original words were sillier than those of the popular music-hall song.

THE FIRST PEACE SOCIETY.

In a recent article in *The Manchester Guardian* Mr. H. S. Perris stated that the world's first peace society was founded in New York in 1815. Mr. Bryce Leicester, of Birkenhead, has contested this statement, and seems to possess good evidence in support of his claim that the honour which has been given to New York belongs to the Liverpool Peace Society. He believes that, although the minute books of the present Society only date back to 1840, such a society existed at least thirty-one years prior to that date, perhaps earlier still, and quite likely in the closing years of the eighteenth century. "In support of the date 1809," he says, "I quote the following extract from a letter written by Mr. Richard Rathbone, the president, to Mr. Isaac B. Cooke, the secretary of the Liverpool Peace Society, and dated from the house of Dr. Reynolds, his brother-in-law, near Mold, on June 30, 1856: 'I became a member of the Liverpool Peace Society under our illustrious president, William Roscoe, in my twenty-first year, and I have now been a member for nearly fifty years.' According to the genealogical table in Mrs. Greg's volume entitled 'Reynolds-Rathbone Diaries and Letters,' Richard Rathbone was born in the year 1788, and would therefore enter on his 21st year in 1808. The letter above quoted is referred to in the annual report of the Liverpool Peace Society dated January 28, 1857."

RUSSIAN CHRISTMAS WITHOUT VODKA.

Mr. Stephen Graham gave an interesting description of 'Christmas Day in Russia' in *The Times* of January 7. "Christmas morning comes," he says; "the tables are piled heavily with roast goose, roast turkey, ham, sweet pastry, chocolates. The samovar hums. In come the village choir and an orchestra of violins and balalaikas and perform three or four pieces of national music, the National Anthem certainly. They kiss the good-man of the house, congratulate the women, take a snack of turkey and a glass of — tea. The village police come in, toppers to a man, and wish you well and cry 'God Save the Tsar,' and they drink a glass of —

tea. The postmaster comes in, the manager of the vodka shop (now out of a job), the clergy, the baker, the grocer, the neighbours, and they embrace and sing and shout and talk and drink—glasses of tea, as it happens this year. To one who has lived through a village Christmas it is somewhat difficult to imagine Russia without vodka at Christmas. It has played such an enormous part in the festivity, not really a bad part, for there is so much goodwill and real hearty sociality at the Russian Christmas that drinking does not result in sottish drunkenness or crime. But there it is this year, a Christmas on tea! No vodka in the trenches either—cold, fatigue, weariness, badly healed wounds, semi-starvation, and no vodka to console, only the prayers and hopes and whispers of good talk between one friend in arms and another. In the trenches certainly it is well. And life is intoxicating enough with its hourly chances of death and glory. Sobriety will be saving grace to the Russians fighting this Christmas. The Germans are bound to try many surprises at the various points of attack, and try to catch the holiday-making Cossacks and peasant soldiers and their gay and gallant officers unawares. We shall, perhaps, observe the result of it in the news. With the soldiers sober, Russia is safer."

THE LONDON MUSEUM.

According to *The Times*, some very interesting additions have been made recently to the London Museum at Lancaster House, belonging chiefly to prehistoric times. There is amongst them the molar tooth of a mastodon, which may be roughly placed at anything from one to two million years. Numerous weapons of the Bronze, Early Iron, and other periods, some of which were found at Hammersmith, have been added to the collection of implements; and in the Roman London room is a burial group found at a depth of fifteen feet in Little Alies Street, White-chapel. This consists of two cinerary urns, an empty urn, a samian bowl, and an unguent bottle of glass, with a skull which was found just above the other objects. In the gold and silver room the most noteworthy addition is a large gold ring, inscribed "Ma souveraine," a favourite name among the Lancastrians for Margaret of Anjou, wife of Henry VI.

TEMPERANCE REFORM IN INDIA.

At a conference held at Shikarpur a short time ago, attended by delegates representing the various districts of the province of Sind, the following resolutions were passed: (1) That the Government be requested to insert lessons on abstinence in text-books for Sindhi and English schools; (2) that each school be provided with a magic lantern and some selected plates showing the evil effects of intoxicants; (3) strongly condemning the use of any kind of intoxicants on the occasion of marriages, &c.; (4) urging the delivery of public lectures against the habit of drinking at any time; and (5) calling upon the *par-chayets* (village councils) to interest

themselves in the subject, and to disallow the performance of any religious ceremonies by Bavas or Brahmins who are not total abstainers. This Conference was interesting as having been arranged entirely by the Indian community. The proceedings, which lasted two days, were conducted in the vernacular language (Sindhi).

PRISON REFORM IN AMERICA.

Sir Arthur Conan Doyle, in the first instalment of his 'Western Wanderings' in *The Cornhill Magazine*, gives some interesting glimpses of prison life in America. Sing-Sing, about thirty miles from New York, is a place of horrible memories, which, he declares, a rich and progressive State should sweep away at once. With its inadequate accommodation and barred cells, 8 ft. by 3½ ft., not much improvement in the condition of the inmates is possible. But there is a most humane Acting Warden—a big, kindly Irish-American—who has done wonders. He knew nothing of prisons when he was given this position, but his warm heart and good sense carried him further than the wisdom of the experts. "Horried by the mass of misery before him, he set himself earnestly to alleviate it, and to humanise these poor brutalised creatures." The immediate result was a riot, in which the prison was set on fire by the inmates, who apparently distrusted his good intentions. Mr. Clancy quelled the disturbances, which in no way turned him from his kindly resolutions, and he has now softened the lot of the prisoners at every point. In the prison at Great Meadows (N.Y.) some astonishing experiments have been tried. "No arms are allowed to the wardens, there is no prison uniform, and the prisoners are allowed, not only to go freely about in the neighbourhood of the prison, but even to go unescorted for railway journeys of hundreds of miles. They become as attached to their life there as the Dartmoor convict who was released on the completion of his term, and was found sleeping in his cell next morning, having burgled the prison during the night."

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 31.

LONDON.

Acton, Creffield Road, 11.15, Rev. F. HANKINSON; 7, Mr. S. P. PENWARDEN.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11, Rev. W. MORITZ WESTON, D.D., Ph.D.; 7, Rev. J. A. PEARSON.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11, Rev. J. A. PEARSON; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. VICTOR FOX.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. W. M. WESTON, D.D.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. SORENSON; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Mr. HORACE MUMMERY.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and (STYAL, 6.30, Rev. E. A. VOYSEY.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. W. F. TURLAND.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

SMITH.—On January 25, at The Laurels, Ringwood, Mary Elizabeth, widow of the Rev. J. W. Smith, aged 83.

RUSSELL.—On the 27th inst., at The Limes, Chad Road, Edgbaston, Birmingham, Mary Elizabeth, widow of the late James Russell, M.D., aged 87.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE harmony existing among the Allies has been illustrated this week by the visit of M. Millerand to London, and the cordial acknowledgment which it has called forth in the French press of the extent and the efficiency of the help which we are rendering to the common cause. Intrigue is one of the acknowledged methods of German warfare, and apparently it is one in which she has still great confidence; but all her attempts in this direction break down ignominiously. She is met at every point by complete unanimity and a resolution to stand together which is proof against all base suspicions.

THE bonds of this alliance are moral, and therefore they will stand a prolonged strain. We cannot remember any other example in history where elements of self-interest and the appetite for territory and power have played so small a part. It is possible that in the final settlement Russia may come nearer to some of her political dreams than ever before; but it is not these which are the

primal motives of her warfare. If France recovers her lost provinces, that alone would not compensate her for her sacrifices, and it is something nobler than any thought of *revanche* which animates the whole nation. As for Belgium and ourselves, no one can even put into intelligible words any estimate of material gains which would have satisfied the war-makers of old. So far as we can see Belgium will be stripped of everything except her unconquerable soul, and we shall be left much poorer, with mourning and lamentation in our homes, and the proud memory that we tried to do our duty without counting the cost. The ties which bind us together have been cemented by the invisible loyalties of the spirit. This is a thought to kindle the imagination and stir the heart with a lofty sense of triumph even amidst the most desperate woes.

It is this note of moral idealism which is struck, full and clear, in the letter which M. Paul Sabatier has sent to the President of the International Society of Franciscan Studies at Assisi. The letter, which has been translated and appeared in *The Times* last week, is an answer to a peace memorial, rather vague and abstract in tone, which has been circulated by the Council of the Society among its members. To many people the most arresting thing about it will be the source from which it comes. No one who knows M. Sabatier, the breadth of his sympathies, the simplicity of his life, and the lofty idealism of his mind, will suspect him either of military fever or

narrow patriotism. He is a keen warrior of the spirit, and just because he is this he is able to accept the facts without flinching, and to refuse to parley with any terms of peace which he feels would stain his soul.

THE letter begins with a heartfelt tribute to the nobility of spirit which animates the Belgian people.

The noble Belgian nation [he writes] is doubtless to be pitied, but it is still more to be admired. Its tribulations will pass, but its laurels will not fade. The Belgians went to certain destruction, with a firmness unexampled in history, in honour of a principle, whereas they might easily have secured handsome payment for granting a right of way through their country, and might also have made millions out of the German troops. Without a moment's hesitation, without giving a thought to these profits, they replied with a *non possumus* of which other nations have not, perhaps, understood the lofty heroism.

BUT the central interest of M. Sabatier's letter lies in the conviction that France is fighting in a religious spirit. "When a quarrel is for money, or for a strip of territory," he reminds his colleagues in the Franciscan Society, "one can make peace without moral loss. To make peace when an ideal is at stake is an abdication; even to think of it is to be false to the voice which tells us that man is born for other things than to enjoy the moral and material heritage of his fathers." "The peace which St. Francis preached was not peace at any price, peace as an end in itself.

Like many others before him, he repeated 'Righteousness and Peace have kissed each other'—righteousness first, and then peace. There is no true or lasting peace that is not based on justice."

* * *

AND so he closes this noble plea of the peacemaker on behalf of what he conceives to be a just and righteous war in the following words :—

This is what our soldiers—I see it by their letters—and what our peasants—I hear it in their talk—feel and understand better than I can express it. What France of the Crusades stammered, what France of the Revolution saw dimly, France to-day desires to accomplish. She believes with all her strength in victory, because she has indomitable faith in the ideal of justice and truth that is in her heart. But she does not need to believe in victory in order to fight, for to give up fighting would be to betray her past, her ideal, her vocation. What matter that she die at her task if she has done *her* work? The other day I read in a Swiss newspaper that one must go to France to see a people whom the War has not perturbed. It seems that in neutral Switzerland there is greater moral distress than in France. This is quite natural. In the ideal work we are now doing we have again found the secret of the life of nations—to labour together at a hard task, and to be faithful to the Spirit of Life that is embodied in the Creation. This is why I have found no trace of hatred of the enemy or wish for reprisals in the letters of our soldiers, who are enduring what they endure.

* * *

It will be remembered that M. Sabatier has been an occasional contributor to our columns. There are many admirers of his work among our readers; some of us are his personal friends. We are sure that we shall be fulfilling a common desire if we express to him our gratitude for his heartening words; and with our gratitude there may go a message of sympathy in his anxiety for his son Jacques, who is fighting in the first line in the Argonne.

* * *

The *Daily Chronicle* has published a long letter by Mr. John Galsworthy to M. André Chevrillon, a nephew of Taine, in which he draws a forcible contrast between the new Germany and the old. He pays a tribute to German patriotism, bravery, and self-sacrifice, but these things are combined with bureaucratic despotism and controlled by a domineering temper.

New Germany—how different from that old Germany of Goethe, Kant, Heine, Schiller!—exhibits all the characteristics that one may note in self-made men; overweening belief in

self, in the ways and means of life that have made self so important and prosperous, great vigour and organizing capacity, overbearing manners, little regard for anything but success, a thorough belief that what is good for them is good for everybody, and that lack of psychological insight, tolerance, and sympathy with others which accompanies too great self-absorption.

Unfortunately, these characteristics are not confined to any single nation; everywhere they seem to dog the steps of material success. But when they prevail in large sections of the population, and enter into alliance with military ambitions, as they have done in modern Germany, they become a terrible menace to the world.

* * *

IN a later passage of his letter Mr. Galsworthy exposes the fallacy of the contention—so often heard in times of peace—that without military discipline we are liable to become soft and degenerate. The noble interests of life, its learning, its commerce, and its ideals of freedom and progress, do not make us unfit for hard tasks, as some theorists suppose.

The war [he says] has shown—as nothing else, perhaps, could—that, so far from being destructive agents, peaceful industry, humanism, freedom of thought and of life, have all the time, under the surface, been fostering high spirit, and capacity for self-sacrifice. The heroism of undisciplined, unmilitary, "degenerate" little Belgium has passed into a proverb. Can any Frenchman tell me when his "degenerate" country has behaved so well as in these sore days; shown herself so united, so high, so devoted, and so sober?

In my own "degenerate" land we are conscious of a spirit certainly as unflinching as of old and far more universally alive to duty than ever before. This will be apparent enough before we have done—we are slow starters, we islanders! The more peace-loving a people is, the more devotion does war require from it. "Ex nihilo nihil fit." If the social systems of our three "degenerate" countries had not secretly been storing virtue, such universal devotion could not have leaped forth. Yes! This war provides a powerful refutation of the theory, beloved of autocrats and militarists, that decadence is the child of Peace, Humanism, Commerce, and the arts. It gives living proof that if you seek virtue in the human creature you must not compel him to be virtuous; the flower of virtue has a deep and subtle growth—force it and you will get show blossoms for the moment, perhaps, but underneath a rankness or a weakened root.

* * *

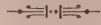
A SECTION of the daily and weekly press acts in a curious way as a barometer of national nervousness, and the changes in pressure are often very startling.

Not many days ago some of these prophets were warning us that the mercury had gone down to "very stormy" in the matter of Anglo-American relations, and we were told in language, which did not err on the side of caution and good feeling, to be prepared for the worst. Suddenly the atmosphere seems to have cleared, apparently because Mr. Bryan has written a letter to the chairman of the Senate Committee on Foreign Relations, in which he defines the duties of neutrality as accepted by the United States, and makes the following categorical statement :—"It is the business of belligerent operations on the high seas, not the duty of a neutral, to prevent contraband reaching the enemy. Those in this country who sympathize with Germany and Austria-Hungary appear to assume that some obligation rests upon this Government, in the performance of its neutral duty, to prevent all trade in contraband and thus to equalize the difference due to the relative naval strength of the belligerents. No such obligation exists. It would be an unneutral act of partiality on the part of this Government to adopt such a policy, if the Executive had the power to do so. If Germany and Austria-Hungary cannot import contraband from this country it is not because of that fact the duty of the United States to close its markets to the Allies. The markets of this country are open upon equal terms to all the world, to every nation, belligerent or neutral." This is both sound law and sound sense, and reveals once again the wisdom of taking scaremongers in the press at a good deal less than their own valuation. The United States Government has an exceedingly difficult duty to perform, and our own interests no less than the instincts of fair play demand that we should avoid everything that has the remotest resemblance to carping criticism or uncivil complaint.

* * *

WE have received a letter from Dr. W. Evans Darby—we regret that it is much too long for insertion—in which he combats the claim of the Liverpool Peace Society, referred to in 'Notes and Jottings' last week, to have been the first in the field. Dr. Darby's main contention is that this honour must be assigned to the New York Peace Society, which was founded in August, 1815; and that the Liverpool Society was founded in 1840 by William Rathbone and others, and not in 1809. From the point of view of accurate history of the Peace Movement the matter is of some importance, but we are afraid that we cannot open our columns to long letters on the documentary evidence just at present.

THE DUTY OF THE MOMENT.



WHILE the War suggests numerous problems for discussion, it confronts us with many practical duties. Of the two the latter are at the moment far the more important. We must do what we can to help, whatever view we may take of diplomatic history or abstract theories of non-resistance. For most of us the best contribution we can make to the future peace and brotherhood of the world is just to be kind, considerate, and generous to those who have suffered most grievously in defending their homes and fighting our battles. The response to our appeal for the Belgian wounded shows that many of our readers realize this very deeply. Their letters also reveal a feeling of gratification that there is one special department of service where just the kind of help is needed which they are able to supply. None of us can say that it is out of our power to give money and clothes while our own homes are still rich in comfort.

But this work of helping the Belgian hospitals, to which we have set our hands, is far bigger than appeared at first. We are not going to begin to talk yet of any limit to our resources, for we shall need them all; and we can assure every donor to our fund that the whole scheme has been well organized, with scrupulous attention to business detail. Already, through the kindness of a friend who was within sound of the guns last Tuesday, we have come into close contact with the superintendents of various small hospitals, and received from them lists of their urgent requirements. We have also been able to make satisfactory arrangements for the quick transit and delivery of our parcels. A large consignment which left London last Saturday was actually distributed in the hospitals on Sunday afternoon. A further consignment, including urgent hospital requisites, bandages, clinical thermometers, drugs, and various appliances for nursing, will be sent out in a few days.

As we announced last week, the large supply of warm clothing received enabled us to send some comforts direct to the

Belgian soldiers in the trenches. This week we have been in personal touch with a Belgian officer who has been on a flying visit to England. A man of high courage and boundless good humour, who takes a deep personal interest in his men, he has undertaken to distribute the eighty parcels which are being forwarded to him. Every package contains a towel, a pair of socks, scarf, and woollen helmet, a quarter of a pound of chocolate, one candle, one box of matches, and a packet of boracic powder. All these have been carefully packed under the superintendence of Mrs. Bernard Allen and Miss Gertrude Martineau. At the express wish of Major —, who wished his men to have the feeling that some English friend has been caring for them, every parcel contains the name and address of one of our subscribers and a French letter of greeting, written by the boys and girls of the Fifth Form of the Hornsey County School, through the kindness of the Head-Master. We shall not be surprised if some of our readers receive letters of thanks from the trenches.

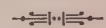
But this is only a pleasant incident in our work, and we record it here because of the human touch which means so much to men who hardly dare to think of their own devastated homes. Our chief concern is with the hospitals, and for this purpose we need all the help that we can get. We are only at the beginning of our work, and we are sure that it will not be allowed to flag if our readers, and all the friends whom they can urge to help us, will look in imagination into the deep gulf of misery and pain which we are trying to heal, or at least to comfort where we cannot cure. We give a little money or a little work where these men are giving their lives. But they do not look at it in that way. Their gratitude for our small efforts to befriend them is touching and overwhelming. Here is a translation of a letter of thanks, written by a doctor in one of the hospitals last Tuesday. More than any words of our own; it will urge the strong plea for further help, and help which must be plentiful and continuous if it is to be at all equal to the need.

"I am delighted [the letter says] to avail myself of the opportunity which is offered us to thank you. The gifts

which you have been so kind as to collect for our sick and wounded have arrived at their destination in excellent condition. The distribution of them has already begun, and will be continued according to the needs of our patients. Our brave soldiers, many of whom have already had the opportunity of enjoying the benefits of English generosity, never grow weary in the praise and thanks which they express for our valiant allies. The great nation which has taken in hand the cause of the Belgians may rest assured that she is not conferring benefits upon ungrateful people. Our whole nation cherishes in its heart a gratitude which will not vanish with the last sounds of strife. Many of our soldiers have visited England and had experience of your kindness and your care. To those who cannot go your generosity sends everything which they could possibly expect to have if they had still a country of their own. Mr. —, who will be the bearer of this letter, will express to you better than I can do the thanks of our soldiers to yourself and to those who have helped you."

We hope that the tone of this letter and the speed with which it has reached us will at once deepen the sense of need, and inspire public confidence in the care which is being taken to distribute our help as quickly and as effectively as possible.

Good Thoughts for Civil Times.



DR. CHANNING AND NON-RESISTANCE.

"I received, and have read with much pleasure, the book you sent me on the 'Unlawfulness of War.' You ask my opinion on this subject. I agree with your author in everything but the *main point*. I abhor war as much as he does, but the view of its absolute "unlawfulness" I cannot accede to. I think my opinion of some weight, because my feelings carry me strongly to this doctrine, and nothing, it seems to me, but the power of truth prevents my joining the

most rigid interpreters of the Christian precepts which relate to this subject. I think the author has erred fundamentally in supposing that we have nothing to do but to obey the laws of Christianity without reasoning about them, or that our religion prescribes acts or courses which we are to follow without a thought of consequences. Christianity does anything but lay down a precise law, telling us where to plant every footstep, and giving such plain prescriptions that we need only hear the words to receive their full significance immediately. Its laws are given in bold, and sometimes hyperbolic language, and require the constant exercise of good sense and reason to determine their precise import. Above all, they enjoin a spirit, or inward principle, leaving us very much to our own discretion as to the mode of applying it. The precept 'Resist not evil' is plainly to be understood with much limitation, for, were it literally followed, without exception, by the private individual and magistrate, all Government—domestic and civil—would cease, and society would fall a prey to its worst members. The precept was not intended to forbid all resistance, but to forbid the *bad passions* from which resistance generally springs. A discipline of the heart is enjoined, not any outward course. Christianity is intended to raise us to universal, unbounded love, and the only question is, whether war is inconsistent with this spirit. You may say it is. You may ask, How can I turn against one whom I sincerely love instruments of death? I answer, it is very possible to possess a sincere regard for the happiness of another being, sympathise strongly with his sufferings, and yet to subject him to severe suffering, and even to death.

How often does the judge pass sentence on a criminal for whom he feels deeply! I am to love the bad man; but I am also to love society, to love my family, my friends, my country; and if the bad man arm himself for the ruin of these I am bound to repel him. In so doing, do I not act from a principle of charity, especially if to save the good, to defend the community, I expose my own life in resisting the bad? I can certainly oppose a wicked man's purposes, and in so doing can inflict on him severe pain, without hating him, and even with the deepest grief for his character and

punishment. I may even feel, through the strength of my philanthropy, a severer pain than I inflict. War, then, is not necessarily inconsistent with the spirit of Christian love. On the contrary, I fear that I should want this love were I to look quietly and unresistingly on the undisguised efforts of unprincipled men to spoil and enslave my country, my children—all who are especially confided to my care. War, then, is not absolutely, or in all possible cases, a crime. Here I dissent from your author....

"I know it is objected that, if any war is allowed to be just, all will be found so; that no lines can be drawn between the lawful and unlawful. So the fanatic says no line can be drawn between innocent indulgence and luxury, between moderate and excessive ornament, and therefore all indulgence and ornament must be renounced. I do not believe in the wisdom or virtue of escaping the labour and responsibility of moral discrimination by flying to an extreme principle. Every moral question is as open to this objection as war. Perhaps a sound mind can make the right distinctions on war as easily as on most of the solemn concerns of life."—*From a Letter written to Miss Jane E. Roscoe of Liverpool, September 9, 1829.*

A DIALOGUE BETWEEN THE SOUL AND THE BODY.

Soul. Ay me, poor soul, whom bound in sinful chains

This wretched body keeps against my will!

Body. Ay me, poor body, whom for all thy pains,

This froward soul causeless condemneth still.

Soul. Causeless? Whenas thou striv'st to sin each day!

Body. Causeless; whenas I strive thee to obey.

Soul. Thou art the means by which I fall to sin.

Body. Thou art the cause that sett'st this means a-work.

Soul. No part of thee that hath not faulty bin.

Body. I show the poison that in thee doth lurk.

Soul. I shall be pure whenso I part from thee.

Body. So were I now but that thou stainest me. A. W.

A PRAYER FOR TEMPERANCE.

O GOD, the Protector of all mankind, without Whom nothing is strong, nothing is holy, guard, we beseech Thee, the soldiers and sailors of our nation from the deadly evils that menace their souls. Open their eyes, that they may see the peril that lies in all forms of intemperance, and learn to fear it more than shot and shell. Strengthen their will to resist temptation; help them to realize that, if they give way, they can neither be strong to fight for their country nor holy to honour their God. To all their friends and relations give wisdom and courage to uphold them in their resistance, and to the whole heart of the nation bring home the necessity of removing this stumbling-block from the difficult path of its defenders, that we may each bear our part in strengthening their hands. For the love of Jesus Christ. Amen.

THE BLESSINGS OF PEACE.

THERE will be peace again in Europe some day—for a time. Meanwhile it would be well if we could make up our minds as to what we intend to do with it when it comes.

We are in the habit of speaking of peace—meaning thereby the mere abstention from military operations—as if it were an end in itself, a kind of final achievement. If the lion is lying down with the lamb, why ask for more? Why inquire too curiously whether the lion is filching the lamb's provender or monopolising the comforts of their joint establishment? The mere fact of peace, especially to peoples worn by the toils of war, looms so large and beneficent that it is difficult to appreciate its true meaning and value.

It is with peace as it is with freedom, of which we talk much in the same way. In both cases we are dealing with possibilities, preliminaries rather than achievements, opportunities which may or may not be put to good use. There is no magic in the state of peace in the sense above mentioned, by virtue of which human life will automatically become nobler and purer, or even happier. It is, of course, true that that state does make it easier for certain kinds of good to exist, but it is also true that it gives a better opportunity to certain kinds of evil than does the state of war.

There is a sense in which it is true that the "piping times of peace" are a more severe trial to human virtue than the stormy times of war. For the latter does, at least, force upon us a certain amount of self-sacrifice, loyalty, and patience, which the former leaves us much more free to practice or not as we think fit. To say this is not to deny

that peace gives the opportunity for a higher general level of life than is possible in war. The point is that it is an opportunity only, and not until it is rightly seized and used ought we to begin to talk about the blessings of peace. The true blessings of peace are not certain to flow naturally from a state of peace. They are contingent upon the use we make of that state.

When, therefore, we pray "Give peace in our time, O Lord" we ought to follow up that prayer by our insistent questioning, "Why do we want it? Do we want it merely as an opportunity of pursuing our business and our pleasures, of growing richer and more comfortable without let or hindrance, or have we any nobler ends in view for ourselves and our country?" When we affirm "that the greatest interest of England is peace," let us honestly define what interest we really have at the back of our minds.

What are those real blessings which peace makes possible, but does not always bring? A steady increase of good will, honesty, and purity, a steady development of our powers mental, moral, and physical—education in the true sense of the word—a fair division of the opportunities and external goods of life, a dominance of what we call the spiritual over what we call the material interests of men, an ever-growing insight into the meaning and splendour of life. Surely these are of the type of true blessings, not mere wealth, political arrangements, command over the powers of nature or soulless efficiency, except in so far as they are made the means of attaining the higher ends. Have we, in truth, desired and striven for these true blessings with all our power in our times of peace?

If we look back upon the condition of England in June last it must be confessed that we had not been very successful. Was not luxury rampant, and were not the struggle for wealth and the love of comfort becoming more pronounced? Was not ill-will between party and party, class and class, sex and sex growing? Were purity and pity successfully dominating the lower elements of our nature? Were our cities at night, with their illuminated luxury and vice, becoming less like lurid scenes from the Inferno? It would be hard to give a satisfactory answer to such questions as these, hard indeed to maintain that we had made a good use of our time of peace. It would be more easy to maintain that our armed nation to-day, armed as we believe in a just cause, inspired by a great purpose, prepared for great sacrifices, stands on a higher moral and spiritual level than it did then; is even, despite the killing, the wounding, and the devastation of war, in a more truly Christian frame of mind. We are being brought back to the stern realities of life. We are being given the opportunity of learning in times of war lessons which we would not learn in times of peace, above all that of self-sacrifice, the subordination of our individual good to the general good, of petty personal aims to great ideals. We may be very thankful that war has come upon us in such a way that we can range ourselves in defence of high ideals, and not merely of personal aims and desires.

We shall get permanent peace when, and only when, the great majority of men really desire it for the sake of its true blessings—when, in short, we are fit for it.

We have often been told that in times of peace we should prepare for war. That is a doctrine which can only find its justification in the general unfitness to maintain and profit by a state of peace. It is much more safe to say that in this time of war it is our duty to prepare ourselves to make a proper use of the opportunities of peace when we have them once again. For if we do not they will be of but short duration.

IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE FUTURE OF ARMAMENTS.

SIR,—Civilisation can only emerge from this war on a higher plane if men of goodwill (like Mr. Connell) will dispassionately consider the future. In his article he speaks of three possibilities, viz., increasing national forces, non-resistance, and an international police. I will confine my contribution to the discussion of the third alternative, viz., the creation of an international police under the control of an international court of justice. Before an international police can come into existence, there must be an international standpoint. Under internationalism a man may be a nationalist, but he *must* be a citizen of the world as well. Man *qua* man, irrespective of his place of origin, must be the equal of any other. There can be no colour bar, or most favoured nation advantages. Before the Hague Tribunal can exercise judicial, executive, and legislative functions binding upon the whole world, the several nations must surrender their sovereign powers in important directions. They must not maintain military forces of too great strength. (It is presumed that power would be retained to raise forces sufficiently strong to quell internal disturbance.) They must also forego protective tariffs and restrictions in regard to immigration. Meanwhile important changes would have taken place in the matter of Government. Where citizenship of the world was the rule, there could be no place for autocracies. The world would have become democratic. Possibly there would be a universal language. There would certainly require to be an international morality. Given these conditions, an international police force would be possible, but also unnecessary, unless its members performed the useful functions of tourist guides, regulators of traffic, and guardians of lost people.

Suppose an attempt were made at the close of the present war to internationalise force, would not the position of the world remain *in statu quo*? Nobody believes that the present distribution of political power is final. And yet which of the great powers would be prepared to surrender a man or ship? Germany made it clear in the spring of 1911 that she was opposed to arbitration on the ground that vital national interests could only be obtained by force. She furnishes the case of a great power dissatisfied with what she has. If the *status quo* proved repellent to great powers like Germany, what would be the attitude of dependencies like India, where the spirit of nationality is manifesting itself? It would appear that under these circumstances an international police force of the dimensions of a mighty army would be required.

It is worth while to discuss the functions, strength, training, and distribution of this international police force. Its very existence implies armed resistance to the decrees of the international tribunal. A nation numerically and financially strong could put a big army into the field, and prompt measures would be essential. An international police should not be scattered over the face of the earth, for points of concentration would be required from which expeditionary forces could be despatched. These forces would require to be very strong, and well trained. They would not be like our municipal police, strong because supported by the military, but themselves be made up of fighting men. Here countless difficulties emerge. Where would it be safe to concentrate international fighting men? Who would be the strategists and tacticians? What language would be employed? Would the soldiers be volunteers or conscripts? And would each nation have proportional representation? Last and most important—What spirit would animate the international police?

The problem of peace should be broken up into several parts, so that people of goodwill could seize upon the nearest and most convenient part, and make it a practical starting point. Ultimates provide the ideal element. While keeping these in sight, we must undertake the proximates, and thus make progress.—Yours, &c. WALTER SHORT.

Booth Free Church, Liverpool,
January 23, 1915.

SIR,—The nearest approach to a reply to my letter upon the 'Vision of Peace' is Mr. Connell's article on the above, especially the second possibility, that armaments have no future at all—or at any rate, ought to have none. And he suggests that Christ did not mean what he said, when he announced the doctrine of non-resistance. "Resist not evil" must only be understood as a protest, and it does not appear that the plea for the disuse of force is justified by an appeal to the teaching or example of Jesus. That is an astounding statement to make for a teacher of Christian gospel, and I want to ask Mr. Connell if, when Jesus was menaced in the garden, and he was in deadly peril—

a crisis so terrible that it moved his servant to draw sword, and strike a blow in his Master's defence—did he not rebuke the action, order the sheathing of the sword, and heal the wound inflicted? If he questions the incident, will he allow it as Christian teaching? Would Mr. Connell argue about the eighth Commandment as he does about the Sermon on the Mount, and say that the words "Thou shalt not kill" are no more than a mere protest? No, he would not. If there is any difference between the two, Moses and Jesus, and their sayings, which is the greatest? But over and above all is the example of Jesus, he would not take the sword in defence of the most righteous cause, but he could, and did, die for it. Are we not followers of him? And was this not the spirit of the early Christians, not so much a policy as a principle, "not accepting their deliverance, that they might obtain a better resurrection."—Yours, &c.,

RICHARD NEWELL.

Newbury, January 26, 1915.

THE TOTAL FAILURE OF THE CHURCH.

SIR,—When speaking of "the Church" as having failed at the present crisis, it seems to me that reference is made to that particular line of thought which is represented by Christianity, viz., the attitude of mind instilled by Christ, which results in a different kind of action from the one adopted by natural instinct. We may liken this different kind of influence in the world to a change such as the following. Several men are using pick-axes, and are laboriously hammering away at a huge rock. Another man comes along. "See," he says, "if I put this dynamite in here and set light to it. Come away, and look! all your work has been accomplished without your labour; there is a power of which you were ignorant, and you were therefore labouring in vain."

This simile illustrates what the Christian feels about acts of force to restrain force. He understands that there is working in the world a power of a different kind—a power that seems to contradict our ordinary calculations. Such a power he sees at work in the mother's love for her child. By means of this love she can cause to develop finer traits of character than anything mere discipline could produce. Such a power he sees again in the martyr, who, although death is instinctively feared by mankind, will walk bravely to the stake when he is faced with the alternative of giving up the truth according to his own conviction. So, again, the Christian thinker feels that the natural instinct to put up the fist when one is insulted can also be outweighed by the love of God; this being his method of expressing his experience that as his consciousness becomes more enlightened he is aware of some power which can and does overthrow the power of human mechanism, and in the presence of which the very desire to injure another human being is effaced.

It does not always follow that we can entirely carry out this theory in practice. Even the wise mother realizes that her

two hot-blooded little sons are better sometimes when they have had a good fight and got over their anger. And in this sense we can understand how God allows earthquakes and wars in an, as yet, imperfect world. But the mother does not encourage her boys to fight, nor does she back up one child against another. I confess I tremble for the future of organised Christianity. Its anchor has been torn up and thrown away. The hold that it was regaining over the people by means of the scientific light thrown upon its base has been ruthlessly cast aside. In deep humility we bow our heads, trusting that this fire was needed to purge away the sins of our age of prosperity. We may realize that—perhaps not without justification—hot blood has got the upper hand for the moment, but let us no longer take part in this holocaust calling upon the name of the Christian religion.—Yours, &c.,

ANNE T. LAWRENCE.

The Cloisters, Letchworth,
January 24, 1915.

A BETTER WAY THAN WAR.

SIR,—I was surprised to see in Mr. Connell's article of last week an attempt to reconcile Christianity with war, on the ground that Jesus used force to clear the money-changers out of the Temple Courts. Does any one suppose that a Galilean peasant could drive away a crowd of merchants or farmers with the aid of a small whip? Assuming, for the sake of argument, that the narrative is true, surely it is obvious that the only force used was spiritual, and that the whip was but a symbol of authority. But those who disbelieve in war are not all literalists like Tolstoy, nor do they depend on any particular interpretation of texts; they believe that the only redemptive power is love, that the only way of really conquering an enemy is by changing his heart, and that the only way of changing his heart is by patiently bearing wrong and persistently seeking his welfare. This they understand to be the way of the Cross, which seems to be folly, but in the end turns out to be the Wisdom of God.—Yours, &c.

BASIL MARTIN.

23, Chislehurst Avenue, North Finchley,
January 25, 1915.

BOOKS AND REVIEWS.

BOOKSELLER AND POET.

THE last catalogue issued from 77, Charing Cross Road, is accompanied by a brief memorial sketch of Mr. Bertram Dobell, bookseller and man of letters, who died on December 14, 1914. Apart from his own claims as a poet, he will be remembered chiefly as the discoverer of James Thomson, the author of 'The City of Dreadful Night,' and of Thomas Traherne, the mystic, whose unsigned MSS. were redeemed from a street bookstall for a few pence. "Except that each is posthumously indebted to Mr. Dobell for the same service," says

Mr. S. Bradbury, in a pamphlet published a few years ago, entitled 'Bertram Dobell: Bookseller and Man of Letters,' which can still be obtained at 77, Charing Cross Road, "there is scarcely a point of similarity in the careers of the two men," and it is an eloquent testimony to the versatile tastes and sympathetic imagination of Mr. Dobell that he could devote so much thought and study to giving them their rightful place in English literature. Mr. Dobell also discovered the Strode manuscripts, the result of which was a notable addition to the literature of the early seventeenth century. Many unpublished poems written by this author had undoubtedly passed from hand to hand amongst the wits of his period, and much of his verse was published in various contemporary miscellanies, either with no name attached or bearing that of some other writer. The rest lay forgotten in some dusty nook until circumstances brought them into Mr. Dobell's hands. The restorer of these treasures had himself received little early education, and many were the struggles of his early life before he opened a little stationer's and news vendor's shop in Kentish Town at the age of 30. In after days, when he had become a well-known man, he said: "The thing that galled me when I was young was to be chained to a thankless and sordid trade where I could never call my brain my own; and if I have had one ambition gratified in life, it was to feel that I had justified my life by doing some good to other men, and, above all, to that fine, sad singer." He had many distinguished friends and correspondents, who valued him for the insight of his literary judgments and a bracing absence of conventionality in his opinions. The following lines—the last he ever composed—were written at his dictation a few days before he died:—

From first to last I was myself alone,
No servile follower of convention's
school;
Methinks some seeds not barren I have
sown.
I was no sophist's dupe, no party's tool.

HANDS OF HEALING. By Theodora Flower Mills. Bristol: J. W. Arrow-smith, Ltd. 6s.

THE author of this unambitious but pleasantly written story protests that she wrote it before reading any of the numerous "garden books" that have appeared, and that those parts of it which deal with outdoor life were suggested entirely by her own experience. We can well believe it. No one could discourse so happily and sympathetically on the joys of digging, and planting, and weeding, taking note as the days and months pass of every change in the face of Nature, and giving thanks for each newly opened flower in the wilderness her hand has tamed, without a very intimate knowledge of the processes she describes. Like many another, her heroine has sought relief from sorrow and disillusionment in a humble cottage amid the silence of the hills, and it is quite in keeping with the beneficent purposes of life that, as she tends her little garden, giving to it the care and

affection she has ceased to lavish on unregenerate human beings, hope and love should find their way to her heart once more. The story which Mrs. Mills has woven round the person of Leone Yale is not very exciting, and has the air of having been invented to give an excuse for voluminous entries in an endless diary, and the self-immolation on the altar of the rural deities which is the *motif* throughout. Of course, there is a local Squire, with the grave face and taciturn disposition which for some unexplained reason are always popular with lady novelists, and, of course, Leone plays the 'Moonlight Sonata' to him very prettily, and makes tea in the firelight, with the usual results. But he is never a very real person, and she herself is most convincing as the sturdy little gardener in her workmanlike brown suit, who talks of tools and implements as if they were toys, and sees a parable in the delicious sprouting of some withered bulbs thrown on a rubbish heap or the entanglement of a delicate baby-fern in a coarse grass root. After all, the garden's the thing, and it was within its borders that the real drama was enacted when the flutes of Pan were calling.

WE have received from Messrs. George Philip & Son a strategical War Map of Europe, central and eastern area (price, 2s. 6d. net; or, mounted and varnished for hanging, 6s. net). The map, which is admirably clear, is on the scale of 18 miles to the inch, and will be of great help in following the Russian campaign against Germany in towns and districts which are little known in this country. The map is provided with a separate Index containing 6,500 names.

FOR THE CHILDREN.

THE STORY OF GARIBALDI.

II.

[The first of this series of articles appeared last week under the title 'The Schooling of a Hero,' and covered the period of Garibaldi's boyhood and early experiences in South America. Subsequent articles will deal with the later episodes in his struggle for Italian freedom.]

WHEN Garibaldi and his Legionaries entered Rome to defend the new republic, at the head of which was Mazzini, they presented a strange appearance. The hardened, sunburnt warriors had long unkempt hair and wore conical hats with black, waving ostrich feathers. Their gaunt faces, framed with shaggy beards, were dust-soiled with the march, their legs bare. At their head rode (like a statue of strength and beauty) their noble chief on his white horse, and at his heels the gigantic negro Aguyar, his self-elected "bodyguard," on a black charger. "He has come! he has come!" the people shouted, and felt that the hour of great deeds had struck and of the resurrection of Italy from the ashes.

At first the Garibaldians carried everything before them. They dispersed the Neapolitan force advancing against the city, and defeating the French troops captured many of them. Nevertheless, the defence of Rome was foredoomed to failure before the overwhelming forces of Oudinot, the French general who had come to restore the Pope. That made no difference to the valour and enthusiasm of Garibaldi. "One hour of our life in Rome is worth a century of common existence," he declared in the midst of the struggle, for he was fighting as ever against all odds for the liberty of the people. Rome fell, and Garibaldi, refusing to surrender, called on all who were of like mind to follow him. A vast crowd had gathered on the pavement before the dome of St. Peter's to meet their champion, and when he was seen on horseback pressing slowly into their midst a tempest of cheers arose. The General held up his hand, and the multitude was still. Then his thrilling voice was heard over the sea of faces as he said: "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay, nor quarters, nor provisions; I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me." That night, after dark, he rode out of the south gate of Rome at the head of 4,000 men, a train of waggons, and one little cannon. The besiegers were entering the city on the north. Thus began one of the most memorable retreats in history, which will be remembered forever along with the retreat of the Ten Thousand Greeks under Xenophon, the retreat of Wellington before the French through Portugal, and the retreat of the Allies from Belgium to the Marne in this present war. All, in their several ways, victorious retreats. Now that he could no longer fight for Rome Garibaldi would go and help Venice, which was besieged by the Austrians; and on the way he hoped to rouse the Italian people to spring to arms against the foreigners. In both respects he failed utterly, yet was his failure a glorious triumph of self-sacrifice and valour which bore fruit another day. "Fortune, who betrays us to-day, will smile on us to-morrow," he had said to the Romans. So it proved. The column that marched silently out of the city in the darkness had many a hero in its ranks. Foremost the brave Anita, Garibaldi's wife, who would not listen even to her husband's appeal to remain behind in safety. Ever at his leader's side was the saintly and great-hearted priest Ugo Bassi, who, though bearing no arms, had donned the red shirt which exposed its wearer to the risk of being hunted to death like a wild beast. But "Nothing would give me greater joy than to die for Garibaldi," said he, and this joy he won. During the flight he was composing a religious poem.

The faithful negro giant had fallen in the defence of Rome, but one of the doughtiest warriors, who joined the column on the march, was Hugh Forbes, "the eccentric Briton," known by the white chimney-pot hat he wore even in battle, but a knight-errant in soul, who fought wherever freedom bled, for Italians, for Poles, and for the negroes

in America. There was the brave Swiss Hoffstetter, inspired by his love for Garibaldi to follow him through peril, and who lived to become the historian of the retreat. There, too, was the patriotic Roman orator Ciceruacchio, "a loveable, hearty, simple-minded man," who a month later was taken by the Austrians and shot, his youngest son, a boy of 13, standing fearlessly at his father's side and sharing his fate. Outwitting his pursuers at the start, Garibaldi led his force up into the Apennines. Thenceforward they raced over towering ridges and climbed by impossible tracks through gorge and forest so as to escape the relentless battalions who were out to hunt the lion. The waggons were forsaken. Meanwhile the intrepid horsemen trained on the Pampas were scouting far in advance and circulating reports to mislead the enemy. Sometimes the column crept forward by night, and rested, hidden by day in a shady wooded valley. There they slew and roasted oxen, while the staff gathered round their chief listening to the thrilling stories he told of his own and of Anita's adventures in South America. H. M. L.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Amounts already acknowledged..	377	16	0
A Friend	5	0	0
Miss Minns	0	2	6
Mrs. Günther	5	0	0
Miss Amy Ll. Toms ..	2	0	0
Miss Holt	20	0	0
Mrs. Lemann	5	0	0
Mr. and Mrs. Vizard ..	2	2	0
Mrs. Titford	1	0	0
Mrs. Waterall	1	0	0
Anon.	0	5	0
The Misses Kemp	0	10	0
The Misses E. and K. Smith ..	0	5	0
Mr. John S. Mackie	0	2	6
Mrs. Walter Mallett	2	2	0
Mrs. Freeston	1	0	0
Mrs. Russell Scott	10	0	0
Dr. and Mrs. C. H. Herford ..	1	0	0
Miss M. S. Beard	4	0	0
Collected by Edwin Hahlo ..	1	0	0
Miss Woolley	5	0	0
Miss Annie Whitfield	1	0	0
Mr. E. Bridger Athawes	0	10	6
Mrs. Cliff	1	1	0
A few Sympathizers	1	2	0
Mr. Thos. Arthur Johnson	10	0	0
Mr. and Mrs. Lingley	1	1	0
Miss M. Taylor	0	10	0
Mr. John H. Swann	0	10	6
Mr. T. Oliver Lee	1	0	0
Mr. Barzillai Hingley	2	2	0
M. R. J.	2	2	0
Miss A. Fryer	1	0	0
The Misses Bruce (Belfast) ..	7	7	0
Mr. J. S. Wraip	0	5	0
Mrs. C. Taylor	2	2	0
Miss Warren	10	0	0
Mr. Bailey Holmes	2	0	0
Miss L. Paton	2	0	0
Mrs. Gladstone	10	0	0

Carried forward £499 18 0

Brought forward	£499	18	0
Miss Leigh	2	0	0
Mrs. Kirby	2	2	0
Miss Waddoups ..	0	5	0
Mrs. Enfield	2	2	0
Mr. G. W. Chitty ..	5	0	0
Miss Jessie Whitfield..	0	10	0
Miss E. A. Dangerfield ..	1	0	0
Sunday Scholars of Old Meeting House, Tenterden ..	0	14	0
Mr. W. H. Hodgson ..	1	1	0
Miss Brooks	0	10	0
	£515	2	0

Parcels have been received from: Miss C. H. Rawlins, Miss F. M. Minns, Mrs. W. H. Evans, Miss Lizzie Forester, Miss Margaret E. Mace, Mrs. Thorneley, Miss Thorneley, Mrs. Wm. C. Hall, Mrs. H., Mrs. T. H. Russell, Mrs. Enfield Dowson, Friends in Swarthmore, Pennsylvania, and Petersfield, the Rev. Wm. Agar, New Meeting Congregational Sewing Circle (Kidderminster), Mrs. Lloyd Thomas, The Misses Thomas, Miss Case, Mrs. Ping, Mrs. W. H. Travers, Miss Kay, Mrs. Charles, Mrs. Mary Rye, I. A. C. (Edinburgh), Miss Beckett, Anon. (by hand), Miss Kemp, Miss Robinson, Mrs. T. A. Johnson, Mrs. Mace, Mrs. Robinson, Miss Norton, Miss Drewry, Mrs. H. Woodall, Mrs. Arthur Read, Stretford Branch Primrose League (per Mrs. Dean), Miss Lemann, Miss E. C. Harvey, Mrs. E. W. Taplin, Mrs. Kenrick Champion, "Party at Briarsfield," Miss Short, Mrs. Bruce and Miss Elfrida Bruce, Mrs. Bord, Miss Martin, Mrs. Brown, Miss Warren, Liberal Christian League (per Mr. E. Capleton), Mrs. Roscoe, Mrs. Greg, Miss E. S. Aspland, Mrs. Hood, Madame Questiaun, Mrs. C. Bell, Miss Cobb, Mrs. Fryer (from Platt Chapel Dorcas Society), Miss Eveleigh, Mrs. Collins Odgers, Mrs. S. B. Tait, Mrs. G. Titterden, Miss Lakin.

Further contributions of money and clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, London.

THE CENTENARY OF PEACE WITH AMERICA.

SUNDAY SCHOOL CELEBRATION.

THE following correspondence between the Sunday School Association, London, and the President of the American Unitarian Sunday School Society has been sent to us for publication.

Essex Hall, Essex Street, Strand,
London, W.C.
December 18, 1914.

DEAR MR. LAWRENCE,

We are writing to you, the President of the Unitarian Sunday School Society, to offer the Centenary Peace congratulations of the Sunday School Association, from the Sunday Schools of the United Kingdom and Colonies to those of the United States. It is an episode in modern history that well deserves to be most sincerely commemorated, all the more so when we here are living beneath a war cloud the dire consequences of which we cannot yet foresee. Thoughtful scholars may well ask their teachers here and with you, how is it the Christianity

which we teach and for which we stand has not helped to find a way out of disagreement except by disastrous war? Teachers will have difficulty to find a satisfactory reply. Two years ago a most important meeting was held in London presided over by the Lord Mayor, and attended by representatives of the United States, Mr. Asquith, Mr. Balfour, the Archbishops and Presidents of the Religious Societies. It was called together to give voice to a unanimous desire to fittingly commemorate the 100 years of peace between the two countries. We were reminded that the United States and Canadian frontiers extended many thousands of miles, and that there was no fortified town or fortress along the whole line. We trust that our long peace, a blessing to the whole world, may continue indefinitely, and that the commemoration now being celebrated may still further strengthen the good feeling and friendship existing between the two countries.

With kind regards,

Yours sincerely,

ION PRITCHARD,

President.

T. M. CHALMERS,

Hon. Sec.

To this letter the following reply has been received:—

Unitarian Sunday School Society,

25, Beacon Street, Boston,

January 8, 1915.

DEAR MR. PRITCHARD,

Your very courteous letter, extending the felicitations of the Unitarian Sunday Schools of the United Kingdom and the Colonies to those of this country, was duly received, and was read before the Board of Directors of the Unitarian Sunday School Society at their regular monthly meeting on January 4. The Board received the communication with a vote of thanks, and instructed me to reply, conveying to you, and through you to the Sunday School Association and the schools you represent, the fraternal greetings of your fellow-workers on this side the Atlantic. It was also voted that copies of your letter and of this reply should be sent to all Unitarian Sunday Schools in the United States and Canada, with the suggestion that they be read to those schools on Sunday, February 14.

With these letters there will be sent to all our schools a specially prepared service to be used on that date, celebrating the completion of 100 years of peace between Great Britain and the United States. That celebration means much to us, especially as we have a British province bordering our country for 3,000 miles. In almost any other part of the world this proximity of two countries would signify possible hostilities and the need of constant military precautions. In this case, however, as you state, no such possibility of strife between the United States and Canada is apprehended. Where else can one find, in all the world, a bordering line without so much as a sentry standing guard? If mutual confidence is better than suspicion and international jealousies, and if guarded frontiers are not necessary between the United States and Canada,

why is not the same true everywhere? It seems to be one of the peculiar missions of the American continent to point the way to universal disarmament and the reign of peace and goodwill.

All this brings a special responsibility to our Sunday Schools. Peace societies are numerous among us, but it seems not to have been fully realised that the best peace society in all the world is the Sunday School. On this continent alone there are many millions of children and young people gathered in Sunday Schools, with whom meet other millions of men and women, all in the attitude of learners and all animated by the religion of the Prince of Peace. That these schools, of all denominations, are to celebrate the centennial of the Ghent Treaty on the same day—February 14, 1915—using for the most part the same service, means much for the future of the gospel of peace and goodwill. Words will be spoken, great passages from the world's wisdom will be memorised, and prayers will be offered on that day that will impress young hearts with the horror and stupidity of war and the glory of human brotherhood.

Finally, let me express the hope that this exchange of fraternal greetings and this reminder of our mutual blessings and responsibilities will bring the Unitarian Sunday Schools of our two English-speaking countries into closer touch with each other. With one language, one faith, one religious inheritance, and one spiritual outlook we should join hands whenever we can in our common task of promoting the religion of love to God and love to man. Yours very truly,

(Sgd.) WILLIAM J. LAWRENCE,

President.

MESSAGE FROM THE AMERICAN UNITARIAN ASSOCIATION.

IN response to the Address from the President and the Committee of the British and Foreign Unitarian Association to the President and the Directors of the American Unitarian Association, the following reply has been received from the Rev. Samuel A. Eliot, D.D., signed also by the Rev. Lewis G. Wilson (Secretary) and the Rev. C. W. Wendte, D.D. (Foreign Secretary).

Arrangements are being made for a Special Religious Service in commemoration of the Centenary of Peace in all the American Unitarian Churches on Sunday, February 14. A copy of the Address from the British and Foreign Unitarian Association and of the Reply from the American Unitarian Association, Dr. Eliot says, will be forwarded to the minister of each congregation.

[COPY OF REPLY.]

25, Beacon Street, Boston,

Mass, U.S.A.

January 12, 1915.

DEAR BRETHREN,—Your affectionate greetings, reminding us of the peaceful and friendly relations which for a century have existed between Great Britain and the United States of America, bring us good cheer.

May the underlying unity between these two great nations, bound together as they are by a common language and

literature, honouring the same traditions, and pursuing the same ideals of political and social well-being, never be disturbed by the cruel and barbarous fanaticism of war. May the religious hopes and impulses that we cherish, whose fundamental purpose is to promote freedom, justice, and peace among the children of God, help to establish on this earth the reign of Brotherhood and Goodwill.

On this Anniversary, therefore, even while the clouds of strife and bloodshed in Europe overshadow our American homes and hearts, we yet rejoice with you that so many noble men and women of our faith have seen, and are labouring to make real and final, the prophetic vision in which "nation shall not lift up sword against nation, neither shall they learn war any more."

We pledge our patient and disinterested endeavours to preserve and deepen the fraternal relations now existing between these two great nations, and we join with you in the prayer that mankind everywhere may receive the spirit and obtain the blessings of universal peace.

(Signed) SAMUEL A. ELIOT, *President.*

LEWIS G. WILSON, *Secretary.*

CHARLES W. WENDTE,

Foreign Secretary.

BRAHMO SAMAJ ANNIVERSARY.

ON Sunday, January 24, a meeting of the members of the London Brahmo Samaj was held at Lindsey Hall, Kensington, to celebrate the eighty-fourth anniversary of the founding of the Brahmo Samaj of India. There was a large attendance of Indians, including several ladies in Oriental costumes. Beyond the Secretary of the Unitarian Association, there were very few London Unitarians present, owing probably to no public notice of the gathering having appeared. Sir Krishna Gupta presided. He welcomed all who had assembled to commemorate the founding of an important and far-reaching religious movement in India, whose history and ideals he sketched in broad outline. The Rev. Dr. Walsh delivered an address on the divine Fatherhood and the human Brotherhood. The devastating war now waging over so large a part of the world was a deplorable commentary on the principles and faith of religious people in all lands. He could only hope that it would arouse in men, not merely a sense of failure and of shame, but also quicken within them a firm and strenuous resolve so to think and feel and live that the world might be saved from a repetition of such madness and wickedness in the future.

Bengali music, consisting of Indian chants and hymns, preceded and followed the address.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

At a meeting of the Executive Committee of the National Conference Union for Social Service, held at Birmingham on Saturday, January 23, the following resolution was passed unanimously:—

"That a strong and emphatic appeal be made to the Committee of the Na-

tional Conference to reconsider their decision to postpone the Triennial Meeting. In the opinion of the Committee, the Conference should undoubtedly be held, even if in a modified form, and one day at least should be set apart for the discussion, from the Christian point of view, of fundamental considerations raised by the War."

We may again call attention here to the course for Study Circles, &c., on "European International Polity, with special reference to the origins and issues of the present War and to the fundamental religious principles involved in securing a just and lasting peace." Copies may be obtained, 1d. post free, from the Rev. H. H. Johnson, Secretary, National Conference Union for Social Service, Croft Road, Evesham.

NEWS OF THE CHURCHES.

Accrington.—On Saturday last, Mr. Alfred Webster presided over the Annual Congregational Meeting. Speeches were delivered by the Chairman, Rev. J. Hinkins, and Mr. J. R. Cameron. The reports of the Church and Sunday School for the past year were read, and the balance sheet submitted. Although the past year has been rather a trying one, and the financial position shows a considerable deficit, there was a hopeful tone, and already steps are being taken to wipe out the debt. The highest appreciation was expressed for the work of the minister.

Huddersfield.—The Rev. R. A. Dickson of Bourne End, Bucks (Congregationalist), has accepted an invitation to the pulpit of the Fitzwilliam Street Church, and will take up his duties early next month.

Ilford.—The annual meeting of members was held in the schoolroom on Friday. There was a good attendance. Reports were read from the Church Committee and the Treasurer, showing that the year which seemed likely at one time to end with a serious deficit, owing to the losses through the War, and to the exertions put forward in aid of the Red Cross Society and the relief of Belgian refugees, had ended with a balance in hand of over £7. This was due largely to a special grant made by the British and Foreign Unitarian Association, which inspired the congregation to work for the clearing off of the deficit by means of a local sale of work organised by the Sewing Circle and the Women's League. Reports were also read from the Secretaries of the Literary Society, Mothers' Meeting, Sunday School, Boys' Own Brigade, Girls' Own Brigade, League of Unitarian Women, Band of Hope, Young People's Guild, Church Orchestra, Choral Society, and the book table. General progress was reported, and it was stated that the Sunday School had shown a substantial increase, now numbering ninety children, and had almost reached the limit of accommodation provided in the building. Mr. A. H. Laws resigned the position of Church Secretary, which he has held for the past four years, and was accorded a cordial vote of thanks for his faithful services. Mr. Charles Syer, of 52, Richmond Road, Ilford, was elected in his place. Mr. E. R. Fyson was re-elected Chairman of the Church; and Mr. Arthur Beecroft, Hon. Treasurer. Messrs. J. G. Foster and J. Ellerton were re-elected

Wardens, and Messrs. W. Russell and H. Huntley, Auditors. The Committee for the year was also elected, several extra names being added. The minister, the Rev. A. H. Biggs, gave an encouraging address, and the meeting ended with the Benediction.

Ipswich.—Mr. W. J. Scopes has, on account of ill-health, lately resigned the office of Warden at the Unitarian Church, Friars Street. He has been connected all his life with the Unitarian cause, and for more than fifty years has taken an active part in the affairs of the Church. The excellent state of preservation of the fine old chapel is largely due to his assiduous care. The congregation have presented Mr. Scopes with an illuminated address as a mark of their appreciation and their gratitude.

Liberal Christian League.—Under the auspices of the Liberal Christian League a meeting will be held at London College, 409, Holloway Road, on Thursday, February 4, at 8 P.M., when Andrew MacLaren, Esq. (of the Union of Democratic Control), will speak on 'The Terms of Peace the People Need.' The public are invited.

Northampton.—After fulfilling an engagement with the Northampton Men's Own in Doddridge (Congregational) Church in the afternoon, Mr. H. G. Chancellor, M.P., preached at Kettering Road Church last Sunday evening, his subject being 'The Unity of Man.' The members of the congregation are meeting demands made upon them by the War chiefly through a War Benevolent Fund, to which most of them and the young people of our Institute are making weekly contributions. Most of the money already collected has been forwarded to the Commission for Relief in Belgium. The Literary and Social Union, which up to the present has been unable to hold meetings by reason of the occupation of the schoolroom by troops, will open its winter session on February 5. An exceptionally good programme of literary lectures and papers has been arranged. The minister, the Rev. W. C. Hall, is delivering courses of morning and evening sermons on 'Unitarianism and its New Constructions Necessitated by Biblical Research and Present-Day Problems of Religious Thought,' and 'The Christianity of the Sermon on the Mount and its Application to the Age.'

Nottingham.—An interesting little ceremony took place at the Annual Soirée of the High Pavement congregation on January 21, when Mr. J. C. Warren was presented with his portrait, a silver cup, and an illuminated address from the members of the congregation and Sunday School. Mr. Warren has been for over thirty years connected with the High Pavement congregation and Sunday School, to which he has always devoted his untiring energy and kindness. The presentation was made by Mr. Benjamin Dowson, one of his earliest friends and one of the oldest members of the congregation; and the meeting was also addressed by Mr. J. E. Perry, the Rev. J. C. Ballantyne, and others, who all bore warm testimony to the affection and esteem felt for Mr. and Mrs. Warren, by each and all of their numerous friends.

Walthamstow.—On Monday, January 25, the Drummond Lodge of Young Christian Citizens gave their first Annual Display at the Unitarian Church, Truro Road. The opening service was conducted entirely by the children, and an address was given by Col. John Lee, J.P., of the City Temple, during the evening. The Superintendent of the Martineau Lodge brought a deputation from Forest Gate, and hearty greetings were sent by the newly-formed Lindsey Lodge, Stratford.

NOTES AND JOTTINGS.

THE FRIENDS' AMBULANCE UNIT.

Mr. Geoffrey Winthrop Young, the war correspondent, who is also the author of a delightful volume of poems, has been contributing some interesting articles to *The Friend* on the work of the Friends' Ambulance Unit, of which he is one of the principal officers. The headquarters are at Dunkirk, and from there the various activities of the staff, who are running hospitals and organising the distribution of food and clothing to destitute Belgians at various points, are directed. It seems as if there is nothing they cannot turn their hands to, from tending the wounded and feeding the hungry—sometimes soldiers suffering from ague and frost-bite, sometimes the miserable inhabitants of ruined towns and villages—to arranging the details of postal transfer and playing the harmonium in a hastily contrived chapel, with the incessant rattle of rifle-fire from the trenches making a sinister accompaniment. The cheerfulness of doctors, orderlies, and nurses alike under the most trying circumstances is often referred to, and their immunity from sickness or injury, though constantly under fire, recorded with thankfulness. "Again to-day," says Mr. Young, in his matter-of-fact way, "I left a busy party sweeping out the glass and litter of our last bombardment from their prospective bedroom, and planking up the broken windows in cheerful humour, to carry in a pretty little girl of 7, with gold hair and an unconquerable smile, in spite of an arm broken and twice pierced by shrapnel. . . . Her mother and grandmother were killed this morning by the same shell that wounded her."

NEW TRADES FOR OLD MEN.

A scheme which has been inaugurated for teaching mature men, mostly over forty years of age, a new trade opens up interesting possibilities. As described by the Warden of Toynbee Hall in *The Times*, this original social experiment has been set on foot for the purpose of making up the deficiency of skilled workers in the leather industry during a period of unprecedented activity. Manufacturers have been unable to get enough leather stitchers for the military accoutrement work, for not only have the demands of the British Army to be satisfied, but millions of pounds-worth of leather goods are needed for the French and Russian Governments. An ideal opening has thus presented itself for the transference of labour from such trades as are now depressed—cabinet-making, upholstery, &c.—to a trade which is abnormally brisk, and the only difficulty was to train the men. Financial help was obtained, however, from the Prince of Wales's Fund, and on December 7th a school for the purpose was opened at Toynbee Hall, which had offered rent free a large building for the purpose. It was a venture of faith, and many doubts were expressed as to the possibility of grown-up men being able to learn a new trade readily, but the experiment has been a real success. Up to January 15th the number enrolled was 139, 64 of whom

have been found employment in leather stitching. Every man who has had a full month's training has found work, and only two were sent away because of their inability to learn. The keenness of the men is extraordinary, and any reluctance to go into a strange workshop and start learning like a boy is overcome by the fact that all are about the same age, and that the teachers are thoroughly interested in them. A fresh grant has been given to enable the school to be continued for another month.

DIVIDED LOYALTIES IN AMERICA.

Dr. Wendte makes a moving appeal in *The Christian Register* for those European-Americans who are finding it very hard at present to be true to their instinctive affections for their race and kindred, and at the same time to remain loyal to the new obligations imposed upon them as citizens in the United States. "This struggle becomes more complex and harder," he says, speaking of those of German descent, "when, as is more often the case than we imagine, their hearts draw them to espouse the cause of their Fatherland, while their larger information and their dispassionate judgment convince them that that cause is not always to be endorsed or defended, or even that its unqualified victory would be a victory of monarchical and aristocratic institutions, of military prestige and national arrogance, which would work harm rather than good to the world. Yet they dare not avow these opinions to their foreign relatives and friends, who are in no mood, in their present desperate struggle, to listen to doubts or criticisms. Such an attempt would only alienate them for ever from their kindred and the country of their birth. Believe me, to undergo this inner conflict between the emotions of the heart and the disclosures of reason and conscience is one of the severest, bitterest trials a human heart can know, and many there are of foreign birth or descent in our country who experience it." Dr. Wendte pleads with Americans to cherish a considerate spirit towards all whose allegiance is thus divided, to appreciate their mental and moral struggles, and make every allowance for their display of racial, national, and personal feeling.

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* Regarding Advertisement Rates see inside Front Cover.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 7.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. JAS. HARWOOD, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. F. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. A. J. HEALE; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. FRANK H. FREESTON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. J. RUDDLE.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. H. GOW, B.A.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATRAX, M.A., Ph.D.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. N. RAAD, M.A.
 OXFORD, Manchester College, 11.30, Rev. GERTRUDE VON PETZOLD, M.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. V. D. DAVIS, B.A.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. H. M. LIVENES.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Figgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

ISAACS.—On January 27, at "Hillsley," Caledon Road, Parkstone, Dorset, the wife of G. H. Isaacs, of a daughter.

STONHAM.—On February 1, at Vancouver, B.C., to Ernest and Constance M. Stonham, a daughter.

DEATHS.

CARPENTER.—On February 1, at 30, Buckingham Mansions, West Hampstead, R. Forbes Carpenter, late H.M. Chief Inspector of Alkali Works, and third son of the late Dr. W. B. Carpenter, C.B., F.R.S., in his sixty-ninth year.

HIRST.—On January 21, at 22, Fern Avenue, Newcastle-on-Tyne, the beloved wife of Henry Hirst.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR Belgian Hospital Fund continues to make good progress. The considerable sum of money and the bountiful supplies of clothing which have been collected without any private appeal show how deeply the need is realised, and how eager people are to help in a special department of work where there can be concentration of effort and confidence that relief is quick and effective. The deeply interesting letter from Mrs Allen, which we print to-day, is written in the quiet confidence that we are not going to relax our efforts. It is also an assurance that the simple machinery which we have been able to organise is capable of distributing any amount of help, which may be entrusted to our care, with speed and efficiency.

* * *

Is there no rich man who will make himself happy by sending us £1,000? It will all be spent on the relief of the suffering of these splendid Belgian soldiers, and in sending them back to the trenches in good health and warmly clad when they have recovered from sickness and wounds. Are there no poor people, scholars in our Sunday Schools, happy children in our homes who will give us

shillings and pence? We have just heard of a number of women clerks in a London office who have clubbed together to send 30s. to the Fund. Who will follow their example? We have one other suggestion to make to those who want to be generous. Mrs. Allen will be glad to receive promises of weekly or monthly contributions. The need will go on, and as long as the need exists there is a claim upon us for steady help.

* * *

THE re-assembling of the House of Commons this week is very welcome, because it will provide the channel which we need for information and discussion. There will be no attempt to pass contentious legislation. In the circumstances this is entirely right, though it may cause a good deal of disappointment in some quarters, and the regretful feeling that many needed measures of reform are postponed indefinitely. In consequence there should be a good deal of softening in the bitterness of party feeling, and a fine opportunity for that best kind of criticism which does not aim at the defeat of an opponent, but at the real improvement of the machinery of government. *The Manchester Guardian* makes the interesting suggestion that this truce in party hostilities might be used in order to press forward many of the unopposed measures which are sacrificed every session to the inexorable demands of a crowded official programme.

* * *

In the abnormal circumstances created by the war much might be said in favour of a coalition Government. We are glad, however, that this expedient has not been adopted. Apart from the fact

that a coalition is usually regarded as a measure of emergency, in order to revive confidence and frustrate incipient decay, there is grave danger to the State when there is no effective criticism in the House of Commons. At the present moment the Opposition can perform its patriotic duty best by acting the part of the watchful and generous critic. There should be no sign of the petty and capitious temper, which has a keen scent for abuses where none exist worthy the attention of any intelligent mind; but able men who are devoted to their work, and are eager that it should be done as well as possible with a single eye to the national welfare, will be the first to welcome the spur to efficiency which is supplied by a group of critical observers who will always exact a very high standard of excellence before they are satisfied.

* * *

It is good news for most of us that an early day will be given for the discussion of the rapid rise in the cost of living. We are all willing to bear the necessary burdens of the war with a cheerful courage. An international convulsion must interfere with the orderly ways of commerce, and send up prices to some extent by limiting our available supplies. But we want to be assured that no one is taking a mean advantage of us, or turning the war to his own profit regardless of the sufferings of the poor. It is also possible that the Government interference with the means of transit by sea and land, which has been absolutely necessary for military purposes, may be open to some improvement in business methods which will be to the advantage of the civilian population. The whole situation needs to be explored in the light of the best

expert knowledge, so that there may be as little privation as possible among those who are least able to bear it.

* * *

THERE has been some public impatience over the delay of the report of the Select Committee appointed to consider the scale of allowances and pensions for men in the army and navy. Now that it has been issued, it will be seen what an immense amount of labour has been involved. The new scale shows a marked increase all round. It does not go so far as the proposals of the Labour Party, but it is by far the most generous provision which has ever been attempted by any country. The rate for total disablement is raised to 25s. weekly; while the pension for a widow without children is to vary from 10s. to a maximum of 15s. at the age of 45. One of the most important recommendations in the report is a new definition of "Dependents." It is in the following terms:—"When more than one person is dependent upon one man the maximum allowance may be increased to the amount which would have been payable if the first dependent had been a wife and the others had been children. The term 'dependents' should include any person who is found as a fact to have been dependent on the sailor or soldier."

* * *

THERE are growing signs that Germany is beginning to feel the pinch of war. Berlin has been placed on bread rations controlled by the Government. No doubt this is simply a measure of precaution, but it is a sign of the inevitable end, unless she can reverse the present situation and "hack her way through," and gain control of the sea. Fortunately, this is one of the things which may be described as highly improbable. The stoppage of her supplies will cause a great deal of misery among innocent people, and at this no humane man can rejoice. But it seems the most likely method of damping down war fever and bringing the mass of the population to a more sober mind and a desire for peace. For this reason it is impossible not to feel some sense of stern satisfaction at every item of news of this kind which is allowed to leak out.

* * *

THE German Socialist newspaper *Vorwärts* has shown great cleverness in evading the censorship and guarding for itself some of the rights of independent criticism. It supports the war, but it does so in a dignified way, and evidently feels deeply the degradation of the wild ravings of international hatred. In a recent number it comments upon the

action of a teacher in an elementary school in Berlin, who teaches his children to recite Lissauer's 'Hymn of Hate,' in the following terms:—

We believe we are acting in the interests of our youth, and, consequently, of our country, if we draw attention to this conduct of a teacher and educationist. Is there, in this serious time, really no other feeling which one could arouse in children, and no other thought at hand than that of hatred? Would not the thought of the spirit of sacrifice of their fellow-citizens who are fighting at the front, of their fathers and brothers who are staking their lives for our sake—would not this thought really suffice to occupy the minds of German children?

* * *

THE Dutch Reformed Church of South Africa has adopted a wise and conciliatory attitude in face of the internal difficulties created for it by the rebellion. At a Conference held recently at Bloemfontein it concentrated its attention upon efforts to re-establish unity among the Dutch people, which has been so rudely broken. To this end it appealed for a spirit of patriotism and toleration from all parties, and pointed out the need of patient inquiry into the true motives and intentions of the recent opposition, and especially into the real or supposed grievances which occasioned it. The Conference further recommended the suspension of judgment of ministers who had participated in the rebellion pending full information, thereby following the precedent accepted in the Boer War. It was resolved that the Council should petition the Government not to execute the sentence of death on any one on account of participation in the recent rebellion.

* * *

M. ROMAIN ROLLAND has published another noble article in the *Journal de Genève*, which has been reissued in an English translation by *The Cambridge Magazine*. It is a plea for the pitiable case of the civilian prisoners. "They are," he points out, "one of the innovations of this unbridled war, which seems to have set itself to violate all the rights of humanity. In former wars it was only a question of a few hostages arrested here and there as a guarantee of good faith for the pledge of some conquered town. Never until now had one heard of populations taken bodily into captivity on the model of ancient conquests—a custom actively revived since the beginning of this war."

* * *

M. ROLLAND has no practical plan of succour for these people, who have been

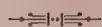
torn from their homes and separated from those whom they love; but he feels that men like himself, who write, can do something to provide medicines for the soul, and to dress the wounds of hatred and vengeance by which the world is being possessed.

Look at the ruins around us! [he says] We may bring aid to the victims—yet how little can we achieve! In the eternal struggle between good and evil the scales are not evenly balanced. We need a century to recreate what one day can destroy. The fury of madness endures only for a day; patient labour is our lot throughout the years. It knows no pause, even in those hours when the world seems at an end. The vine-growers of Champagne gather in their vintage though the bombs of the rival armies explode around them—and we, too, can do our share! There is work for all who find themselves outside the battle. Especially for those who still can write, it seems to me that there should be something better to do than to brandish a pen dipped in blood and seated at their tables to cry "Kill! Kill!" I hate the war, but even more do I hate those who glorify it without taking part. What would we say of officers who marched behind their men? The noblest rôle of those who follow in the rear is to pick up their friends who fall, and to bear in mind, even during the battle, those fair words so often forgotten—Inter Arma Caritas.

* * *

THE article on the Free Churches in *The Manchester Guardian* last week was devoted to an appreciative account of Mr. McLachlan's History of the Unitarian Home Missionary College. In one or two points it betrays such an extraordinary ignorance of the facts that it is impossible for us to pass it over in silence. The statement that "it was the divinity teaching given at that time at the Owens College which frightened Manchester New College away from Manchester to London in 1853" is quite ludicrous. The College was removed chiefly on account of the better education provided for the undergraduate students at University College, and was not "frightened away" at all. Still more amazing is the statement that Dr. Martineau frankly ranged himself with the opposition to the movement for establishing domestic missions. As a matter of fact it had no more earnest supporter. Over and over again to the last years of his active life he employed his lofty eloquence in pleading their cause. No doubt he held that a poor education is not in itself a qualification for preaching to the poor, but many of the wisest doctors and greatest saints of the Church have agreed with him in that opinion.

THE REMEDY OF FORCE.



"FORCE is no remedy" is repeated as an aphorism by many sensible people. Nay more, it is held as a dogma by some of them with the tenacity which often takes the place of thought. They are inclined to regard all who do not accept it as either foolish or wicked. For them non-resistance, the total inhibition of the use of force, is an essential article of the creed, without which we forfeit all right to profess or call ourselves Christians. We confess that these attempts to make one or two sayings the measure of the meaning of the Gospel always arouse our suspicion. We want to ask questions. We are inclined to pause for a moment or two in order to analyse the meaning of words. Above all, we are tempted to inquire whether the people who challenge us in this way make a serious attempt to put precept into practice on ordinary occasions in their own home and neighbourhood, renouncing for themselves and their families every kind of protection which involves resistance to the evil-doer; or do they reserve it for the great occasions when international relationships are disturbed, and the voice of the private citizen, plead he never so eloquently, can do nothing to stop the onset of armies, or to strike the weapons from the hands of those who fight? If the precept "Force is no remedy" is to be used sincerely in order to condemn all wars as criminal, from whatever motive they may be undertaken, it can only be by men who have made an earnest effort to renounce every covenant with force in their private affairs. Such men exist, but they are very few.

But clearly the word "Force" has about it here some subtle tincture of evil. It is a symbol for the will which exercises it, or the human motive which guides it; and it is assumed that these are degraded or malevolent. "Force" is thus the expression of the will which injures and destroys, and never, in this connection, of the will which loves. It conjures up before the imagination harsh images of hatred or ruthless ambition. It is an instrument of violence which we seize in moments of impatience or indignation,

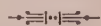
because we have little confidence in the value of charity and lovingkindness. We must all admit that a great deal of Force is precisely of this kind. So far from being a remedy for human ills, it aggravates the base and unworthy passions which drive us into enmity. We cannot watch against our own temptations to use it in this way too carefully. If we are wise we shall remember that in fighting for our own cause and advantage we are often blind. Our hearts may be heavy and bitter with malice and vindictiveness, even when we are contending for the right. And yet, though it is terribly hard to use Force righteously, it can be done. The will behind it may be loving and holy, and in thwarting the designs of the wicked man and bringing them down to the ground, it may be bent simply upon the redemption of the world from wrong and the healing of its wounds.

We agree, again, that it is true to say that Force is no remedy in the sense that efforts merely to curb or destroy evil, no matter how strong and noble they appear, can create nothing. However necessary resistance may be, it is simply negative from the point of view of high spiritual purpose. To oppose sin is a very different thing from creating goodness, and it is the second not the first which must always be our chief end. Christianity can only thrive on positive virtues, and it must always have a certain distaste for anything but its highest work. Its joy is in the creation of good, though it will not fail us in the grim tasks which are imposed by the evil of the world. Many of our social disasters are due to our forgetfulness of this elementary truth. It has seemed enough to restrain, to adopt measures of prevention, when we ought to be putting forth all our strength to extend the kingdom of love, with the result that our penal system is still a very poor instrument of righteousness, and conflicts which might be the beginning of a better understanding only result in a deeper enmity. It is in these directions that the Christian conscience must be trained into a finer sensitiveness, that it may not be clouded by the high and generous passion of a moment like the present, or seduced into satisfaction with victories, which are lower than the hard-won victories of love.

But having said all this we want to point out that in this world as God has made it, and as we know it, Force is a real remedy, and the only one which we have at command for certain limited ends. Whether it is a remedy or not depends upon the object for which it is used. If the object is to convert a sinner from his ways, and to plant the love of God in his heart, then it is no remedy at all. But if the one thing which commands all our attention at the moment is the warding off of imminent danger, or the protection of threatened innocence, then force may be the only method which it is open to us to use, as a man builds a dyke to protect his cultivated land from the devouring sea. Is not this a high and legitimate exercise of human power which, over and over again, has been crowned with success? Will any one say that we forfeit our claim to be the disciples of Jesus Christ because we defend the weak and the innocent from outrage and death, or organise resistance to barbarian hordes which threaten to trample all the garnered wealth of the Spirit in the dust? We know that a few people do accept this extreme position. We can only say that we are in deepest disagreement with them. In their devotion to doctrinaire opinions they seem to us to do violence, not only to the facts of history, but also to the deepest facts of conscience. There is here no question of vindictiveness, an eye for an eye and a tooth for a tooth; nor does protective action of this kind conflict in any way with the doctrine of the cross. To accept sacrificial suffering for ourselves as the highest expression of love is a very different thing from meekly submitting to outrage upon other people or to the destruction of the national life of which we form a part. If Christianity involves, as we are sometimes told, the total abandonment of the use of Force for purposes of protection, and we can be good and holy on no other terms, then the future of religion must lie in the cloister, where a few people will be guarded in the practice of unworldly virtue by the masses of men who struggle and suffer outside. We cannot agree that there is either common sense or spiritual wisdom in a theory which, when it is pressed home, amounts to this, that ruffians must be left to do exactly what they like.

To many of our readers what we have written this week must appear quite unnecessary; but we have come across some unquiet consciences to whom we should like to speak a reassuring word. Christianity is not a series of moral dogmas which can be applied almost without thought to every duty as it confronts us. It is a spirit of life, the spirit of life in Christ Jesus, which enters into alliance alike with our most intimate personal experience and with the mighty forces and struggles of human history. It does not cast men off as apostates, when, at the bar of conscience, they feel bound to accept a policy of resistance to fraud, dishonour, or aggression. It teaches them how to use Force, that most dangerous weapon in violent and relentless hands, with such steadiness of purpose and magnanimity of temper that in the end it too may turn to the glory of God.

Good Thoughts for Ebil Times.



THE NATURE OF GOD.

WHAT is God? Length, breadth, height, and depth.

Length, I say. What is that? Eternity. This is so long that it hath no end, not more in place than in time.

He is also breadth. And what is that? Love. With what bounds is love hemmed in in God, who hateth nothing that He hath made? For He maketh the sun to shine upon the good and the evil, and sendeth rain over the just and the unjust. Therefore his bosom embraceth also His enemies. And not even content with this, Divine Love spreadeth out into infinity. It exceedeth not only affection, but knowledge also, for the Apostle aspireth "to know the love of Christ which transcendeth knowledge."

What, again, is God? Height and depth. In the one He is above all things; in the other He is below all things. Consider His power—its height, His wisdom—its depth. His height—His sublimity—is far beyond reach. His depth—His profoundness—is inscrutable. Paul, in accents of wonder, saith: "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are His judgments,

and His ways how past finding out!" We, too, contemplating power and wisdom in God, and their perfect unity with God, may exclaim: "O powerful wisdom, reaching everywhere mightily! O wise power, planning all things sweetly!"

ST. BERNARD.

THE KINGLY GUEST.

YET if His Majesty, our sovereign lord, Should of his own accord Friendly himself invite, And say, "I'll be your guest to-morrow night,"

How should we stir ourselves, call and command

All hands to work! "Let no man idle stand.

Set me fine Spanish tables in the hall,

See they be fitted all;

Let there be room to eat,

And order taken that there want no meat, See every sconce and candlestick made bright,

That without tapers they may give a light.

Look to the presence: are the carpets spread,

The dais o'er the head,

The cushions in the chairs,

And all the candles lighted on the stairs?

Perfume the chambers, and in any case Let each man give attendance in his place."

Thus if the King were coming would we do,

And 'twere good reason too;

For 'tis a duteous thing

To show all honour to an earthly king.

And after all our travail and our cost,

So he be pleased, to think no labour lost.

But at the coming of the King of Heaven All's set at six and seven:

We wallow in our sin,

Christ cannot find a chamber in the inn,

We entertain Him always like a stranger,

And as at first still lodge Him in the manger.

ANON.

WARM my cold heart, Lord, I beseech

Thee. Take away all that hinders

me from giving myself to Thee. Mould

me according to Thine own image. Give

me grace to obey Thee in all things, and

ever to follow Thy gracious leading.

Make me this day to be kind to my fellow-

men, to be gentle and unselfish, careful

to hurt no one by word or deed, but

anxious to do good to all, and to make

others happy. O Lord, forgive the sins

of my temper. Pardon all my hasty

words and unchristian thoughts. Make

me watchful, that I offend not with my

tongue. Give me a meek and loving

spirit, which is in Thy sight of great

price. Amen.

WHAT SHALL I GIVE?

THIS is a question which ought to press heavily upon each one of us to-day—a question simple enough in form, but by no means easy to answer satisfactorily. "What shall I give?" To the urgent call for self-sacrifice which comes to every English man and woman to-day, what shall be my response? What in the Court of Conscience is my liability? There is no one who can assess it for me. The answer is a matter which lies between myself and God.

Splendid, indeed, has been the answer given by many. How many thousands of young men have answered simply and quietly: "My life, that is my gift." How many hundreds of brave women have left their comfortable homes to tend the dying and the wounded. How many people, out of their little, have given freely to succour the distressed. How many doctors and others have made great sacrifices in order to give their personal services to the great cause. Yet how many there are who have so far done little or nothing, or, setting a narrow limit to their own liability, have declared "So far, but no farther, will I go."

But it will not do. The call still comes insistent, almost threatening—instinct, too, with a solemn warning. How will it be with me when the end comes, and the victory is won, and I cannot look my fellows in the face feeling that I did my share?

It is so easy to deceive ourselves in this matter. We are apt to make our estimate of what we can spare, and limit ourselves by that. Too often we deal very tenderly with ourselves in this business of sparing. We interpret it as meaning what we can forego without feeling the difference. It is as if our soldiers, offering themselves for battle, did so upon condition that they should not be seriously wounded nor exposed to great hardships.

Surely at a time like this we ought to want to feel something of the sacrifice and pain by which alone our country can be saved. To give out of our superfluity is not enough. We need to share in the suffering, not sympathetically merely, but in some real way, if we are to share in the triumph and the great national purification which may come out of this time of trouble if it be rightly met. By many, very many, it is being rightly and splendidly met. I want to take off my hat to every khaki-clad youth and Red Cross sister that I meet. What use in that if I am not acting so that they would do the same by me?

When the end comes there will be some who will secretly, not publicly boast: "Thank God, it has cost me nothing. I have taken care of myself." Of all men they will be most to be pitied, for, having had no share in England's suffering, they will be entitled to none in the glory of her victory. They will have saved their bodies and their pockets at the expense of their souls.

As the weeks of war roll on, the call to give—money, services, life—will become ever more urgent. Sad, indeed,

will be the lot of the man who, when the end comes, has to confess to himself that he has not responded as he might have done. For he will be conscious of having failed his country in her time of need, and that to himself might be applied the lines :—

He alone breaks from the van and the freeman,
He alone sinks to the rear and the slaves.

IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE BELGIAN HOSPITAL FUND.

SIR,—Your readers will like to know what has been already done towards supplying the needs of the Belgian hospitals for which we appealed for help. We sent parcels of warm clothing out at once to the three hospitals of which we had personal knowledge, and we have already received letters from the doctors in charge thanking us for the gifts, and telling us what comfort they have brought to their patients. One doctor, writing this week, says: "We feel the most profound gratitude for England's generosity. The English are not only our brothers-in-arms, they are also our benefactors. England has brought us not only military and material aid, but also *fraternal* aid, and it is that which I consider as her greatest title to our gratitude, for, even in war, suffering is sacred." He goes on to ask for a number of hospital requisites—dressings and comforts—all of which we have sent this week. Another Belgian chief medical officer for a town near the frontier confidently asks us to send him certain things, such as shirts, socks, pants, towels, and handkerchiefs, for his 1,500 patients! We have sent a good deal towards this, but not nearly enough yet; but I think his confidence will not be misplaced!

We have been very fortunate in our arrangements for sending and distributing the goods. A kind friend who knows the hospitals well offered to take the goods out on January 22 and personally ascertain the most crying needs. He returned on Wednesday, January 27, and brought detailed lists of wants from five hospitals, two in one town, and three in another. These lists he had made up after discussing the matter with each hospital, and they revealed the fact that in several cases drugs, medical instruments, hospital utensils of various sorts—all absolutely necessary to the well-being of the patients—

were lacking. He told us of hospitals where it was necessary to send round to another hospital to borrow a syringe or surgeons' knives, where the dressings had to be washed and used again, and in one case where there was no chloroform. The *unnecessary* suffering that this entails on the sick and wounded need not be emphasised.

In all cases warm clothing, both for men able to be up in the wards and for men ready to go out into the world again, was needed.

We decided to send the absolutely necessary drugs, instruments, and appliances without delay, and the same friend has again gone across this week, carrying with him over £100-worth of these things, and also a large consignment of warm clothing. He will also visit several other hospitals which we know need help on the same lines, and bring details of needs. It may prove possible to establish a small *dépôt* there to facilitate the distribution of goods, but this is not settled yet. I hope to go across again in a few weeks and see for myself the comfort we have been able to bring into the wards. As stated last week, we have sent direct to men in the trenches, in response to an urgent appeal from a Belgian commandant visiting this country, as it seemed a way of helping to keep the men from succumbing in such numbers to sickness, but our real concern here is with the hospitals, and only with those with which we are in personal touch. We want to help these devoted doctors and nurses to help their own sick and wounded, and we want to do it in the most friendly way, not to criticise or interfere in their methods, but to place in their hands the means of doing their work more efficiently, and to let them feel that our aid is indeed "*fraternal*."

Up to the present about £600 has been subscribed in money, and, roughly speaking, about £300-worth of goods. About £120 has been spent on chemists' things, and £220 on clothing, including boots, overcoats, blankets, towels, vests, pants, &c. Several working parties and branches of the Women's League in various parts of the country have promised to work for these hospitals. Voluntary helpers to pack up the goods have been forthcoming. Mrs. Walter Hall lent her motor-car to carry parcels down into town to be dispatched, and Miss Dorothy Moggridge has arranged to give three concerts in Hampstead, on February 13, 16, and 23, in aid of the Fund.

If we are to go on with this work (and there can be no doubt of that!), and to extend it to other hospitals, we shall need greatly increased funds and gifts in kind. We realise how generous the response has already been, but the field of work is proving to be so wide, and the need so urgent, that we appeal with confidence for still further help. May I add that the articles which we need most urgently this week are shirts, pants, vests, socks, handkerchiefs, towels, long mufflers, and pyjamas.

14, Gainsborough Gdns., Yours, &c.,
Hampstead, N.W., ROSE ALLEN.

February 3, 1915.

CHRISTIANITY AND WAR.

SIR,—I cannot but think that the words attributed to Jesus—"Resist not him that is evil" (R.V.)—mean exactly what they say. The fact is, there is such a wide gulf between our consciousness and that of Jesus, or the Christ-consciousness, that we are quite unable to look at things from his standpoint. Granted that during his life on earth he was human like ourselves, he so clothed himself with the spirit of the living God that "he overcame the world" of manifestation and sense, and became one with the great and only reality—First Cause, Being, God. Emerson says in "The Oversoul," "The simplest person, who in his integrity worships God, becomes God."

Was not this the case with Jesus, and is it not equally certain that it is not the case with the vast majority of people to-day? Is there any one to-day who can claim to have more than faint and transitory glimpses of the Eternal Being of God? And yet Jesus has shown us that it is possible for us to know God as he did, and therein is our great hope. What he did is possible for us. But we do not do it; we are hearers only, and not doers. We are saturated with race-thought and race-experience, which are faulty and materialistic, and we seek after the things of the world, instead of the things of the Spirit. We believe in symbols, and very little in realities—not enough to make us voluntarily give up the symbols for the Kingdom of God. And as we sow we reap, for the law of Spirit is inflexible. Much need have we to-day to cry with the disciples of old: "Increase our faith." And when Jesus said "Resist not him that is evil," he was speaking from his exalted attitude of consciousness, with the certain knowledge that the law of Spirit forbids resistance. Love alone is the solvent of all difficulty and dissension, although it may mean the sacrifice of one's bodily life.

And yet, Sir, in spite of believing thus, I agree that our statesmen have done the proper thing in resisting the Germans, and for this reason—that by so doing the Kingdom of God will come the sooner. Our motives in this case are clean, and those of our opponents full of hate, vindictiveness, and savagery; but the methods employed by both are wrong—who will defend acts of slaughter and destruction, as such?—and these methods cannot have the sanction of the Spirit of God or of Jesus Christ, who was the Interpreter of that Spirit. The end may justify the means in this case, but the means are bad; and let us acknowledge that so long as we use bad means we are not working in harmony with the Spirit of Christ or God. The alternative would have been to allow Germany to overrun Belgium, France, and England without saying them nay; but, by putting those countries under military and autocratic rule for years to come, and robbing the peoples of their inherited freedom (such as it is) and independence, I feel that the advent of the Kingdom of God on earth would have rested with a people much less competent to deal with it at the present time than we are. Hence we use death and destructive force, but with

a clean motive, against death and destructive force with a sinister motive, because we, in our ignorance and only partial development on the spiritual side of our being, deem these things the best policy under the circumstances.

We shall learn by the bitter experience we are going through, and again seek God with a stronger will and purpose than before. "Man as yet is being made," wrote Tennyson, and he is touched into shape by often drastic means. But the spirit is there, waiting to manifest itself all the time, and as soon as we forsake our old ways of going on, and really and truly desire and work for the Kingdom of God, it will become a reality in us.—Yours, &c.

Wolverhampton, W. L. TEASDALE.
February 3, 1915.

THE FUTURE OF ARMAMENTS.

SIR,—I am afraid Mr. Newell hardly realises what his interpretation of the saying "Resist not evil" commits him to. It means that he must never lock or bolt his house-door, that he must not raise his hand to protect a woman or child from a ruffian's blow, or even call for a policeman. It means that he must not pay rates for the upkeep of the police force, for what is that force but an organised resistance to evil, making it possible for him and for the rest of us to lead quiet and peaceable lives? I am not aware that in these matters Mr. Newell acts differently, or even thinks it would be right for him to act differently, from other people. The story he refers to of Jesus rebuking the disciple for drawing the sword against the high priest's servant, if authentic, simply reminds us, like the story of the driving of the money-changers from the Temple courts, that Jesus knew that there is a time to resist and a time not to resist—which is the point I wished to bring out in that part of my article which dealt with the subject.

Mr. Basil Martin does not convince me that the story of Jesus driving away the money-changers and merchants is incredible. It is not stated how many there were of them, and there may, indeed, have been only a few, but such a thing as one man putting many to flight is not unknown to real history. And, assuming the credibility of the narrative, I cannot agree with Mr. Martin that the force used was only spiritual. It is true, as he goes on to say, that the only way of really conquering an enemy is by loving him. But even while loving our enemy, and quite consistently with our love of him, we are bound, whenever possible, to protect ourselves and others from his violence and injustice. My article was not so much an attempt to justify war as to indicate a better way of settling disputes between nations—by an International Court, with an International Police as its executive. There are, as Mr. Walter Short points out in his interesting letter, many difficulties in the way of establishing and maintaining such a police, but as they are practically of the same kind as those that had to be faced in forming the civil police, they should not

prove insuperable. When it is realised that an International Police is the only alternative to the race of armaments that has long been going on, and to a recurrence of such a dreadful world-cataclysm as is now taking place, the duty of peace lovers should become clear, and difficulties be gradually overcome.—Yours, &c. J. M. CONNELL.

Lewes, Feb. 2, 1915.

THE FIRST PEACE SOCIETY.

SIR,—Historical accuracy does not depend on the length of a letter or on any so-called "contention" it may contain, but on simple historical fact. You have raised the question in your columns, and have associated my name with it. May I ask you, therefore, to state the fact that the minute books of the Liverpool Peace Society, which have been, on your showing, kept since 1840, begin, like all well-kept records, with the formation of the Society in that year? No other documentary evidence is really necessary.—Yours, &c.

W. EVANS DARBY.

47, New Broad Street,
London, E.C.4.
February 1, 1915.

FOR THE CHILDREN.

THE STORY OF GARIBALDI. III.

As time went on, the majority of Garibaldi's followers, whom he had led, as we described last week, up into the Apennines, dropped off, unable to keep up or eager to regain their homes. Armies of Austrians, of French, Spaniards, and even Italians, closed in upon them. Throughout the month of July the flight was sustained over a track of more than 250 miles. But the end drew near. The little cannon, shouldered affectionately over the rocky heights, had to be left in a ravine. Some of the men were captured. Garibaldi had gone on in advance. Shots were heard, when Anita rode to the point of danger, rallying the rear-guard. At last a straggling band of 1,500 fugitives reached the gates of the free city of San Marino, built on the summit of a high mountain, and looking out over the Adriatic. Here Garibaldi disbanded his army, giving his men permission to return if they could to their homes.

At midnight he was sitting on a stone outside a café, his map and a lantern before him as he questioned three peasants. Suddenly he rose to his feet. "Whoever wishes to follow me," he cried, "I offer him fresh battles, sufferings, and exile; treaties with the foreigner never"; and, leaping on his horse, he rode out under the gateway, and 200 devoted men descended the mountain after him through the night.

Over the wild country they were guided by a working-man of San Marino. When, after a breathless race, they

reached a village at the foot of the hills, and their way to the sea was clear, Garibaldi took his guide's hand, and said: "Good-bye, dear Zani; I thank you for your work. In ten years I hope to see you again, with better fortune." And so it befel, for in precisely ten years' time the good Zani came down from his mountain home again, and was welcomed by the Liberator of Italy.

That night, at a little seaport, Garibaldi and his men embarked on a fishing fleet, and put out on to a rough sea, hoping to reach Venice. His last act as he left the shore was to kiss the forehead of his horse, who had borne him so far and so well, giving him to a patriot of the town with the words: "Do what you will with him, but never let him pass into the hands of the Austrians." An hour later the enemy entered the port.

The day was fine, the wind favourable. Garibaldi's chief care was Anita, who was very ill, and there was no water on board to quench her burning thirst. A beautiful moonlight night followed, but, alas! the full moon proved fatal to the expedition. Passing round a headland, the flotilla of fishing boats sailed into the arms of the Austrian squadron. Most of them were captured, but the chief's boat with two others got away. In the morning they landed on a spit of marshland, Garibaldi with his suffering wife in his arms. At his order the rest dispersed to save themselves. He allowed only his friend Leggiere, though lame from a wound, to remain with him. To their great surprise a neighbouring citizen, who had seen the boats in flight and heard the firing, was there to welcome them. By him the fugitives were hidden in a farm-house, and afterwards moved to a place of greater safety. Hundreds of Austrian soldiers were searching the marshes, but in vain. The devoted Anita's strength, however, was exhausted, and she died in her husband's arms. The sorrow-smitten Garibaldi and his companion continued to hide, first on the islands in the lagoons, and afterwards in a great pine forest on the coast of the Adriatic. Through this forest the Austrians searched in every direction, and on one occasion passed by some bushes on the other side of which lay the two fugitives. Meanwhile the Young Italians of the district knew well the hiding-place, but no tyrant's bribe of gold, poor though many of them were, could induce them to betray their country's champion. With admirable skill and caution they planned his removal from one retreat to another, until the Apennines were reached. Still through the very midst of foes the two comrades passed, helped by a good parish priest and others, crossing the mountain ridges by little-known tracks—one hair-breadth escape after another. One evening they found themselves in the parlour of a wayside inn, amidst a party of soldiers out in pursuit of them. Surely a higher Power was guarding the life of this man of destiny for future service. At last the mountains were passed, the Tuscan shore was reached, and new friends smuggled Garibaldi and Leggiere out to sea. At Nice he saw his motherless children and his aged mother, and, sailing thence to Africa, found at Tangier a safe refuge.

H. M. L.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Amount already acknowledged	515	2	0
Anon., per Mrs. Bond	5	0	0
Mrs. Thos. Atkins	1	1	0
Miss E. Dowell	0	5	0
Miss Emily Henderson	1	1	0
Mr. and Mrs. Chas. Chitty ..	5	0	0
"A Friend," per Mrs. Alfred Hood	1	0	0
Lady Agatha Russell	2	0	0
Liverpool Branch of the Women's League, per Miss Alison Hall	10	0	0
Mr. John S. Hill	2	0	0
Unitarian Church, Walthamstow, per W. H. Morris ..	0	4	0
Mrs. Perrot	1	0	0
Mrs. S. Gilfillan	1	1	0
Miss Lister	10	0	0
Mrs. A. Entwistle	1	0	0
Mrs. Frank Hopps	0	10	0
Miss F. Henderson	1	1	0
W. B.	1	1	0
Miss Youngman	0	10	0
Miss Eleanor Garrett	5	5	0
Mrs. Harold Thomas	0	10	6
Miss Margaret Bache	2	0	0
Miss A. E. Clephan	1	0	0
Mrs. Hicks	1	1	0
Mrs. Chas. Deakin	2	0	0
Mr. Geo. Eyre Evans (second donation)	0	10	6
Mr. W. Russell	1	1	0
Mrs. Haslam	0	5	0
Mrs. J. Taylor Jones	0	10	0
"B. X."	1	0	0
Miss E. C. Harvey	2	0	0
"E. D. G."	1	1	0
Miss E. E. Bullock	0	10	0
A. T.	0	5	0
Mrs. G. S. Mathews	5	0	0
Mrs. A. H. Paget	5	0	0
"C. R."	0	10	0
Mr. J. Howard	0	5	0
Mrs. Burchett (2nd donation)	2	0	0
Mr. H. Woolcott Thompson ..	10	0	0
	£600	10	0

Parcels have been received from:
 Plymouth Branch of Women's League per Mrs. Bond, Miss E. Dowell, Miss Windus, Mrs. Hans Renold, Mrs. Nuttall, Miss M. T. Worsley, Miss Street, Miss Kay, Mrs. Buckton, Miss Ridge, Miss Alderson, Mrs. Collins Odgers, Mrs. Green, A. A. W., Miss Anne Garrett, Unitarian Church Sewing Circle (Southport), per Mrs. Harris, Mrs. Horace Laws, Mr. Ronald P. Jones, Miss Marshall, Mrs. Perrot, The Misses Dowson, Mrs. Notcutt, League of Unitarian Women (Oldham), per Mrs. Newbry, Miss Rhoda Newbry, and Mrs. Geo. Ingham, Mrs. French, The Misses Guildford, The Misses Potter, Miss Dorothea Beard, Mrs. Webster, Miss Alison Hall, Mrs. Williams, Miss Nettlefold, Mrs. Herbert Smith, Mrs. Kenneth Cook and Nurse Vaughan, Miss M. M. Todd, Miss Muriel Phillips, Miss E. H. Smith, Mrs. and Miss Carter, Miss E. Hughes, Mrs.

T. Grosvenor Lee, Ladies' Sewing Society (All Souls' Church, Belfast, per Mrs. E. Pickering), Mrs. Chas. Harding, Mrs. Mottram, Mrs. W. H. Evans, Mrs. Raymond Unwin, Mrs. Wicksteed (from the Childrey Village Knitters), Mrs. Bessie Mayer, Miss Ada Price, Mrs. Ellingham, Mrs. A. Withington, Mr. Frank Taylor, Mrs. Rowe, Mrs. A. M. Cheshire, Anon. (Manchester), Mrs. Russell Martineau, Heywood Branch of Women's League (per Mrs. J. Duckworth), Mrs. Titterton and Mrs. N. C.-B. Cave, Mrs. Comport, Miss Lamb, Miss Lawford, Miss N. Bance, Mrs. Alfred Wigley.

[In the list of subscriptions which appeared last week "Mr. and Mrs. Lingley" should have been *Mr. and Mrs. Tingley.*]

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE NATIONAL CONFERENCE.

MEETING OF THE COMMITTEE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on January 27, when there were present Mr. H. R. Rathbone (the President) in the chair, the Revs. W. T. Bushrod, R. N. Cross, Rudolf Davis, A. H. Dolphin, H. E. Dowson, E. Gwilym Evans, A. Hall, C. Hargrove, H. D. Roberts, C. Roper, M. Rowe, A. Leslie Smith, C. J. Street, Joseph Wood, Messrs. H. P. Greg, Ronald P. Jones, W. Byng Kenrick, G. H. Leigh, F. W. Monks, T. Fletcher Robinson, G. E. Verity, J. Wigley, G. W. R. Wood, and the Secretary (the Rev. James Harwood).

Among other items of business the following were dealt with:—

In reply to suggestions "on behalf of the coming Peace" from the Nederlandsche Anti-Oorlog Raad, and "on the reconstruction that is to follow the war," from the Council of the Union of Ethical Societies, it was agreed that at present no action on the part of the Conference was feasible.

A suggestion to issue a selection of Prayers for use during the war was referred to the officers, with instructions to seek the co-operation of the British and Foreign Unitarian Association.

The resolution adopted at the last meeting to postpone the Triennial Meetings of the Conference on account of the war was reconsidered at length in consequence of representations made outside the Committee. The whole circumstances were taken into account, and various suggestions were thrown out, but ultimately it was decided that the difficulties were such that the previous decision must be upheld.

The Treasurer's statement showed a balance in hand of £42 6s. 11d. On account of the Sustentation Fund Appeal the total promises now amount to £50,494 4s. 7d., of which £5,427 15s. 8d. has still to be received.

A motion by the Rev. H. D. Roberts suggesting a change in the present form of representation on the Board of Management of the Sustentation Fund was withdrawn after some discussion.

The Report on Public Worship was presented by the Chairman of the Special Committee (the Rev. Joseph Wood) in a speech in which he quoted passages (without mentioning names) from many of the replies received, and summarised the general position. The Report was received and ordered to be circulated. Its recommendations are to be considered at the next meeting of the Committee; but in the meantime, the Special Committee, with the view of saving time, was requested to take provisional steps for the preparation of a Form of Confirmation Service.

Owing to lack of time some business had to stand over till the next meeting, which it was agreed should be held in London at Whitsuntide.

THE FOUNDER OF WILLASTON SCHOOL.

MEMORIAL TABLET UNVEILED AT NANTWICH.

ON Wednesday, the 27th ult., there was unveiled at the Unitarian Chapel by the Right Hon. Sir John T. Brunner, Bart., a marble tablet bearing the following inscription: "In memory of Philip Barker. Died 1898. Aged 83. A devoted member and supporter of this church, and of Willaston School the founder." It has been placed in the wall on the opposite side of the pulpit to the one in memory of Dr. Joseph Priestley, who was minister of the chapel, 1758-61. The large audience which had assembled, representative of our churches in Crewe, Shrewsbury, Whitechurch, and elsewhere, as well as of practically every place of worship in the town, was in itself an eloquent tribute to Mr. Barker's memory. The meeting was presided over by Mr. E. S. Haighton; others who took part were Mr. J. F. L. Brunner, M.P. (President of the Unitarian Association), Mr. Wilfred Harlock, J.P., Mr. H. Lang Jones (Head Master of Willaston School), Ald. J. B. Willans, and the Revs. G. E. Evans, J. Morley Mills, Geo. Pegler, and J. Park Davies (minister). Among those who sent messages of regret for inability to be present were Mr. Albert Nicholson, Mr. T. A. Johnson, the Revs. W. A. Weatherall, D. J. Evans, G. A. Payne, W. Stephens, and Canon Rowland V. Barker.

In the course of a most interesting address, which struck throughout a reminiscent note, Sir John Brunner recalled how he had met Mr. Barker for the last time on the occasion of the laying of the foundation stone of the new wing of the schoolroom. What had always impressed him was the wonderful simplicity and uprightness of Mr. Barker's character. It was not without significance that he was generally known as plain "Philip" Barker. The reason for this he had discovered was that there ran in his veins a large mixture of Quaker blood. That might account for the further fact that his father had, in consequence of some disagreement with the rector, left the Established Church, of which he was warden, and had, after making a tour of the various chapels in Nantwich, finally found a congenial religious home along with his family of eight among the Unitarians. Philip,

the youngest of the children, was educated by the Rev. James Hawkes. At an early age he became a Sunday School teacher. Soon after he was made Secretary, Treasurer, and Superintendent of the Sunday School. He also became about the same time acting Trustee and Treasurer of the Church. Some of these offices he held for a period of fifty-one years. He also occasionally occupied the pulpit. If there was anything he loved more passionately than another it was his Unitarianism. He was born, he lived, and he died a Unitarian. He helped the cause forward by giving not only of his wealth but also of his heart and mind. When his personal services were no longer available he continued his support by leaving to the chapel at Nantwich a generous endowment, and another legacy to the chapel at Crewe. Next to his religion stood his love for education. In order to secure for our boys instruction of the best kind, free from dogmatic ties, he bequeathed his house, the adjoining property, and a sum of £20,000 for the purpose of establishing Willaston School. This was done on condition that a similar amount be collected within a year of his death. This task was speedily accomplished. Evidence of Mr. Barker's love for education was also to be found in the fact that he had rendered valuable assistance in connection with the erection of the Nantwich Public Library.

Subsequent speakers all spoke in a similar strain. Mr. J. F. L. Brunner, M.P., said he did not have the pleasure of knowing Mr. Barker, but he felt sure from what had been said that day that he was a good and generous man. Were it otherwise a tablet would not have been raised to his memory sixteen years after his death. As a Governor of Willaston School he had no hesitation in saying that the boys who came under its influence would have good reason in after life to bless the name of Philip Barker. Attention was called by Mr. Lang Jones to the suggestive fact that in the School trust deed was a clause which laid it down that the boys be instructed in "sobriety, earnestness, intelligence, and piety." That statement, he felt sure, had been inserted as being expressive not merely of the wish, but also of the character of the founder.

Among the other speakers were the Revs. G. E. Evans, J. Morley Wills, and G. Pegler, and Ald. J. B. Willans.

A Religious Service was held in the evening conducted by the Rev. H. Enfield Dowson.

UNITARIAN HOME MISSIONARY COLLEGE.

ANNUAL MEETING.

THERE was a good attendance at the Annual Meeting on Wednesday at the Memorial Hall, Manchester, when the chair was occupied by the President, Mr. Richard D. Holt, M.P.

Among those present were Sir Wm. H. Talbot, Mr. G. H. Leigh, Mrs. Turner (Stockport), Mr. F. W. Monks and Mr. Edward Talbot (Chairman and Vice-Chairman of Committee), Mr. J. O. Kerfoot, the Revs. Dr. S. H. Mellone, H. McLachlan, W. L. Schroeder, E. G. Evans, E. L. H. Thomas, J. Ellis, C.

Peach, H. D. Roberts, J. C. Odgers, G. A. Payne (Hon. Clerical Secretary), and Messrs. J. Taylor Jones, J. Wigley, T. F. Robinson, and H. J. Broadbent.

In their Report for 1914, which was read by the Rev. G. A. Payne, the Committee expressed their pleasure in being able to record another year of steady progress. During the session 1913-14 there had been twelve students in residence, and their number had increased to fourteen (one being non-resident) in the session 1914-15. The Principal (Dr. Mellone), the Warden (the Rev. H. McLachlan), and Mrs. McLachlan had each contributed to the well-being of the students and to the efficiency of the institution, and their work was gratefully appreciated by the Committee. During the year the question of training the students for Sunday School work had been carefully considered, and a number of special addresses on a variety of subjects had been given by men of note who were not immediately connected with the College. Three of the students had passed into the regular ministry of our churches, and prizes and distinctions had been gained at the University by an unusually large number of men. A pleasing reference was made in the Report to the various gifts presented to the Institution during the year, among the more noteworthy being a cheque from the Halifax congregation for the foundation of a "Millson Prize" in History to be awarded at the close of each session.

Unfortunately, it was necessary to refer to many losses of old and valued friends, including Miss Emily Sharpe, a Vice-President since 1910; Sir Edwin Durning-Lawrence, Bart., a past-President, who held that office for three years, and was a most generous benefactor; and the Rev. William Harrison, who had been a member of the Committee for thirty-three years. Reference was also made to 'The History of the College,' by the Rev. H. McLachlan, which had recently been published.

In the absence of Mr. J. Hall Brooks, Mr. F. W. Monks read the Treasurer's statement.

In moving the adoption of the Report, the Chairman congratulated the College on the number and the quality of the students, and urged the necessity for continued effort. The demeanour of the people of this country during the war, he considered, had been excellent, and there had been a remarkable sobriety in their general conduct. People were beginning to attach greater importance to personal conduct. Germany had lost the sympathy of all neutral states in throwing over the ordinary standards of virtue and conduct.

There was more necessity than ever for them to attend to the moral instruction of the nation. They must convince the people, and see that they remained convinced, that the Christian standard of ethics was the right standard. They wanted not only men well equipped in theological learning, but men capable of influencing the conduct of the people of this country, and therefore their work was of the utmost importance.

The officers for the ensuing year were elected on the proposition of the Rev. C. J. Street, who regretted the unavoidable absence of the Lay Secretary, Mr. P. J. Winser, and hoped he would soon

be restored to health. He agreed with the President that the work of training the students was a work which must not be interfered with. It was a time when our students required the best possible training for spiritual leadership, and when the men who were in the ministry could not be spared from their posts. The best thanks of the meeting were accorded to the Visitors, Examiners, Hon. Auditors, and to the Hon. Medical Officer and Hon. Oculist.

The last resolution was one of thanks to Mr. Holt for consenting to renew his term of office as President, and for his services in the chair. This was proposed by the Principal, seconded by the Rev. J. C. Odgers, and carried with great heartiness.

NEWS OF THE CHURCHES.

Evesham.—On January 3 a Confirmation Service was held at Oat Street Chapel, when fifteen persons were welcomed into the fellowship of the Church. It is announced that a similar service will be conducted on Whit Sunday, May 23, if twelve candidates offer themselves and attend the Confirmation Class. The following question was addressed to each of the candidates by the minister:—"Do you here, in the presence of God and of this Congregation, by your own voluntary act, take upon yourself the obligations of a disciple of Christ, and freely and openly desire to join the fellowship of this Church and the larger fellowship of the Church of Christ?" To which each answered:—"I do."

Leigh.—The appointment of a minister for the pulpit of the Twist Lane Church, now vacant, is in the hands of the Church Committee and Congregation, with Mr. Ellis Pennington as Secretary, and the North and East Lancashire Unitarian Mission with Rev. E. D. Priestley Evans as Secretary, and Rev. J. J. Wright as Chairman. Leigh, Astley, and Croft are, in various ways, linked up with Chowbent Chapel. With a handsome church and schoolroom erected and still supported by the Mission, in a town of over 40,000 inhabitants, Leigh Church and School, having some ardent young people and faithful older adherents, offer, in the opinion of both committees, great scope for a vigorous and practical ministry.

London: Lay Preachers' Union.—The monthly meeting of the Lay Preachers' Union was held on Friday, January 29, when Dr. Moritz Weston, of Croydon, gave an address on 'The Art of Preaching.' He considered that there was an art in this branch of work, that art was life, and that to be a successful preacher a minister must strike home into the hearts of his congregation, appeal to their inner consciousnesses, and speak straight from the heart. He urged the speaking without notes, so as to get at closer grips with his hearers. There was an absolute need for emotion in oneself; in other words, a man must love God in the highest and best sense, if he was to be His noblest ambassador. Dr. Weston concluded by stating that the duty of the preacher was not so much to pander to people's sense of what is fitting, but to make them think. Questions followed by members of the Union.

Manchester: Fallsworth.—Last Saturday Mr. and Mrs. Henry Shepherd entertained 200 guests in the Dob Lane School-Room to celebrate their Golden Wedding. Friends were also present from the churches at Dukinfield and Stalybridge with which Mr. and Mrs. Shepherd were formerly connected.

Newbury.—The members of the Temperance Society, having arranged to have a Lantern Lecture on January 28 on 'Belgium: Before the War, and Since,' the Rev. R. Newell, with the kind assistance of the Mayor, conveyed an invitation to the Belgian Refugees in Newbury to attend and see the pictures of their native land. A large number responded to the invitation, and about fifty photographic views were thrown upon the screen, depicting the fine cathedrals, churches, hotels des ville, belfries, bridges, towers, &c., of the capital, chief cities, and towns—Ypres, Courtray, Tournay, Termonde, Namur, Dinant, Huy, Louvain, Brussels, Waterloo, Oudenarde, Malines, Antwerp, Ghent, Bruges, and Ostend. The pictures were described by Mr. T. H. Stillman, who visited Belgium a year ago. During an interval the Belgian portion of the audience stood and sang their National Anthem, Miss F. Newell accompanying on the piano. Mr. Frank Wright also sang English versions of the Russian National Anthem and the French 'Marseillaise.' The Belgian guests seemed greatly delighted as they recognised several of the places, and expressed in a few words of broken English and by gestures, their appreciation of the entertainment.

North Cheshire Unitarian Sunday School Union.—The Quarterly Meeting of the Union was held at Gorton on Saturday last, attended by about 70 adults and 40 children of the Sunday School. After tea, a committee meeting was held for the transaction of business, including the preliminary arrangements for school visiting during the year. The President (Rev. H. E. Perry) presided, and also at the evening meeting, where he was supported by the Rev. H. E. Dowson, Mr. George Cocks, and Mr. A. Slater (Hon. Sec.). A resolution of sympathy was passed with the relatives of Mr. E. B. Broadrick, who acted as Hon. Secretary from 1871 to 1886, and was President in 1901-2, several members speaking to the resolution. Mr. George Cocks read a paper on 'Morning Attendance at Sunday School,' and a short discussion followed, in which the Revs. J. Ellis, L. Short, H. E. Dowson, Mr. J. W. Wild, and the President took part. Mr. Cocks replied to the discussion, and to a hearty vote of thanks accorded to him on the motion of Mr. J. Whitworth, seconded by the Rev. N. J. H. Jones. The chairman moved and Mr. T. Robinson seconded a vote of thanks to the Gorton friends for their arrangements, and the Rev. A. Thornhill responded.

Nottingham.—Mr. Harry F. B. Bryan, youngest son of Mr. George Bryan, the general secretary of the Nottingham Mechanics' Institution, and Financial Warden of the High Pavement Congregation, was a wireless operator on board the Tokomaru, which was torpedoed by a German submarine off the French coast last Saturday morning. Mr. Harry Bryan has arrived home in safety after his alarming experience. In a press interview he states that the vessel was torpedoed without the slightest warning.

Oldbury.—A United Guilds Meeting was held at Oldbury on Saturday, January 30, members from Birmingham, Moseley, Walsall, Coseley, Handsworth, Lye, Oldbury, and Dudley being present. Miss M. Twist of Birmingham read a paper on 'The Formation and Maintenance of Junior

Guilds,' in the course of which she gave an interesting account of work done in connection with the Old Meeting Guild. The Secretary, the Rev. E. Glyn Evans, read a suggestion by the Rev. H. Fisher Short that a simple creed should be memorised by the members of all Junior Guilds, which was followed by a discussion in which the Revs. J. M. Lloyd Thomas, H. C. Hawkins, W. J. Topping, and Messrs. Davies and Croft of Birmingham took part.

Pendleton.—Some forty wounded soldiers from neighbouring hospitals, in addition to a party of Belgian refugees and some Red Cross nurses, were entertained to tea on January 30 at the Unitarian Church, Mr. T. Fletcher Robinson presiding. The invitations were sent out at the instance of Miss McDowell, who, with a number of capable helpers, had arranged an excellent programme.

NOTES AND JOTTINGS.

"INNOCENT ALIEN ENEMIES."

The Emergency Committee for the Assistance of Germans, Austrians, and Hungarians in Great Britain rendered destitute by the War has just published its second report, giving an account of the work done up to the end of 1914. The Committee has had from the start the full approval and assistance of the Home Office, as well as of the American Embassy, and has worked in co-operation with other philanthropic bodies organized on similar lines in order to avoid the danger of overlapping. The work has been arduous, and shows no signs of decreasing. It is a pathetic fact that most of the applicants ask first of all for work, but although it is sometimes easy to obtain a situation for such of the women as have been domestic servants before marriage, it is almost impossible at the present time, for obvious reasons, to find employment for the men. Many warm-hearted English people have offered hospitality, and much help has been given to the maternity cases. The important task of visiting the detention camps has also been undertaken by several friends, and the kindly messages and gifts which they were able to deliver at Christmas were very greatly appreciated.

A GRAND-NEPHEW OF SIR RANDAL CREMER.

The name of Cremer is destined to be honoured in relation to war no less than peace. An account has recently appeared in the papers of the decoration with the medal for conspicuous gallantry of Able Seaman Ernest Randal Cremer, who, with great presence of mind and courage, cut away a mine which fouled submarine E6. He is the grand-nephew, says *The Arbitrator*, of the late Sir Randal Cremer, and the son of Mr. William Cremer, of Swanwick, near Southampton, who has three other sons serving in the navy in the North Sea.

"FROM WAR TO PEACE."

In a letter from Earl Grey drawing attention to the meeting in connection with the "From War to Peace" movement to be held at the Kingsway Theatre, on Monday, February 8, at 4.30, it is stated that a resolution will be proposed by Dr. Lyttelton, the Head Master of Eton, urging the necessity of the establishment of a peace which will secure the collective responsibility of all civilized nations for the maintenance and enforcement of international law. The letter proceeds:—"The expulsion of the Germans from Belgium, and the crushing of Prussian militarism are the necessary preliminaries to such a peace, and to this every energy of our nation must be directed; but it seems to me that this energy will get new force if the great end to be obtained after the war is kept clearly before the public mind. To assist in doing this is the object of the meeting." Tickets of admission can be obtained on application to Mr. Mark H. Judge, 7, Pall Mall, S.W.

AN AMERICAN FRIEND OF DICKENS.

The death is announced of Mrs. James T. Fields, a familiar figure in Boston and Cambridge, whose house in earlier days was frequented by Emerson, Hawthorne, Whittier, and other well-known literary men of New England. She was the widow of James T. Fields, the publisher, and had numerous friends, by whom she was respected and beloved, on both sides of the Atlantic. Mr. Fields had a great deal to do with the arrangements for Charles Dickens's readings in the United States, and he and his wife entertained Dickens at their house, and were his guests in turn at Gadshill a year before his death. Two of Dickens's last stories were written respectively for a child's magazine and *The Atlantic Monthly*, published by Ticknor & Fields. After her husband died, Mrs. Fields and Sarah Orne Jewett, her intimate friend, who died a few years ago, travelled a good deal in Europe, and interested themselves in the new generation of writers, of whom the most notable were William and Henry James.

THE FIRST MESSAGE OF SÚFISM TO THE WEST.

Music and mysticism play a great part in the religious teaching of the Súfis, a number of whom have come to England on a mission to the people of the West. Mr. Inayat Khan, the leader of the band, who is giving a series of twelve lectures at the rooms of the Royal Asiatic Society, under the presidency of Lady Muir Mackenzie, is a grandson of Moula Bux, the inventor of the modern Hindu music notation, and is himself a fine performer on the *veena*. Súfism had its origin in Persia in the eighth century, and those who adopted it, despising worldly ostentation and personal adornment, wore a white woollen garment from which the name of their sect is really derived, as *súf* means wool. One of their writers has said, "the Súfis are folk who have preferred God to everything," and Mr. Khan claims that they represent a brotherhood with no distinction of race, colour, or creed, aiming at unity with God.

TEMPERANCE AMONG THE INDIAN TROOPS.

We drew attention recently to the action taken by the Anglo-Indian Temperance Association in regard to the supply of rum rations to the Indian troops now serving at the front. It was pointed out, in a letter to Lord Kitchener, that this constituted a grave temptation which many of the men would not be able to withstand, in spite of the fact that most of them belong to abstemious races. A reply has now been received from the War Office in which it is stated that the rum is only issued under the strictest supervision, and when considered necessary by the General Officer Commanding, on the recommendation of the Medical Officer. The issue is limited to Hindus, and on occasions when rum is considered necessary for them, tea may be issued as a substitute to those who object, and to other Indian troops. The Anglo-Indian Association is informed that every care will be taken to guard against the evils referred to in the letter addressed to Lord Kitchener.

THE ORGANISATION OF RELIEF.

A paper on 'Organisation,' which was read by the Rev. Charles Hargrove at Leeds last November, is published in the *Charity Organisation Review* for January. In the course of his remarks Mr. Hargrove attempted to define the principles underlying the activities of the Society, which has often incurred criticism on the ground that it spends so much in comparison with what it gives. "It is not our ambition," he said, "to do other people's work for them or give other people's alms in place of their giving it themselves. What we want is to be allowed to point out how the work can best be done and the giving be most useful, and to bring together workers and givers; so dealing with a single case, we may bring to bear upon it medical advice, convalescent home, baby's welcome, employer's contribution, and our own effort to procure work—all this not without much thought and inquiry and correspondence—without spending a penny in direct relief. This is organisation of relief, and this is our speciality among the charities."

POLISH MESSIANISM.

In a recent article in *The Challenge*, Mr. Edmund Gardner describes the Messianic faith of Poland held by the followers of Towianski, a Lithuanian mystic, who founded a body known as the Servants of the Work of God, which had its headquarters among the Polish exiles in Switzerland. Towianski died in 1878. When he first appeared in Paris he found the Polish emigration divided by political intrigues, but through his influence the finest spirits among them abandoned revolutionary activities, and became convinced "that the infallible way of salvation for nations is love and the accomplishment of the law of Christ." Towianski believed that the Word of God must first come to individuals, then to the nations, and that the peculiar mission of Poland to the world is to purify it by her sufferings, for she is the

one nation that possesses no territory, and in its totality has followed Christ along the road to the Cross. In his book 'Les Slaves' Adam Mickiewicz lays down the three cardinal points of Messianism as a philosophy as follows:— "First, necessity of a sacrifice. We cannot begin any action, or any fruitful labour of thought, without a preliminary sacrifice. Secondly, the Christian mission of the Polish nation, which is compelled to die and to be born again. Thirdly, the universal significance of this Messianism for the human race." Mickiewicz, like Towianski, believed that Poland must forget all the horrors from which she had suffered, and regard the Russians as brothers. "*Conquests and provinces* are words which should be erased from the dictionary of the future. May Russia be great and happy, according to the destiny that God has assigned to her."

BIRDS IN THE WAR AREA.

Members of the Ligue Française pour la Protection des Oiseaux have been asked to contribute to the meetings to be held during the winter and spring any observations bearing on the effect upon birds of either the present war or that of 1870. So far, we learn from *Bird Notes and News*, there do not seem to have been any abnormal movements in the bird world such as might have been expected, although a northerly migration of species which usually go south is said to have been noted on the East Coast in October. Many people in Great Britain thought we might see a huge immigration of feathered fugitives, but it is hardly probable that birds without the migratory instinct, and unaccustomed to the migration routes to Britain, would cross the seas from Europe. Soldier ornithologists have commented on the absence of birds in Belgian fields and forests, but in a thickly populated and closely cultivated land such as Belgium was bird life is not as abundant as in England.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 14.

LONDON.

Acton, Cressfield Road, 11.15 and 7, Dr. WM. THOMSON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. S. P. PENWARDEN.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. F. W. ROSS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. J. BEGG.
 University Hall, Gordon Square, W.C., 11.15, Rev. JOSEPH WOOD.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. D. ROBERTS.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. W. G. TARRANT, B.A.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. J. M. CONNELL.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Figgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

How.—On February 5, at Westcombe Hill, Blackheath, S.E., to Dorothy and Herbert How, a son, Peter Goodland.

DEATHS.

CAFFYN.—On February 2, at Ingrams, Hayward's Heath, Sussex, Thomas Caffyn, late of Handcross, aged 70.

WORTHINGTON.—On February 8, at Mill Bank, Bowdon, Cheshire, in his 95th year, Samuel Barton Worthington.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

We want to call special attention to the information about our Belgian Hospital Fund, which will be found in our leading article to-day. We hope that all who read it will be convinced of three things. Firstly, that the need is great and pressing. Secondly, that we are in the happy position of being able to cope with it in a quick and business-like way, with a minimum of delay and a minimum of expense. And, thirdly, that our Fund must grow into a much bigger thing than we contemplated at first if it is to be worthy of our people, with their noble traditions of philanthropy and their belief in the religion of brotherhood and kindness. One further word we may add in answer to an inquiry which has reached us this week: the accounts of the Fund will be audited, and a full statement will be published when the work is completed.

* * *

No very clear official statement has been made of the financial arrangements among the Allies, which have just been concluded in Paris. They must, of course, be examined carefully by experts from the business point of view. As a war measure they will be justified if they

effect a more even distribution of the necessities of life and a more equal sharing of burdens. An alliance must be for suffering as well as for victory. Here, however, we are impressed chiefly by the possibilities which an arrangement of this kind opens up for the future. Peoples who have co-operated closely in this way in time of war are less likely to drop back into the old antagonisms as soon as peace is concluded. Is there not here a possible beginning of the moderating influence of international feeling upon trade rivalries, a public recognition of the mutuality of commerce in a world which is hard driven by competition and self-interest?

* * *

THE possibility that the use of neutral flags may confuse and frustrate the submarine menace has naturally called forth a good deal of angry comment in Germany. It is a well-established practice. The United States has decided that she has no ground of complaint, and Germany is the last Power with a right to complain after the exploits of the Emden, which called forth no official protest on our side. At the same time, to the ordinary civilian mind this use of a neutral flag seems very like an abuse, and many people are not quite comfortable in defending it. But here, we think, it is right to make a distinction. When a neutral flag is used by a warship in order to get within easy firing distance of the enemy we have a feeling that it is not quite fighting fair. In the case of peaceful commerce the case is different. Here the act is not for offence, but for protection against unlawful attack. It is in the interest of all trading ships to make common cause against threats of indiscriminate destruction. If the use of

a neutral flag makes violent and unlawful action of this kind more difficult, it is something better than a stratagem of war for our own advantage. It helps to maintain the time-honoured law of the sea, in which Neutrals are as much interested as ourselves.

* * *

THE statements made about the Expeditionary Force in the House of Commons this week were, on the whole, very satisfactory. The Prime Minister stated that in the western area of the war the casualties up to February 4 were approximately 104,000 of all ranks. This is a large figure, but until it is analysed into killed, permanently disabled, and slightly wounded we cannot well face all that it implies. All that we can say is that, terrible as it is, it is no larger than we could reasonably expect in face of the huge losses which have occurred in the other armies. One very satisfactory feature has been the good health of the troops and their remarkable immunity from epidemic disease. The Under Secretary for War stated that there had only been 421 cases of typhoid in the present campaign among British troops, and of these 305 were in men who had not been inoculated within two years. In the 421 cases there had been 35 deaths. Of these deaths 34 were men who had not been inoculated within two years. Only one death occurred among patients who were inoculated, and that man had only been inoculated once instead of the proper number of times, viz., twice.

* * *

THESE are very remarkable figures, and they have naturally given rise to a demand for compulsory inoculation in many quarters. It is clear that inoculation as a measure of safety is useless,

unless it is adopted almost universally. It would not be right to allow small groups of men to endanger the health and efficiency of the whole army. The argument against compulsion is that the remedy is a new one, and from the scientific point of view it is still on its trial. It is not a matter upon which we are competent to express an opinion, for the evidence is very technical, and needs to be sifted by highly trained minds. We should, however, have no hesitation in urging men to be inoculated on the ground that there is a great deal of evidence in its favour. It does not seem to us the right occasion for debating general principles or for pressing the argument that all forms of inoculation must necessarily be futile and wrong. Let it be granted that there is a difference of opinion; but the enemy is at the gate. It is wiser at the moment to take risks with the great weight of medical opinion than against it. After the war all the evidence can be sifted with scientific care, and the ordinary citizen will have much better grounds for forming an opinion of his own on the matter than is possible at present.

* * *

ONE of the most impressive lessons in the value of temperance which the world has ever seen is being taught us by Russia. In spite of the fact that the vast revenue derived from the tax on vodka was surrendered in the first six months of the war, the income from the taxes of the country rose by £15,500,000 over that of the year 1913. The general conclusion of the Finance Minister, M. Bark, is that their more temperate habits have made the people more productive, and therefore more able to bear the economic strain of the war. In an interview with the Paris correspondent of *The Morning Post* last week, he made the following remarkable statement:—

As regards the Budget for 1915, I have no fear. The loss of revenue from vodka will be met partly by economies, partly by fresh taxation, and partly by increased revenue from existing taxes. When I say that I have no fear for the future I am relying on the fact that the suppression of the vodka traffic has increased the productiveness of our people by between 30 and 40 per cent. The people have also increased their rate of saving, and have thus diverted their money into productive channels. Take, for instance, the position of the savings banks. As a result of the war nearly £4,000,000 was withdrawn, but on the totals the year 1914 has shown an increase of £8,500,000 over 1913, while the year 1913 only showed an increase of £3,800,000 over 1912. The difference is especially marked for December. This year deposits exceeded withdrawals by £2,900,000, while in December, 1913, the excess was only £65,700.

It is clearly the duty of all who take an active interest in social questions to watch very closely the proposals which are cropping up in many quarters to turn children of school age into wage-earners, and to employ a large number of women in agricultural labour. In both directions there is danger that we may drift back into a condition of things from which we have slowly emerged. If there is sufficient evidence that there are not men enough left to sow the fields and to gather the harvest, then their wives may have to take their place as a temporary measure. But it must not be done for the sake of cheapness, or in careless oblivion of the fact that a great deal of agricultural work is physically unsuitable for the mothers of the race.

* * *

THE National Free Church Council has issued a draft of the programme for the meetings which will be held in Manchester from March 8 to 11. The arrangements have been somewhat simplified, and more time than usual will be allowed for discussion. One feature, which is significant of the closer sympathies which have been evoked by recent events, will be a Service of Intercession in the Cathedral conducted by Dean Welldon, in which some Free Church ministers will be invited to take part. Naturally the problem of the war from a Christian point of view will occupy a central place on the programme.

* * *

ON the subject of the special service which is being arranged in the Cathedral Dean Welldon has addressed the following words to *The Manchester Guardian*:—

Such a service, if it could take place, as I earnestly hope it may, would be a remarkable instance of good feeling among Christians of different denominations at a time when the supreme interest of the country seems to demand more than ever a co-ordination of all its moral and spiritual forces. It would be a signal instance, too, of the higher Christianity which refuses to look upon differences among Christians as absolutely barring the way to religious sympathy or common worship. But neither on the side of the Church nor on that of the National Free Church Council would the service, I am confident, be approved if it were felt to involve any sacrifice or compromise of principle.

All this is excellent in intention, and is a small step in the direction of religious co-operation. But the service will be a maimed rite, for the simple reason that there are menacing legal penalties if the Nonconformist minister were to take any

equal share in conducting worship within the walls of a consecrated building.

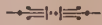
* * *

IT is with sincere regret that we have to announce the death of Mr. S. Barton Worthington of Manchester at the patriarchal age of 95 years. When he retired many years ago from his arduous duties as one of the chief engineers on the London & North Western Railway, he placed his ripe experience at the disposal of his fellow-citizens, and entered public life as a member of the Manchester City Council at an age when most men feel that they have earned their rest. But this civic patriotism and unstinted devotion to duty were characteristic of his whole career. He represented the best traditions of the Liberal Nonconformity in which he had been trained. Cross Street Chapel, Manchester, of which he was the oldest trustee, and Manchester College, Oxford, on the Committee of which he served for a long period, embodied for him the spirit of reverent and fearless Christian freedom, which was essential to his own religious life. A man of few words, those who came nearest to him knew how the fire of strong conviction burned within. To the end he retained his eager interest in life, his chivalrous loyalty to causes of freedom and progress, and his love of great books. We hope to give some account of his career next week.

* * *

THE Annual Meeting of the Sustentation Fund for the Augmentation of Ministers' Stipends was held in London on Wednesday. The managers were able to present a most encouraging report. During the year a large part of the new £50,000 fund has become available, and the scheme for providing minimum salaries has come into operation. Naturally some of the work has been tentative in character—experience and public criticism will suggest many adjustments. The policy adopted has been not to allow a contribution from the central fund to produce any slackening of local effort. In a few cases this may have caused disappointment; but the managers—apart from the fact that even with the new fund they are not in possession of a bottomless purse—are firmly convinced that, as a general rule, it is in the interest of ministers themselves to require adequate effort on the part of the congregation. In all the difficult work of the past year the fund has had an ideal chairman in Mr. Byng Kenrick, of whose clearness of judgment and tactful sympathy it is impossible to speak too highly. He is succeeded by Sir Edgar Chatfield Clarke, who has earned the confidence of his colleagues and the churches by his former services as treasurer for eighteen years.

A BULLETIN OF NEWS.



OUR Belgian Hospital Fund is growing very satisfactorily, and what is still better it has already brought relief from suffering, and a good deal of comfort and happiness to a large number of wounded men. We are in a position to place everything that is sent to us just where it is wanted without muddling or overlapping or official delay. This is due to the splendid services of the able business man—we are not allowed to mention his name—who superintends personally the distribution of clothing and hospital requisites. He returned from one of his constant visits to the North of France on Wednesday, and brought us the welcome intelligence that the large consignment of goods which he took out for us has reached its destination, and that five hospitals for Belgian wounded are better equipped for their work on account of it. He confirms, what we have stated more than once before, that no one else is doing this particular piece of work. The gratitude in these hospitals is most touching when they find that some English friends have remembered them, and are giving them just what they need.

We have been able to establish a central depot at one of the French ports through the kindness of an English gentleman who has given us the temporary use of a room in his factory. There our bales and packages are unpacked, and the contents sorted ready for distribution. But our friend is not only a master of business detail, he has also the adroit manner which does not yield to the difficulties and scruples of the official mind. He has come into close touch with the Belgian military and medical authorities, who have welcomed him most cordially, and expressed their deep gratitude for what we are doing. A few days ago the word of command went forth from headquarters that special lists of requisites were to be prepared for our use. These lists from fourteen hospitals were placed in our hands on Wednesday afternoon, and early next week we hope to dispatch 2,500 garments and a large consignment of hospital utensils and drugs.

Last Sunday an interesting procession might have been observed travelling from our depot to a town some miles away. It consisted of a motor car and two large motor lorries kindly placed at our disposal by the British Red Cross authorities, as the Belgian Army is unprovided with transport vehicles of the right size. At the end of the journey our friend set to work at once, with the help of four English orderlies, to unpack and distribute the goods, a fine room in the Town Hall being used for the purpose.

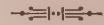
Medical requisites must be the first claim upon our Fund. The lists which we have received reveal an appalling lack of the simplest necessities, and nothing will appeal so directly to the hearts of the devoted doctors, who are working under circumstances of terrible difficulty, as the things which they need to save their patients' lives, or to lessen their sufferings. But we also need clothes. We can dispose of all the suitable clothing which is sent to us. There is an urgent demand for army boots, and these we must buy as far as our funds permit. We commend this particular need to our men readers, who know what it means on a long tramp to be comfortably shod.

Having given this hint to the masculine mind, there is a more serious word which we want to address to the womanhood of our churches. These hospitals are admirably staffed, so far as the doctors are concerned, but there is a great dearth of nurses. Our friend in talking with us about the impressions of his visit said that good nursing was the greatest need of all. Are there any among our readers who are qualified to volunteer for this service, and in a position to pay their own expenses? Are there others, unable to do the work themselves, who will put it in our power to send over some skilled nurses?

Of course this would mean a large extension of our work; but we are not in the least dismayed. So long as our efforts lag behind the need we ought not to be satisfied. And we have the power to do it, if we resolve it shall be done. No other form of corporate service has been suggested into which our churches can pour their help as their special gift to the common cause. In some directions the service already being rendered is quite equal to the need. In others it may be suspected that it is not being

wisely directed. But here is a neglected corner of the field, surpassed by none in the urgency of its appeal for help, which we have been fortunate enough to discover. There is no overlapping. There is no delay. We are in possession of the first-hand information and the business machinery and experience which will enable us to do the work effectively. It has come to us as a providential duty. We hope that our Churches will respond to it with such noble and large-hearted generosity, that long after the war is over the story of how we helped the Belgian Hospitals will be told to our children's children.

Good Thoughts for Evil Times.



PARTING.

BUT when he saw me standing on the shore,
Among the others, ready to depart,
At the boat's side, Ugo came up to me,
And took my hand in his, and said to me:
"Farewell, Antonio;—for we part to-day,
And who can tell whether we meet again
Out of this peril that we pass unto?
And now I thank thee for this love of thine,
Which thou hast given me out of thy true heart,
And for thy faithful service, and thy prayers,
In which forget not to remember me
Still, as I thee. We both have need of prayers
This hour. And if a hard doom come to thee,
And cruel death, or crueller life by thine,
Rejoice then to have suffered for God's sake,
And for our Italy's, and for all men's.
It may be one of us shall perish now,
And one of us be left alive: and though
No more thou hear the voice nor feel the hand
Thou lovest, yet thou art not desolate;
I leave thee to a better Friend than I.
Love Him, and trust Him, follow Him with pains,
—Not easily—the grace is for the strife;
And whatsoever trial He may lay
Upon thee, trust Him through it, and give thanks;
And when thy heart is heavy, think on Him,

And when thy need is greatest, call on Him.
Hold fast God's promise, and remember this—
Christ will not fail thee, though Fra Ugo may."
Then we were parted—and the end was come.

The Disciples : Ugo Bassi.
By Mrs. Hamilton King.

GIVE me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage ;
And thus I'll take my pilgrimage.

RALEGH.

O GOD, our true Life, in whom and by whom all things live, Thou com-mandest us to seek Thee, and art ready to be found ; Thou biddest us knock, and openest when we do so. To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the joy and happiness of the soul. I praise, and bless, and adore Thee, I worship Thee, I glorify Thee, I give thanks to Thee for Thy great glory. I humbly beseech Thee to abide with me, to reign in me, to make this heart of mine a holy temple, a fit habitation for Thy Divine majesty. O thou Maker and Preserver of all things, visible and invisible ! keep, I beseech Thee, the work of Thine own hands, who trusts in Thy mercy alone for safety and protection. Guard me with the power of Thy grace, here and in all places, now and at all times, for evermore. Amen.

RIGHT OR WRONG?

It is a matter of first importance in any of our undertakings that we should be fully persuaded in our own minds that we are doing the right thing. Only if that be so can we really put our heart and strength into the work, only so achieve or, indeed, deserve success. If then any one, while agreeing that we must do some given thing, should, nevertheless, tell us that what we are doing is wrong, he puts us in a serious dilemma, and, so far as his words have weight with us, makes our hearts faint and our actions feeble.

Some such teaching, and that from authority which cannot be ignored, has been heard in relation to our participation in the war. The position taken up seems to be somewhat as follows : The nations, including our own, have by their past conduct brought about a state of things of which the war is a natural, if not the inevitable, outcome. To engage in war is a wrong thing to do. Yet when this war broke out we had no choice, we were bound to take a part in it. Under the circumstances which then existed, and for which it is said we were in part responsible, we had no alternative to doing what must, nevertheless, be described as wrong. No possibility of doing what could be called right existed. At best it became a choice between different kinds of wrongdoing. It is conceded that we had the grace to choose the least wrong, but we must not think of ourselves as doing right.

Now such a way of stating our case must tend towards a paralysis of mind and will, towards robbing us of all joy in and readiness to make sacrifice for the cause which it is admitted we are bound to uphold. It must set our feet on the path which leads through dismay to defeat. Surely there must be some fallacy underlying a doctrine which involves such contradictions and threatens such consequences, which, while admitting the obligation to take a certain course of action, nevertheless brands that action as wrong.

Does not the fallacy lie in setting up a mistaken standard whereby the rightness of our action is to be judged ; in tacitly postulating a set of circumstances which do not exist, and of possibilities which are not open, and then from the point of view there obtained estimating the moral value of action based upon the really existing facts ? An absolute standard is set up, or rather guessed at, for, after all, we are not capable of knowing exactly what a perfect being under the most favourable circumstances would do. Rightness is confused with perfection. For us "right" and "wrong" must be relative terms : relative, that is, to our own capacities and insight, and to the circumstances under which we have to act. What meaning has the word "right" for us, and as applied to our own actions, if it be not to do the best we can at the moment when we have to act ?

Because under other circumstances some other course of action might be possible, and would be preferable if it were possible, we ought not to institute a comparison between the actually and the hypothetically possible, and call the former wrong and the latter alone right. "Some things are in our power, and some things are not in our power. We have to do with the things that are in our power."

It may well be a cause of regret to us that we are partly responsible for the present circumstances, that if we had acted differently in the past something different would have been in our power to-day. Our past action may well be one of the things to be considered in deciding what is right to be done now. But we must not let our regrets for our past mistakes, if we have made them, hamper us in doing the only right thing

which now remains possible to us. It is folly thus to strengthen the grip in which the past already holds us ; folly and weakness when thus

The native hue of resolution
Is sicklied o'er with the pale cast of thought ;
And enterprises of great pith and moment,
With this regard their currents turn awry,
And lose the name of action.

It should be noted that the admitted impossibility of our refusing to take a part in the war is definitely a moral one. Strictly speaking, it was possible for us to have stood aside while Germany wreaked her will upon Belgium and France, and cleared the ground for a future dealing with ourselves ; just as it is always in a sense possible for the honest man to steal and the truthful man to lie. We would not so stand aside just because we felt in our hearts and consciences that it would be morally wrong to do so. It is no mere lust of battle or outburst of hatred that has been our motive power. We are not out for vengeance, but we dare not shrink from the responsibility which the possession of strength imposes upon us of withstanding and repressing evil. We have acted because we believed it was right so to act, and assuredly we are right in calling our action right—right, that is, for us at the time and under the circumstances in which we found ourselves ; right with a rightness which is not to be converted into a kind of wrongness by comparison with a different course of action which might have been possible under different circumstances.

If any among us thinks that, when the crisis came we could and ought to have acted otherwise than we did, then he undoubtedly has the right to tell us that we are doing wrong, and to abstain from aiding and abetting us. Let us not seek to make him suffer for his opinions. Let him be welcome to share in the fruits of the victory which we hope to win. His position, though we may lament it, is intelligible, and should be respected. But if language is to continue to have its ordinary meaning, if we are not to conclude that we live in a world in which it is never possible for any man really to do right—for that is the logical outcome of the doctrine we are considering—if our present is not to be hopelessly ruined by our past, then the position of those who tell us that we cannot do right in this matter to-day is not intelligible. Moreover, it is a position which, if generally adopted, must lead to disaster. For who can carry to a successful issue an action which, in his inmost heart, he calls wrong ? Let us have the courage of our convictions, and hesitate not to call that right which was the only thing morally possible for us to do.

Finally, it may be said that, after all, this is merely a question of words. I think it goes deeper than that ; but even if it does not, let us remember that words have power—power to wound and depress, power also to uplift and inspire. Is it not the duty of all who admit that we could not do other than we did to abstain from using words in such a way as to weigh down our hearts and weaken our resolution in the performance of our duty ?

IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE INTERNATIONAL STANDPOINT.

SIR,—In your issue of January 30, in a letter headed 'The Future of Armaments,' the Rev. Walter Short raises the question of the international standpoint. He says: "Under internationalism a man may be a Nationalist, but he *must* be a citizen of the world as well." In this connection I should like to call attention to the sermon on 'Nationalism and Super-Nationalism' in the Rev. J. M. Lloyd Thomas's recently published book 'The Immorality of Non-Resistance.' Mr. Lloyd Thomas appears to me to have laid hold of the principle which should underlie our patriotism. He deprecates "the over-weening pride that fails to recognise the providential place and function of other states in the community of peoples," but points out the value of the individuality of nations. He says: "The moral and religious basis and justification of all true patriotism" is "in the recognition that all nations are complementary and co-operative, having their own characteristic contributions to make to the Commonwealth of Man." From this it follows that world-citizenship does not make patriotism an optional claim, but that a man must first of all be loyal to the best ideals and traditions of his own nation—to alter the emphasis of Mr. Short's words, he *must* be a Nationalist that he may be a more effective citizen of the world.—Yours, &c.

LOUISA PRIESTLEY SMITH.

Birmingham, February 9, 1915.

FORCE IS NO REMEDY.

SIR,—I should like, with your permission, to make a few comments upon this subject. Those who disbelieve in war are not necessarily opposed to the use of every kind of physical force. Many things are good in moderation, and altogether bad in excess. This is the case, probably, with most virtues. You may believe in the wisdom of exercising some degree of force to maintain order in your own family and State, and yet think it utterly wrong to send forth an army of soldiers to kill and be killed. It may be difficult to draw a logical line, but that applies to every ethical question. A man may be full of patriotic feeling, and ready to give his life for his country, and yet hesitate to shoot another who is only doing his duty at the bidding of his king, and fighting (as he believes) in defence of his fatherland. The curious thing is that at the present moment the people of every country think they are fighting

in self-defence. Whatever may be the ambition of certain statesmen or military rulers, every vote of supplies for army and navy in Germany and elsewhere has been obtained on the plea that the country is in danger.

A man may think that, however humiliating it may be to be ruled over by a foreigner, even that would be better than the slaughter of innocent men who have no animosity towards each other, the desolation of homes, and the arousing of antagonism or hatred for years to come. After all, some of the noblest lives have been lived and some of the finest literature produced by men of a subject race:—

Stone walls do not a prison make,
Nor iron bars a cage.

Many people feel that the effort to destroy militarism by war can only end in the establishment of more militarism in England and other lands, and that the Prussian spirit can only be subdued by the Germans themselves. The more it is opposed by hostile powers the stronger it will grow. In any case it is difficult to see how any purpose, however good, can justify such barbarities as are now being perpetrated on both sides, whether we consider the suffering on the battlefield, or the flinging of bombs upon private houses, or the attempt to put women and children to death by the slow torture of starvation through cutting off supplies of food.—Yours, &c.

BASIL MARTIN.

Finchley, February 7, 1915.

LETTER OR SPIRIT.

SIR,—Your correspondents who have written under the headings 'The Total Failure of the Church' and 'A Better Way than War' seem to me, generally, to have become entangled by that error which has for ever been tripping up the would-be followers of Christ. I mean the error that Christianity is a method instead of a spirit. It is the same error, and is fraught with the same consequences, as that which leads people to think that belief in a particular creed is synonymous with a real faith in God. The Christian spirit will find its own methods, and these will vary according to the constitution of the individual or national mind; but if the spirit is truly Christian and reveals the same worshipful attitude as Jesus showed towards justice, truth, righteousness, and peace, which spring from "goodwill among men," it will transcend in influence any effect, whether good or bad, that the method adopted might work. The Christian spirit sheds a divine illumination through the crudest methods, and sends forth a contagious influence for good. It is *that*, and that alone, which will eventually abolish such evils as war.

Here is a question for those dogmatists who declare that all war must be anti-Christian. "Which was the more Christ-like at the time of the Bulgarian and Armenian atrocities, the warlike attitude of the peace-loving, anti-Jingo statesman Gladstone, who advocated 'packing the unspeakable Turk bag and baggage out of Europe,' or the so-called 'peace-

able' attitude of those capitalists who were so much concerned about the value of Turkish bonds in case of the outbreak of war?" Dogmatic Christianity of any kind becomes mechanical, but spiritual Christianity is creative, and will adapt itself to all circumstances, and yet maintain its essential character. Is it not the undue emphasis of dogmatic at the expense of spiritual religion among the churches of Christendom that is responsible for the conditions which made this war possible? The Christian Church, by holding to its idolised creeds and methods, had lost its power. Alfred Noyes, in 'King Albert's Book,' writes:—

For Europe, if it held a creed,
Held it through custom, not through faith.

Chaos returned, in dream and deed.

Right was a legend; Love—a wraith;
And that from which the world began
Was less than even the best in man.

Christendom had lost its convictions. And conviction gone, spiritual guidance is at an end. The only true antidote for the evil in the world is the Christ spirit, and if the churches had devoted their time and energies to spreading and upholding that spirit instead of wasting their strength in propagating doctrines, we should not now be paying the penalty by having to resort to force to save the world again from barbarism.

If, however, the churches recognise their failure, and the cause of it, and resolve henceforth to put their theories—theological and otherwise—into a secondary position, making its first duty to unite in an effort to redeem the world by the spirit of Christ, *then* the war will have brought some good and "the kingdom of God on earth" drawn appreciably nearer to realisation.—Yours, &c.

J. W. PETERKEN.

Leytonstone, February 3, 1915.

CHRISTIANITY AND WAR.

SIR,—Many opinions have been expressed relative to the cause (or causes) of the present European struggle. But any attempts to foist the ultimate responsibility on any one man or people are surely impotent and vain. War (and this War in particular), is the logical and unescapable result of the basis of social existence, as at present constituted. That basis is private property. While men are admitted to the various privileges of society by virtue of what they happen to possess, and not in proportion to their service to the common good, it is natural and inevitable that the individual (and hence the nation), should strive to acquire and dominate as much personal wealth as he can, as the *sine qua non* for all that renders life desirable and dear. As an obvious consequence, we witness the ruthless struggle between man and man euphoniously styled competition and trade, with luxury and unnecessary riches on the one hand, and squalor, poverty, and the sweating system on the other. While this idea is regnant war is unavoidable. As man competes with man, so people competes with people. One business man does not arbitrate with another, not, at least, if he thinks himself

strong enough to crush his rival. On the same principle nations go to war. On the same principle this War (fundamentally, a business struggle), is being waged. Jesus went to the root of the question in his teaching anent the kingdom of God, which, as is not sufficiently emphasised, was to supersede the effete and evil civilisation of that day, and become enthroned on a glorified earth. What was the key to power and privilege in Jesus's day? Private wealth. That was the basis of society then as now. Our Lord declared that great riches, far from being helpful, would positively hinder those who desired to enter the kingdom. What, then, was to be the basis of that glorious regenerated society called the kingdom of God? We cannot read the New Testament long without discovering what it is. It is personal service. He who serves humanity most fully, most deeply, most truly shall be greatest in the kingdom of God. Every society must obviously have some test for those who claim admittance to its prerogatives. It cannot allow all alike the advantages of housing, feeding, clothing, culture, &c. There must be various degrees. We have erected the idol of wealth (in its various and changeful forms), which is cold, unmoral, and soulless, whereby to judge our fellow men. He who has no money must perish, be he a St. Francis or a Savonarola. The test that Jesus would have imposed was the test of service. The benefits that the individual, through the utilisation of his highest gifts, was able and willing to confer upon humanity, would have been the measure of his reward. Until we substitute the beautiful ideal of Christ as the basis of our social life for modern competitive civilisation (!) sin and poverty and woe will reign supreme, and warfare will not cease upon the earth. Yours, &c.

NEONE RAAD.

Brooklands, Ringwood, Feb. 2, 1915.

THE FUTURE OF ARMAMENTS.

SIR,—Briefly, in reply to Mr. Connell, I would say that we need not spin so fine upon a single phrase committing us to this or that, but take as the interpretation of the Sermon on the Mount the whole life and spirit of Jesus and the spirit and conduct of the early Christians, which were for Non-resistance. As for the police force being an organised resistance to evil, we are slowly learning by the faithful preaching of Christian principles that it may, and should, be used to overcome evil with good; we are, indeed, practising them in the improved methods of dealing with crime, in which we recognise that law's processes should not be harsh and vindictive to punish, but the means to reclaim and reform the offender.

I believe that though it may be at present not easy under our conditions of Society to carry out the teaching of Christ, it is the duty of ministers and all Christians to teach it. It is a high ideal, but we are here to point to high ideals and endeavour to reach them, whilst at the same time we try to reform Society, as Jesus did. Statesmen will meantime

muddle along through their maze of secret diplomacy and consequent war. There was no need to decry Non-resistance, and I take it that in the third alternative—with which I agree—of an international police, under the control of an international Court of Justice, it would be a real police force, and not an organised resistance to evil; not an army menaced with provocative armaments, replying with scornful and passionate reprisals, but through which armed resistance would be prevented by the Court of Justice bringing the aggrieved parties together to discuss their grievances and come to a settlement before, not after, possible war.—Yours, &c.

RICHARD NEWELL.

Newbury,

February 9, 1915.

THE NATIONAL CONFERENCE.

SIR,—May I venture, as one of the "common herd," to protest against the final decision of the Committee of the National Conference not to hold the meeting this year. I have waited, hoping other more influential members of our Churches would give expression to the desire that, in spite of the war, the meetings (even if in a simplified form) should be held. After Mr. Lupton's letter in your issue of January 23, and also the Resolution passed by the "Ministers of Warwickshire and Neighbouring Counties" in the same issue, I hoped at its meeting on January 27 the National Conference Committee would rescind its original Resolution. Personally, it seems to me that to abandon a religious gathering of earnest men and women at a time of stress like this is a grave mistake. We need the help and inspiration and strength which such gatherings invariably bring more than ever just now.

Though we are all, probably, busier than ever in our lives before, a break such as this would be would come as a welcome rest and refreshment, taking our minds for a time away from the daily stress and strain of life into the higher realms of thought and high endeavour, and sending us all back to work refreshed and invigorated. It seems to me almost a confession of weakness, or "want of faith," for us to say such a gathering would not be any use just now. After all, the other Free Churches are holding their meetings as usual, and the Inter-denominational Social Service Meeting at Swanwick is to be held as usual this June. Have we of the "Liberal Faith" no word of help, no message of comfort, to give our people to help them through these dark days? Surely if ever we need our religious teachers and leaders to give us an inspiring word, we need them now. I very earnestly hope others may feel as I do, and as I have ventured to make my hopes known, that they may do the same before it is absolutely too late for the National Conference Committee to reconsider their "Reconsidered Resolution."—Yours, &c.

MAY WOLFF.

The Clough, Hale, Altrincham,

February 9, 1915.

A POINT OF HISTORY.

SIR,—Lest your remarks upon the article on the Free Churches in a recent issue of *The Manchester Guardian* should mislead those unacquainted with the book noticed therein, with your permission I beg leave to offer two comments on the statements in the article singled out for censure: (1) Manchester New College left Manchester in 1853 partly "because of the better education for undergraduate students at University College," and partly because of the provision of religious instruction at Owens College. The managers of the College had not much faith in the future of "Owens," and greatly disliked the introduction in the new institution of divinity teaching. The expression to which you take exception in the article is obviously hyperbolic, like the term "ludicrous" in your criticism of it. (2) That Dr. Martineau frankly ranged himself with the opposition to the movement for establishing domestic missions is a regrettable misunderstanding of the discussion of this movement, due to the writer's confusion of domestic missions with Unitarian missionary activities amongst the artisan and working classes. In the History of the Unitarian Home Missionary College the two are, of course, distinguished. Of the former, Dr. Martineau was an earnest supporter; with the latter he had little or no sympathy.—Yours, &c.,

H. McLACHLAN.

[A review of Mr. McLachlan's book will appear shortly in our columns. Meanwhile, we must dissociate ourselves from his account of the reasons which led to the removal of Manchester New College to London in 1853. It appears to us to be marred by false emphasis, and is likely to produce a misleading impression upon minds which have no knowledge of the subject from other sources. Certainly the writer in *The Manchester Guardian* has blundered badly.—ED. of INQ.]

FOR THE CHILDREN.

THE STORY OF GARIBALDI.

IV.

THE ADVENTURE OF THE THOUSAND.

AN exile from his native land, Garibaldi had now to get his daily bread. In Morocco, whither he had escaped, he kept himself with his line and gun, making his own sails and fishing-tackle. His only companion was his dog, Castor, whom he loved fondly, and who died of grief when he left. For days together they lived in the wilds on the game he shot; sleeping at night, hunter and dog, under the magnificent olive trees. Sad at heart for his country's sake, he next crossed the Atlantic, and made candles and carried up tubs of tallow at a small candle factory in New York. His occupation was at least emblematic of one who brought the light of liberty and joy into so many lives. But longing for more

congenial work, Garibaldi, the most heroic figure of the nineteenth century, might have been seen on the wharves seeking employment as a common sailor or dock labourer, and seeking in vain. Happier times, however, were in sight. He became captain of an old ship, the *Carmen*, and sailed from Callao with a cargo for China on a year's voyage. The stern and spacious life of the sailor faced by all the perils of the ocean kept both soul and body fit for the great adventures of the future. Nevertheless, across the wilderness of waters he still heard the cry of an oppressed people. "I thought distance could diminish the bitterness of the soul," he wrote to a friend, "but, unfortunately, it is not true. I am athirst for the emancipation of our country." His only terror, he said, was "the likely prospect of never again wielding sword or musket for Italy." In course of time he reached England in command of the *Commonwealth*, and when the miners of Newcastle heard that he was coming in his ship to fetch away a cargo of their coals, they put their pennies together and bought him a sword of honour.

Garibaldi found himself presently in a position to settle for a while, his children once more with him, on the romantic rock of Caprera, off the coast of Sardinia. But not for long. Ten years had passed when, as he had foretold, Italy's hour would strike, and he would be wanted again. The Piedmontese arose, and with the help of the French drove the Austrians out of Lombardy. Garibaldi fought gallantly in the Alps above Lake Como, and in doing so trained to his command a body of volunteers, by whose help, a few months later, he carried through the crowning achievement of his brilliant career.

At this time Southern Italy and Sicily together formed the Kingdom of Naples, which groaned under the execrable rule of Ferdinand II., known ever since by his nickname, "Bomba," because, like a later sovereign of evil repute, he set his soldiery to bombard the homes of innocent and helpless people. Over 20,000 of his subjects had he flung into his fetid dungeons for no other crime than having better thoughts than he. Men of the most stately and noble character were tortured and put to death. It happened that Mr. Gladstone was visiting Naples, and being amongst the spectators in the court-house, was moved to wrath to hear the wicked judges and false witnesses bringing good men to ruin. But the Liberator was at hand.

On a glorious night in May, 1860, "lit up," as the poet-warrior writes, "with the fire of a thousand lamps with which the Omnipotent has adorned the Infinite," he embarked at Genoa with his thousand "young veterans" ready to follow him anywhere. By some mischance the ammunition did not arrive in time, and the expedition had to sail for the Conquest of Sicily without powder or shot. It was not safe to wait. Ever ready to deal with emergencies, Garibaldi gave orders to sail for the coast of Tuscany, where he surprised the governor of a fort and compelled him to surrender his magazine. Thus replenished, Garibaldi re-embarked, and with a heart overflowing with joy at the prospect of danger composed a hymn of battle on the voyage.

The landing in Sicily was effected safely in spite of the Neapolitan fleet; but a fierce encounter on land soon followed. "Here we make Italy or die," cried Garibaldi, as he led his men up the mountain side against the enemy above. The brave little army, some in red shirts, most without, and soon all in rags, was made up of lawyers, artists, merchants, students, and working-men, and included no less than a hundred doctors who joined in the fighting and attended the wounded afterwards. Most of the 24,000 regular troops who held Sicily for Bomba were in Palermo, the capital, which is built on a beautiful plain called the Golden Shell (*Conca d'Oro*), facing the sea, and embraced by mountains. Descending from these by night, with his star *Areturus* shining victory over the city, Garibaldi on his white horse hurled his men into Palermo, and roused the people to join in the street fighting. In order to excite confidence the "Captain of the People" would sit giving his orders on the steps of a great fountain in the public square, amid heaps of fruit and flowers brought by the grateful citizens, and with shells specially directed bursting around but leaving him unscathed. After three days the capital was won, and the great garri-son allowed to make good its flight by way of the fleet. Unknown to the enemy, the ammunition of the Garibaldians was exhausted. Thus Sicily was delivered from the sceptre of a tyrant.

H. M. L.

MEETINGS AND GENERAL NEWS.

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Batty, Mrs. Roland New, Mrs. Titterton, Miss Jane Allen, Anon. (Castle Douglas), Mrs. Philip Boyle, Mrs. Russell Martineau, Mrs. Russell Scott, the Misses Girling, Miss E. E. Bullock; Heywood: Mrs. James Milne, Mrs. Hall, Mrs. Wm. Healey, Mrs. D. Healey; Mrs. Deakin, the Misses Kenrick, Mr. Simpson, Mr. Chitmee.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE DECLINE IN CHURCH ATTENDANCE.

NATIONAL CONFERENCE REPORT ON PUBLIC WORSHIP.

THE following is a summary of the Report on the Attendance at Public Worship which was presented to the recent meeting of the Committee of the National Conference of Unitarian and other Liberal Christian Churches.

Eight hundred and fifty copies of a Circular and Questions relating to Public Worship were sent out to ministers, secretaries of congregations, and other representative persons, and 257 replies were received. From the statistical point of view the Returns probably give the truest and fullest account of the condition of our Churches as yet obtained. In seventy cases "no change" is reported during the last twenty-five years, except in a considerable number of instances where the membership has been maintained while attendance has diminished. In sixty-nine cases the membership has increased. In half a dozen of these cases the increase has been considerable, but the great majority report the increase as "slight." One hundred and fifteen churches report a decrease both of membership and attendance. In a few instances the decrease amounts to 70 or 80 per cent. The average appears to be from about 20 to 30 per cent.

CAUSES OF DECLINE.

Various and conflicting reasons are given for this decline, but there seems to be more general agreement as to the following points:—

- (1) The growth of religious indifference and of the eager seeking after pleasure.
- (2) The more liberal spirit pervading Orthodox Churches, which enables many to remain in them, who otherwise might join our ranks.
- (3) The increasing distance in large towns (often without the help of Sunday trams for, at least, part of the day) between our places of worship and the homes of the congregation.
- (4) The greater mobility of the population in search of careers and employment.
- (5) Business and the struggle of life are said to be more keen, entailing greater need of relaxation.

The replies are practically unanimous with regard to the inadequate training

of the young, both of our Sunday Schools and of our families. Nearly every writer urges that much more attention should be paid to securing skilled teaching of religion, and many urge the holding of Confirmation or Dedication Services, by which the young should pass up, as a matter of course, to Church Membership. It is suggested by not a few that the art of teaching should be a distinct part of the curricula of our colleges, so that ministers may not only themselves be efficient teachers, but also be able to train their helpers in the schools in the art of teaching. Sunday Schools must be adapted to modern methods—better equipped, better supported, and above all, made more interesting and attractive. One correspondent, who has had special opportunities of observing all denominations, goes so far as to say that it is more important to look after children than "grown-ups," to pay teachers than preachers. Many replies also lay stress on the neglect of religious training in the home as having much to do with the weak attachment to and easy alienation from the Church on the part of the young.

DEFECTS IN THE MINISTRY.

A large amount of criticism is offered by laymen on the minister and his preaching. Many generous acknowledgments are made of the minister's sincerity, earnestness, ability, industry; but there are also complaints (1) that the young minister comes out of college very ill-prepared for his work, and (2) that the type of preaching among us is too vague, too much in the air, too academic. The criticisms are chiefly (1) that the training has too little relation to the actual work of the ministry and to the conditions of life and thought in the modern world; (2) That in spite of Tate Lectureships, not enough attention is given to turning out acceptable preachers; (3) That students learn nothing at college of the art of teaching, or of Sunday School management; (4) That they are often ignorant of those common elements of science with which every educated man is supposed to be familiar.

To turn from the colleges to the ministers themselves, the most frequent complaint is of the vagueness of their pulpit utterances. The preacher is a messenger, and a messenger implies a message. The sermon too often aims at nothing in particular. It is too abstract, or it deals with subjects in which the hearers have no interest. One correspondent speaks of a sermon he heard on Kant's 'Theories of Space and Time,' addressed to a congregation of twenty working people. Another laments that sermons too often have no personal appeal from heart to heart, while a great many express a strong conviction that what is wanted in the pulpit is more simple religion, a little less intellectualism and *technical* philosophy, and a good deal more spiritual force.

With regard to Pastoral Visiting, there appears to be a general, but not unanimous belief in its great value. One minister who has been specially successful declares his confidence in "intensive culture," while another expresses the same thought in saying that ministers should give themselves to their ministry, and "do their own work instead of trying to do that of everyone else."

GENERAL CONCLUSIONS.

It needs hardly to be pointed out that while the diminution in Church membership and attendance is not so large and widespread as many feared, it is large enough for the most serious consideration. We are scarcely holding our own, and are far from keeping pace with the growing population.

It would also appear that our supreme need is a revival of simple, earnest, spiritual religion. All else would come right were this accomplished. The Committee, therefore, concur with many of the correspondents in the necessity of emphasising as the fundamental purpose of the Church, the Worship of God, and the Development of the Religious Life. It may, of course, serve other purposes also—e.g., as a Teacher of Truth, a Centre of Social Life, an Organiser of Philanthropy. But these, important as they are, are still secondary, varying with circumstances, while the other objects are primary, essential, unchanging. If maintained in their true dignity, they will keep the minister in mind of his unique vocation; they will also supply what is said sometimes to be sadly lacking in business connected with the Church—a sense of responsibility for the efficient and punctual fulfilment of duties undertaken.

Further, it would appear from the replies of several correspondents that there is need to emphasize the importance of the Church idea—that of a fellowship of living souls bound into an organic whole by a common spiritual consciousness. In some cases it would appear that the congregation is thought of as an audience rather than a Church. Membership of a Church means, or should mean, much more than the payment of a subscription, namely, sharing in a larger moral and spiritual life than that of the solitary soul, and honouring the demands of "the Beloved Community" by a service, a loyalty, and a devoted chivalry akin to, and as great as that of the citizen to his country.

RECOMMENDATIONS.

The Committee conclude with the following recommendations:—

- (1) That Ministers be encouraged to hold classes for children of members of the congregation—especially when these do not attend the Sunday School.
- (2) That Dedication or Confirmation Services be held for young persons of 16 and upwards as they enter on a more responsible period of life. Such a service should be preceded by a Preparation Class conducted by the Minister, extending over, say, three months, dealing with the fundamental realities of religion, and with our special history and the claims and privileges of our Church life.
- (3) That a small Committee be appointed to prepare a Form of Confirmation Service, with a view of making it as impressive as possible (firstly) to the young people actually participating; (secondly), to the congregation as a whole, whose sympathy would be assured and most welcome. The Communion Service on the same day, or shortly afterwards, would be a very appropriate sequel in places where that service is observed.

- (4) That some of our Senior Ministers should be understood to be willing to conduct such services, if and when requested.
- (5) That Congregations be urged to enable young people to become junior or associate members of their Churches after Confirmation.
- (6) That the authorities of the colleges be requested urgently to consider such modifications in the training of students as may help them more effectively in their future careers, especially as regards :—
- (a) Sunday School Organisation, the Psychology of the Child, and especially the Art of Teaching.
- (b) The Preparation for and Conducting of Public Worship, and the occasional Religious Services of the Church.
- (c) The Discharge of Pastoral Duties.

[NOTE.—The Committee may wish to submit further Recommendations before the Triennial Meetings of the Conference. But they consider those given above are so important that no time should be lost in giving effect to them, as they are specially opportune at the present crisis.]

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE Annual Meeting of this Association was held in the Church of the Saviour, Southampton, on Wednesday, February 3, the President, the Rev. H. S. Solly, in the chair. Both the report and the attendance at the meeting bore marks of the stress of the time. Having referred to the great cloud of the war, which had fallen upon our churches as upon the rest of the country, the report said: "It was impossible that this should leave their work unaffected, and we have to recognise the fact that in many cases normal activities have been suspended or have suffered through the absence of workers, and attendance at services has also been proportionately less. At the same time it must be recognised that our people have faced the duties of the hour with determined purpose, and much service has been rendered for the relief of suffering and in other helpful ways." In the direction of extended missionary work an effort had once more been made at Eastleigh, where the Rev. G. W. Thompson of Portsmouth had conducted a number of week-evening open-air meetings, but hitherto it had been impossible to find any room for meetings during the winter. At Poole and Wareham an increase was reported in the Sunday School. At St. Thomas's Street, Portsmouth, the Church building had been renovated, and at Bournemouth the design of the Church had been completed by the erection of a tower, with the distinct gain of greater prominence in the public view. The tower was the gift of a generous friend, to whom the congregation has been for years deeply indebted, but who in this matter insisted in remaining anonymous. Reference was made with great regret to the retirement of the Rev. A. R.

Andreae, for reasons of health, from the pulpit at Southampton. "He has added strength to our counsels," the report said, "and a delightful element to the fellowship of the ministry. It is matter for sincere congratulation that he is to be still resident in the district, and that the bonds of cordial friendship may remain unbroken." After reference to the losses sustained through the death of the Rev. Alfred Hood, first minister of the Bournemouth congregation, Mrs. Ruddle of Newport, and Mrs. Smith, for twenty-five years the widow of the late Rev. J. W. Smith, of Ringwood, the report concluded: "Out of the sorrow inevitable to such partings, and the yet deeper tragedy of suffering and sorrow brought upon the whole world by the war, we must find the way to a more perfect spirit of surrender and a more determined faithfulness of service. For truth and righteousness and honour, in simple-hearted loyalty to the Highest, ready and fearless in self-sacrifice, we desire to stand together and do our part in this great conflict. There may be for a time a certain weakening or hindering of the accustomed work of our Churches, yet surely only that we may be doing other necessary things, and meeting the more immediate claims of the hour; and at the same time, with a deeper consecration in the prayer and aspiration of our common worship, in closer bonds of human sympathy, and with faith unshaken in the need of our testimony and the service that our Churches may render, as homes of the spirit, as ministering to all human needs, and serving the great cause of the Kingdom of God on earth."

Mrs. Cogan Conway, of Ringwood, was elected President for the ensuing year, Mr. Solly one of the Vice-Presidents, and the other officers were re-elected. On the motion of the Rev. W. B. Matthews a cordial vote of thanks was passed to the lay-preachers of the district. A resolution, in the sense of the reference of the report to the retirement of the Rev. A. R. Andreae, was also passed, and a vote of thanks to the President brought the meeting to a close.

WE beg to draw attention to the Special Service, to be conducted by the Rev. Joseph Wood, which will be held next Sunday, 14th inst., at 3.15 P.M. at University Hall, Gordon Square. In the United States all the Unitarian Sunday Schools are setting apart the 14th of February for a general commemoration of the hundred years' peace between England and the United States. The Committee of the Portland Sunday School have arranged the above Service in order that their scholars may unite in this commemoration. The letters which have been exchanged between the English and American Sunday School Associations will be read and appropriate peace hymns will be sung. Scholars of neighbouring Sunday Schools have been invited to be present, and it is hoped that older members of the congregations will also attend. A commemorative card will be given to every scholar present.

NEWS OF THE CHURCHES.

London: Brixton.—On Friday, February 5, a Meeting was held in the Schoolroom attached to Effra Road Church to welcome the Rev. G. Maurice Elliott as minister of the congregation. Mr. Elliott has been settled at Brixton, with the status of a lay-worker, for more than a year, but has now qualified as a full minister. The chair was taken by Dr. W. Blake Odgers, K.C., who was supported on the platform by several London ministers, including the Rev. Gilbert Sadler, of Wimbledon Congregational Church. A hearty welcome on behalf of the congregation was given by the chairman, Mr. Terry. The Rev. W. G. Tarrant, speaking on behalf of the ministers of the neighbourhood, referred to the deep grounds of confidence which were to be found in religion at a time like the present. He expressed his pleasure that Mr. Elliott was working so effectively among the young. The Rev. D. W. Robson, of Peckham, spoke as a fellow-student of Mr. Elliott's at Hackney College, and brought the testimonial of his fellow-students to his good qualities, which they had all learnt to value highly. The Rev. Gilbert Sadler, referring to the fact that several Congregational ministers had seceded lately in order to take charge of Unitarian churches, said that he felt ashamed that Congregationalism had not been big enough to keep them. A great many of the younger men had outgrown the narrowness of the system which obtains in Congregationalism to-day. In regard to the spiritual needs of the churches, he expressed his own strong feeling that the civilised world was waiting for a deeper and richer realisation of God. The churches had not captured the world because their notion of God was that of a cold, complete Creator living alone in an eternity of his own. But they were discovering a more dynamic idea of God. He was a power who works. His creation was unfinished. He was always doing it, and He was doing it through human souls. This, in so far as they realised it, was something which would win the world, for what the world really wanted was a living Saviour-God, who bears our sins and suffers with us. Why, he asked, should not all "isms" become groups who realised in their life this Saviour-God? When they were one in this way, then the world would believe. The Rev. H. Gow expressed some friendly dissent from Mr. Sadler's position. He referred to the need of the intellectual love of God and to a real difference between human and divine suffering. He believed, too, that the challenge of the war was going to make men, not less, but more intellectual. They would get away from hazy, easy opinions, and go back to the real problems, which require strong and sincere thinking. In this time of national anxiety they must, as religious men, stand for the value of the inward life. It was for those of them who had to stay at home to suffer and to toil, in order to make religion a living thing. He believed that it was a great time for a man to begin his ministry. After further words of welcome by the Revs. W. C. Bowie and J. A. Pearson, Mr. Elliott replied, and dwelt specially upon the need for free, frank, and honest speech. Men found this sort of thing in Brotherhood meetings, but they must also find it in the church. Too many men were taught in orthodox theological colleges to preach the opinions of their professors. They were urged, first of all, to preach the truth until they believed it, and only in the second place *because* they believed it. That was not possible in Unitarian Christianity, and it was one of the things which

had attracted him. Thanking them all very cordially for the kindness and warmth of the welcome, he said that his chief aim would be to build up a spiritual church which should be a true reflection of the mind of Christ.

London: Forest Gate.—The annual meeting of the Unitarian Church, Upton Lane, was held on Saturday, January 30. The reports showed that, in spite of the difficulties of the past year, there had been some increase in the membership and the evening attendance, so that the pioneer preachers in charge, Mr. F. G. Barrett Ayres and Mr. J. Begg, have begun the new year with considerable encouragement. The excellent institutional work carried on under their direction, and that of Sister Knight and Sister Seymour, also promises well for the future. A musical programme was kindly provided by the members of the Ilford Unitarian Church Orchestra, including the Rev. A. H. Biggs.

London: Hackney.—On Tuesday evening, February 9, at 8.15, the first of a course of lectures on 'Aspects of the War' was given in Aspland Hall, adjoining the New Gravel Pit Church, by Prof. F. F. Urquhart, who took for his subject 'The Causes of the War.' On February 16 the subject will be 'Empire and War,' lecturer Mr. C. W. Arnett; February 23, 'A League of Peace,' Mr. G. Lowes Dickinson; March 2, 'The Serbian Campaign,' Dr. R. W. Seton Watson; and on March 9, 'How British Pluck Won Through in France,' Mr. A. H. Jessel, K.C. Among those who have consented to take the chair are Sir Albert Spicer and Mr. C. Roden Buxton. Mr. Arnett's and Mr. Jessel's lectures will be illustrated by lantern slides. Each lecture will be followed by a discussion, and collections will be taken for the Prince of Wales's National Relief Fund. Tickets can be obtained from Mr. W. H. Parker, 160, Brooke Road, Stoke Newington, N.

London: Islington.—We are informed that the Rev. Dr. Tudor Jones has resigned his position as minister of Unity Church, Islington. His resignation will take effect in the summer.

Tenterden.—The Annual Meeting of the Sunday School in connection with the Old Meeting House was held on Wednesday, February 3. In the absence of the minister through indisposition, Mr. J. E. Mace, J.P., presided. The prizes were distributed by Mrs. R. C. Dendy. The number of prizes was smaller than usual. The elder scholars have elected that the value of their prizes shall be given to Mrs. Bernard Allen's Belgian Hospital Fund.

NOTES AND JOTTINGS.

WAR AS TEMPERANCE REFORMER.

A deadly blow has been struck at the drink curse in France by the publication of a decree prohibiting the sale of absinthe and kindred liquors—whether wholesale or retail—as also the opening of fresh houses for the sale of alcoholic liquors and spirits. At the beginning of the War the Minister of the Interior sent a circular note to the Prefects of Departments "inviting" them to suppress "by order" the sale of, and traffic in, absinthe and kindred liquors. Such orders could only have effect during the war. The new decrees have a final character, as Parliament will be asked to ratify them. Thus the "green fiend" which social reformers unanimously regard as their most insidious and dangerous enemy in the struggle against the

forces which undermine the nation's health and vigour is now doomed. Temperance advocates have repeatedly tried to prevail on Parliament to adopt such a measure, but the opposition of "the trade" has been too strong. Absinthe has already been officially banned in three other countries—Belgium, Holland, and Switzerland. Belgium (though few of her people had developed the absinthe habit) forbade the sale of the liquor as a preventive measure in 1905, Switzerland following suit in 1908, and Holland in 1910.

THE SOCIETY FOR INTERNATIONAL RIGHT.

Several new societies have already been formed for the purpose of dealing with the grave problems arising out of the War, and still another, the Society for International Right, must be added to the list. This Society has been formed in order to educate public opinion on strictly non-party and non-sectarian lines, with a view to ensuring the respect for treaties and the security of small nations on which our hopes of a permanent peace must be based. Its objects are twofold: 1. Both during and after the War to promote a right understanding of international relations; to teach that, in their moral, social, economic, and intellectual aspects those relations are co-operative and not antagonistic, and are not based on physical force. Nations must discard the appeal to force to settle disputes as individuals have discarded it. 2. During the War, to create a demand, based on the above teaching, that a just peace shall conclude the War, a peace that shall respect the claims of nationality and set up a tribunal to settle disputes by reason and not by recourse to arms. The Society asks for support in personal service and financial aid in order to carry on and extend its work in the British Empire, and to get into touch with similar organisations in other countries. Among the Vice-Presidents are M. Le Senateur Lafontaine, Canon Grane, and Mrs. H. M. Swanwick. Further information can be obtained from the Secretary, Miss E. B. Abrahams, 47, Victoria Street, S.W.

DR. CROOKER ON TEMPERANCE.

Among many other activities, Dr. J. H. Crooker has found time to bring together all the aspects of the temperance question in his closely packed book, 'Shall I Drink?' His many friends on this side the Atlantic will congratulate him on the accomplishment of so considerable a task. The pictures, charts, and diagrams are most eloquent and convincing, and every science seems to have been consulted as to its bearing on the question. The political side of the subject is well handled. The book will form a splendid store of suggestions and references for speakers upon the subject. If this wholehearted presentation of the matter may be taken for the view of our American churches, it is an important sign of the times. On the dedication page (to the students of Wisconsin and Michigan Universities) Dr. Crooker says that if he were a college student he would dedicate himself to this cause, "to stop the use of Drink."

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The TRIENNIAL GENERAL MEETING of the Fund will be held at Essex Hall, Essex Street, London, W.C., on WEDNESDAY, March 3, at 2 P.M., for the reception of the Report and Accounts, election of Four Managers and Two Auditors, and any other business of which due notice has been given.

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 21.

LONDON.

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 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11, Rev. W. MORITZ WESTON, D.D., Ph.D.; 7, Rev. A. CHARLESWORTH.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, Rev. W. THOMSON, M.A. B.D.; 6.30, Mr. F. LAWSON DODD.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Rev. W. MORITZ WESTON, Ph.D. D.D., 'The Foundations of the Present War.'
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, Rev. HERMAN HAUGERUD, of Norway; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Mr. A. STEPHEN NOEL.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. F. W. ROSS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. PERCIVAL CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. L. H. THOMAS, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbeldon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. J. ARTHUR PEARSON.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. SIMON JONES, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. BASIL MARTIN.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN Row, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. S. BURROWS.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. SFEIGHT, M.A.

BIRTHS.

MELLOR.—February 13, at 23, Huskisson Street, Liverpool, to the Rev. and Mrs. S. A. Mellor, a son.

ODGERS.—On February 17, at 17, Elsee Road, Rugby, the wife of F. W. Odgers, M.A., of a daughter.

ROSSINGTON.—On February 13, at Ardewin, Cadogan Park, Belfast, the wife of the Rev. H. J. Rossington, of a daughter.

DEATHS.

LONG.—On the 13th inst., at Thelwall Heys, Warrington, William Long, J.P., of Grappenhall and Cleabarrow, Windermere, in his 81st year.

SPILLER.—On February 15, at Sunny Bank, Bridgwater, Kate, second daughter of the late Joel Spiller, of Bridgwater.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE have had another good week with our Belgian Hospital Fund. It will be seen that it has now reached £1,000—it is well over that amount if we include promises not yet paid in—in addition to the large amount of clothing. But it is all being rapidly absorbed. On Thursday a consignment of 3,000 garments and £200-worth of hospital requisites left London, and there is every reason to believe that the work of distribution will have begun by the time these words are in the hands of our readers.

* * *

WE have had some interesting inquiries about the possibility of sending out nurses, and one generous promise of help. The plan is being carefully considered in all its details. We are having inquiries made in the hospitals in regard to their actual needs, and the Belgian medical authorities are being consulted. We hope shortly to be able to announce that the way is quite clear for us to

organise help in this direction. Meanwhile we shall be glad to receive conditional promises in addition to the help given to the ordinary work of the Fund, which grows in its possibility of usefulness every week. Two friends have sent us promises of monthly subscriptions. May we commend this excellent example to others? It is a practical recognition that the need cannot be met by one big splash, but will require a constant stream of help.

* * *

THE two letters of thanks which we publish this week are evidence of the lively gratitude with which our gifts have been received. At the same time, they will help many donors to realise the pleasant human side of the scheme. We can almost overhear the approval and delight of the patients themselves. Assurances reach us from people who have an intimate acquaintance with the whole situation that no form of human service is more needed at the present moment than the one to which we have set our hands. It will help our readers to realise the scarcity of the most elementary requisites which exists in some of these hospitals, when we mention that we have had to supply a large quantity of kitchen utensils. One hospital asked for crutches and some strong walking-sticks, that the wounded men might be able to hobble about. Of course these have been sent. Some minor comforts have also not been forgotten, like writing-paper and packs of cards. As a last item of news for this week, we may mention that we have been able to place a good deal of work in War workrooms,

so as to help our own women who are out of employment.

* * *

SIR JOHN FRENCH is a master of short sentences. His last dispatch, which appeared on Wednesday, contains enough material to supply most journalists with copy for a month. The business-like description of military operations is followed by a tribute to the quality of the fighting force under his command, which by its very manner inspires the reader with confidence that he means exactly what he says. What higher praise could any army desire to receive from its commander than is contained in the following passage?

The troops composing the army in France have been subjected to as severe a trial as it is possible to impose upon any body of men. The desperate fighting described in my last dispatch had hardly been brought to a conclusion when they were called upon to face the rigours and hardships of a winter campaign. Frost and snow have alternated with periods of continuous rain.

The men have been called upon to stand for many hours together almost up to their waists in bitterly cold water, only separated by one or two hundred yards from a most vigilant enemy.

Although every measure which science and medical knowledge could suggest to mitigate these hardships was employed, the sufferings of the men have been very great.

In spite of all this they presented, at the inspections to which I have referred, a most soldier-like, splendid, though somewhat war-worn appear-

ance. Their spirit remains high and confident; their general health is excellent, and their condition most satisfactory.

I regard it as most unfortunate that circumstances have prevented any account of many splendid instances of courage and endurance, in the face of almost unparalleled hardship and fatigue in war, coming regularly to the knowledge of the public.

* * *

SIR JOHN FRENCH also pays a warm tribute of praise to the clergy—"in a quiet and unostentatious manner the chaplains of all denominations have worked with devotion and energy in their respective spheres"; and to the Medical Service—"since the commencement of hostilities the work of the Royal Army Medical Corps has been carried out with untiring zeal, skill, and devotion." But it is probably his unstinted praise of the Territorial Force which will give the greatest pleasure.

I and the principal Commanders serving under me [he says] consider that the Territorial Force has far more than justified the most sanguine hopes that any of us ventured to entertain of their value and use in the field... Army Corps Commanders are loud in their praise of the Territorial Battalions which form part of nearly all the brigades at the front in the first line, and more than one of them have told me that these battalions are fast approaching—if they have not already reached—the standard of efficiency of Regular Infantry.

* * *

WE hope that the country will keep its head about the rise in the cost of living. The figures are undoubtedly serious, but the pinch is not so severe as many people feared would be the case at the beginning of the war. We doubt whether a syndicate of all the best brains in the country could devise means which would bring prices down to a normal level at the present time. There must be ceaseless vigilance, and there ought to be economy in the use of food. But it seems to us foolish and useless to go about the world seeking for a scape-goat or to indulge in menacing language towards the Government, as some of the Labour members have done this week, if some particular remedy is not adopted without a moment's delay. If we remember that, after six months of colossal war expenditure and a world-wide dislocation of trade, there is less misery and destitution among our people than we have often had to face on account of industrial disputes, we shall begin to see things in their true proportion.

IN an article dealing with this subject in *The Daily News*, Dr. Gilbert Slater pleads that the policy of fixing prices is one which should be viewed with great caution. As an alternative he makes three suggestions: (1) That wages in the badly paid trades ought to rise in accordance with the cost of living. He thinks that closer co-operation between the Government Departments and the trade unions could achieve a good deal in this direction. (2) The Government could offer a bounty on the importation of wheat. (3) He suggests that, if the rise in prices becomes more serious than it is now, disposing people to accept a slight sacrifice in order to prevent a real hardship, breweries and distilleries should be closed down, and the grain ordinarily used for brewing and distilling be used to provide a really cheap British war-bread, which, if not quite equal to wheaten bread, would at least be more nourishing, and probably more palatable, than the German variety. He points out that there would still be a plentiful variety of alcoholic drinks available for those who require them. "There is no suggestion of compulsory teetotalism here, nor need we contemplate the idea of imitating that Russian policy which we have so heartily praised."

* * *

FRANCE has decided to follow the Russian policy to the extent of prohibiting the sale of absinthe. This had been adopted already for the duration of the war, but last week the Chamber of Deputies adopted by 481 votes to 52 the Bill suppressing it altogether. This is a measure of immense importance for the physical and moral well-being of France. Its manhood has had no more deadly foe. Is the war going to do nothing to curb the menace of strong drink in our own country and to break its power?

* * *

SEVERAL letters have appeared in the press recently urging that the Allies ought to state the terms which they are prepared to accept if Germany will lay down her arms. "What," they ask, "are we fighting for? Nobody seems to know." This is hardly a fair statement of the case. It is quite true that the objects which we have in view are not so clearly defined as in many conflicts of the past. But the country as a whole is quite aware that we are fighting to overthrow a monstrous conspiracy against civilisation, and to win some adequate measure of protection for the future. We are hardly in a position, at the present stage of the war, to state with any clearness how these ends are to be secured when the conflict is transferred from the battlefield to the council

chamber. Much will depend upon the military situation and the temper of the German people. The idealists who lay down general principles and talk vaguely about "a war to end war" often overlook the vast and intricate web of political detail which will have to be discussed in the terms of peace, not by them, but by the practical statesmen of Europe. Many of the arrangements will not conform to any preconceived plan. All that we can fairly demand is that they shall not be of a kind to hinder the slow growth of national life in freedom and justice, or leave Europe so fully exposed as it has been in the past to hostile attack.

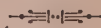
* * *

THE death of Canon Cheyne removes a scholar to whom the enlightened study of theology is deeply indebted. He was one of the pioneers of Old Testament criticism in this country, combining minute textual learning with literary insight. His active and inquisitive mind threw off the trammels of ecclesiastical tradition with a thoroughness which often startled his Oxford friends, and this gave an element of freshness and originality to much of his work. In later years this independence of mind grew upon him, and led to a series of works which were marked, in the opinion of many competent judges, more by individual daring than by soundness of judgment. No doubt this lack of balance was the cause of a certain amount of public indifference; but dissent from much that seemed almost like self-delusion in his later critical work should only throw into stronger relief the excellence of his earlier studies of Isaiah, the Psalms, Job and Solomon, and much of the work which he put into the 'Encyclopædia Biblica.' But a greater thing than his scholarship was the teacher himself. He was a man of deep personal piety, and through a long illness, which would have fettered the activities and dulled the spirit of most men, he continued to press forward into new paths of inquiry with indomitable courage and cheerfulness.

* * *

WE publish to-day an appeal from the Sunday School Association to young people. It is a request made especially to the scholars of our Sunday Schools for a united gift. The gift will cost £500, and it is to take the form of a field ambulance for wounded British soldiers at the front. It is not a large sum when it is spread over a wide area, and we hope that it will be secured speedily. It will be all the better if it is a real scholars' offering, raised, not by begging for subscriptions, but by personal gifts from their own money.

"THE IMMORALITY OF NON-RESISTANCE."



THE title is not our own. Its pungent and biting flavour is due to the vivid pen of Mr. Lloyd Thomas. If it is rhetorical, it is a just use of rhetoric; for it sticks in the memory and makes people ask "What does he mean?" as soon as they hear it. Well, what he means is just this, that the people who proclaim non-resistance as the only true Christian teaching, and assume that we cannot take the high redemptive purposes of the Gospel even into the battlefield, are fatally mistaken, and in pursuit of a theory are in danger of becoming accomplices in a crime. He handles the extreme pacifist position not without sympathy and respect; but he is convinced, and it is hardly necessary for us to remind our readers how closely we agree with him, that it has by no means the best of the argument, either from the point of view of abstract reason or of practical Christian morals. People of the Tolstoyan school have been too ready to assume that they have a monopoly of Christianity, and that all who do not agree with their doctrine of quietism are traitors to the religion of the spirit. They will be startled, and possibly hurt, by the vigour with which Mr. Lloyd Thomas states the contrary opinion; but perhaps they will be surprised most of all to discover with what passionate glow of conviction and noble religious feeling the contrary opinion can be held.

Mr. Thomas sees clearly the fallacy of an assumption which colours many discussions on this subject. It is often taken for granted that men are naturally of a good will, that they yield easily to spiritual appeals, and that the quarrels which divide them are due more to intellectual misunderstandings than to moral turpitude. It is seldom that the fact is faced that non-resistance means, in the last resort, surrender to the wicked man, and the denial of human right to make any effectual effort to thwart his designs.

Though we admire the heroism [Mr. Thomas writes], and love the spirit of many of those who hold this doctrine

to be of absolute and universal validity, we must not shrink from the painful duty of saying that their moral teaching, in this particular, were it actually put into practice to-day, would plunge all that civilisation has won, through centuries of sacrifice and agony and travail, down into the black night of crime and lust and devilry. The doctrine of Non-Resistance errs in under-estimating the wild and lawless tendencies that are ever threatening to overwhelm the moral achievements of the race. It errs in under-estimating the cold-blooded and calculating malignancy that still clings like a fungus to the heart of cynical man. It errs in imagining that sympathy and tenderness alone can redeem the world, and that God's awful justice needs not the co-operation and intervention of man.

We have no space in which to follow the admirable exposition of the dangers of a slavish literalism in the use of the teaching of Christ, coupled as it is with the warning that we must not expect to get from mere words what they can never give,—“some handy key that will open every lock in the universe, a neat and trim little formula that will reconcile every conflict of duties, solve every problem of conduct, and explain every mystery of existence.” But the following passage, inspired by the conception of a Christian civilisation as something that is still in process of *becoming*, and based upon the acceptance of the teaching of the Sermon on the Mount “as the purest and sanest verbal expression that eternal life in the midst of time has ever received,” will serve to illustrate the point of view.

Social life is not a homogeneous whole at the same level of spiritual responsibilities, but includes diverse and conflicting stages of ethical sensitiveness and attainment, from savagery to sainthood. The Spirit of Christ is therefore not to be regarded as a catalogue of maxims or a code of laws, rigidly applicable in the same way to different people in varying contexts and complications. We have to ask how, here and now, in the face of this particular man or this particular class, or this particular set of circumstances—how we can best and most perfectly make the Christian spirit prevail, how we can best and most sincerely express the Christian Ideal in the actual concrete tangle of contradictions we call real life.... This does not mean that the sanctity and authority of the Christ-Spirit have broken down, but that its expression and incidence must have regard to the field of its operations, and the nature of the material on which it has to work.

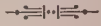
But Mr. Thomas is most eloquent and convincing when he upholds the duty of protecting the weak and defending the moral gains of civilisation against wanton

attack. Here he confronts us boldly with the alternative of organising our forces for the preservation of every noble thing that man by painful effort has acquired, or of seeing everything that is pure and lovely and of good report trodden into the dust by the destroyer. He insists that on the plane of this material world, Right must ever enlist the aid of Might. “It is not Right *versus* Might. It is not Right *or* Might, as if they were eternally contrary the one to the other. It is Right *and* Might in strong and holy alliance within the kingdom and for the kingdom.” He admits to the full the need of the Christian temper of patience and forgiveness; we must purge our hearts of all bitterness and evil desire; but when we are face to face with the spiritual claims of humanity, and the duties, whether personal or national, which they impose, this is for him the conclusion of the whole matter:

Where rights and feelings are not mainly a man's own, where he holds them as a trustee on behalf of human Brotherhood, where they are his, mainly or wholly, as the representative and organ of the Moral Order of Society, where they belong, not merely to him as a separate and isolated individual, but rather to the very basis of a Christian fraternity, then he cannot renounce them without sin. To offer no active resistance to their violation and destruction is to be an accomplice in anarchy, and so far from being an act of pity or forbearance, it is really infidelity to the Human Race, apostasy from Christ, and high treason against God.

These are plain and uncompromising words, but they only express, with the ardour of complete conviction, what most religious men accept as a commonplace of decent behaviour. They have upon them no taint of compromise with the evil of the world; but they are also free from the false spirituality which looks upon the use of physical force as unhallowed, and from the moral hesitation which shrinks from a full acceptance of all the conditions of our life upon earth. It is God's will that we should use physical force, when it is the only remedy and we cannot refuse to do so without dishonour or infinite disgrace. It all depends upon the motive. When the motive is noble and pure, without malice and without vindictiveness, then we may dare to say that it is God Himself who places the weapon in our hands for the punishment of evildoers and the defence of them that do well.

Good Thoughts for Ebil Times.



FRANCIS loved to dwell upon the Apostle's words, "Dearly beloved, avenge not yourselves, but rather give place unto wrath." Cannon balls are deadened by sacks of wool, he used to say, though they destroy all the hard substances which they meet. "A soft answer turneth away wrath," as water puts out fire. The Bishop used to say that an angry elephant might be calmed by a little lamb, and that a bear will run away from a cat! Our Dear Lord promised that the meek shall inherit the earth, inasmuch as by their gentleness and kindness they become masters of the hearts of men. Gentle people easily mould themselves to the will of others, and in consequence other men submit more easily to their will.

In all serious cases of misrepresentation Francis taught that the only course is to dwell upon the thought of our Saviour dying a shameful death upon the Cross between two thieves. "Surely a glance at this brazen serpent will serve to heal the wounds which misrepresentation or slander have inflicted. When we look upon that depth of suffering we shall be ashamed to complain, much more to feel any resentment towards our slanderers." —From 'The Spirit of St. Francis de Sales,' by Jean Pierre Camus.

PRAYER.

There is an awful quiet in the air,
And the sad earth, with moist imploring
eye,
Looks wide and wakeful at the pondering
sky,
Like patience slow subsiding to despair.
But see, the blue smoke, as a voiceless
prayer,
Sole witness of a secret sacrifice,
Unfolds its tardy wreaths, and multiplies
Its soft chameleon breathings in the rare
Capacious ether;—so it fades away,
And nought is seen beneath the pendent
blue,
The undistinguishable waste of day.
So have I dreamed—oh, may the dream
be true!—
That praying souls are purged from
mortal hue,
And grow as pure as he to whom they
pray. HARTLEY COLERIDGE.

O GOD, the strength of all those who put their trust in Thee, and by whose care we have been taught how to care: we pray for all those who are striving and suffering in this terrible war; bless our soldiers and sailors, and all who at this time are offering themselves in a spirit of sacrifice for the land they love; be near to all those who are in dangers often, in watchings often, in weariness often; give help to the wounded; recovery, if it be Thy will, to the sick; rest and refreshment to the dead; comfort to the mourners; the peace of trust to all anxious hearts: skill and courage to doctors and nurses: support and guidance to those on whom the burdens of responsibility lie heavily; protection to all poor men, neglected women, forsaken children: visit with Thy merciful judgments the workers and defenders of wrong that they may repent and have their feet turned into the paths of righteousness and peace: remove the spiritual ignorance and unbelief which see in physical force the chief security of nations: bless the peacemakers of every land who live and work in the faith and hope of Jesus Christ; and in Thine own good time put an end to the evil of war and restore to Europe the blessings of a righteous and lasting peace. Let the people praise Thee, O God: let all the people praise Thee. Amen.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SUNDAY SCHOOL ASSOCIATION.

MOTOR AMBULANCE £500 FUND.

SIR,—We shall be glad of an opportunity to make known the following appeal, which has been sent to our Ministers, to the Secretaries of our Churches, and the Superintendents of our Sunday Schools for the children and young people.

"Out there, 'somewhere' in France or Belgium, the men are fighting for our country, always in danger of wounds and sickness. If we were to see one of them struck down, his suffering, his cheerfulness, and his brave patience, would we not run to him and do all that we could to help? Would we not want to carry him away out of the noise to some safe, quiet, clean place to be cared for and made well again? We cannot all go to the front and do that, but we would like to have some share in it, and here is a way.

"We want you all, the teachers and scholars of our 300 Sunday Schools, and the children and young people belonging to the Church, to join in sending a Motor Ambulance as a messenger from you, to show the men that you are thinking of them, and to take part in the work of helping the wounded. The Ambulance will be given to the British Red Cross Society, who will put it in charge of the Military Authorities; but it will still be your Ambulance, and will have on it a plate to say that it is from you.

"One wounded man, writing home, said: 'I have been at the war, but I can truly say also that I have seen heaven, for I have been in hospital.' In order that men may be taken to the base at once, a great many ambulances are urgently needed, and more and more of them are wanted as our army grows bigger. So in giving one, you will be doing a most useful and necessary service.

"The amount needed is £500—that is, £400 for the cost of the Ambulance itself, and £100 towards the expenses of keeping it running backwards and forwards between the firing line and the hospital.

"One word more. Even though you may have to ask the grown-ups to help you, will you give of your own earnings or spending money so that it may be a gift from yourselves? In that way you will turn what you give into tokens of your work and your love."

We feel sure that this appeal will commend itself to every one connected with our Churches and Schools, and that we can rely on the necessary help being given to raise the whole of the Fund. All contributions should be sent to the Hon. Treasurer, Essex Hall, not later than March 23rd.

ION PRITCHARD, *President*,
W. BLAKE ODGERS, JUN.,
Hon. Treasurer,
T. M. CHALMERS, *Hon. Secretary*.

THE NATIONAL CONFERENCE.

SIR,—It is gratifying to learn from Miss Wolff's vigorous but courteous letter how highly the Triennial Meetings of the Conference are valued. It would be irregular to report the discussions of a Committee, but I can assure Miss Wolff and any who sympathise with her regret, as indeed we all do, that the considerations which she mentions were all taken into account, as well as a good many others with which she could not be acquainted. I may, perhaps, be allowed to say that the Conference Committee does not appoint itself, and that it is widely representative. If my information is correct, there were present at one or other of the meetings which considered the matter more than twice the total number present at the meetings of the two external bodies which have pleaded, quite within their rights, against postponement.

May I remind your readers that the Conference is essentially a *representative* body? Speaking roughly, two-thirds of its members are chosen after the programme has been issued with which they are to deal, and about which they may have to receive instructions from their

constituents. Hitherto the programme has been passed six months before the meetings, and the Report of the Committee three months before the meetings. We are all hoping for the best, and that the final issue of the struggle will be favourable; but when we are told on high authority that in three months *the War will have begun*, and that what we have been going through since August is merely preliminary, one sees the difficulty of forecasting a programme which will then be suitable, and still more of counting on an attendance which would give weight to any decisions reached.

It has, indeed, been suggested that the meetings might be cut down, perhaps to a single day. Even then it would still be necessary to appoint Delegates, &c., and among those who recommend this solution of the difficulty there is the widest difference of opinion as to which parts of the usual programme should be included or excluded.

Amid our anxieties and disappointments there is at least one great consolation. It is said that our people want "a lead" with regard to the War. But is this really so? I should have thought that, fine as has been the record of our people in the past for citizenship and public spirit, the noblest chapter of all is being written at the present time by the hundreds of our young men who, from no inbred love of naval or military glory and adventure, are offering their lives in the service of their country and of humanity. Of course, they could not attend meetings, and in many cases the necessity of taking their places at business would keep others away. Indeed, speaking generally, it may be said that the people (including our women-kind), without whom the Conference would be foredoomed to failure, are exactly those whose time and thought and means are being taxed, and will be taxed, to the utmost. I must not conclude without acknowledging in the warmest terms the great kindness and consideration shown in the matter by our prospective hosts at Leeds. Though the Committee would not desire to shirk its responsibility, it has naturally wished to act in concert with them.—Yours, &c.

60, Howitt Road, JAMES HARWOOD.

Hampstead, N.W.

SIR,—At a meeting of ministers of the Liverpool District, held on February 16, the following resolution was unanimously passed:—

"This Meeting of Ministers of Liverpool and District greatly regrets the recent decision of the National Conference Committee to abandon the Conference meetings this year. The Ministers here assembled feel strongly that the Conference will suffer seriously if no meeting at all is held, and earnestly urge that some effort be yet made to hold the Conference, at least in a modified form."

I was asked to forward the above to you, and therefore now do so.—Yours,
STANLEY A. MELLOR.

23, Huskisson Street, Liverpool,

February 17, 1915.

FORCE IS NO REMEDY.

SIR,—May I present a few reflections of an ordinary layman upon the command of Jesus to "Resist not evil"? I think a good deal of the difficulty in rightly interpreting this text would disappear if a little more regard than is usual were given to the values of terms. Both "evil" and "resistance" are terms which embrace an infinite variety of qualifications. In the present case, I think the preceding context to the passage justifies the belief that Jesus was dealing with a somewhat limited type of evil, and of resistance also. Is not much of the perplexity arising out of the command due to our attaching a too absolute meaning to the word evil? Is not obedience to the injunction impossible? Jesus virtually says "Don't hit back." The follower in obeying stands up against another voice—which, I should say, was that of the spirit of evil—urging him to hit back. Surely he is, after all, a resister of evil. His non-resistance simply means a refusal to be led by the spirit that bids him retaliate—the same spirit that has prompted his enemy to injure him, and that would now double the sum of evil in the world by inducing him to return injury for injury. In a limited sense he is a non-resister, but in a far deeper and wider sense he is a resister of evil. Only in this way can I reconcile the apparent contradiction involved in the two commands, "Resist not evil" and "Resist the Devil." Striving to gain a true perspective, and to realise the far-reaching significance of the terms "evil" and "resistance," I am disposed to think that Christ's command does not, in certain cases, preclude self-defence, nor any other opposing action against an enemy, so long as such action is not prompted by the spirit of evil, and is the outcome of a desire to fight the evil, and rescue the individual from its baneful power. I should like to take this opportunity of thanking you for your great and sustained efforts to help your readers to clear Christian thinking at this trying time. I am sure that many will gratefully recognise that you are pursuing your task with very special devotion.—Yours, &c.,

H. A. GARNETT.

Cushendall, Whitstable,

February 10, 1915.

INOCULATION FOR TYPHOID.

SIR,—In your paragraph about inoculation you say that, though not competent to express an opinion, you would urge men to be inoculated, on the ground that there is a great deal of evidence in favour of it.

It is one thing to urge them; it is another thing to make it compulsory. I am told that this is done in the German army, with the result that there is an epidemic of typhoid amongst them. If this is the result of compulsory inoculation, while in our army the result of sanitation plus optional inoculation is a remarkable immunity from epidemic disease, it does not seem logical to ascribe this immunity to inoculation. I should rather ascribe it to the care

which has been bestowed on sanitation. I have no doubt Sir Almroth Wright honestly believes it to be due to inoculation; but, then, he honestly believes that no woman ought to be a doctor; and I do not see why he should be thought infallible on the one point more than on the other. The matter is one on which doctors differ; and if there is, as you say, much evidence in its favour, there is also evidence against it; and the evidence "needs to be sifted by highly trained minds."

Till this has been done I cannot see that we are justified in making it compulsory, even on future recruits. But to impose it on those who have already enlisted on the understanding that it is *not* compulsory would, as it seems to me, be not only a most tyrannical and un-English proceeding, but a positive breach of faith; and I can imagine nothing more likely to deter men from enlisting than to feel that they cannot trust the English Government to keep faith with them.—I remain, yours truly,

M. C. MARTINEAU.

Alington Lane,
Letchworth.

FOR THE CHILDREN.

THE STORY OF GARIBALDI.

V.

THE HERMIT OF CAPRERA.

AFTER the fall of Palermo and the West, the eastern half of Sicily was soon reduced, and Garibaldi addressed himself to the seemingly impossible task of conveying his army, heavily reinforced, across the Straits of Messina, which were patrolled by the Neapolitan fleet. By a clever stratagem he drew his watchful foe to the northern end of the Straits while he carried his main force across 30 miles to the south. Pursued thither by the squadron, a second contingent then crossed with impunity in the flotilla of fishing-boats which had played the part of a decoy to the Neapolitan fleet. In Southern Italy resistance gave way speedily to hard blows and rapid movements, and the Liberator, with half a dozen friends, then set out on a race of 250 miles to Naples through mountain and forest and fever-stricken plains, entrusting his life to the people for whom he was fighting. "Here we are," exclaimed his friend Bertani, "seven of us, on seven mules, going to conquer a Kingdom." The soldiers followed their chief with loving ardour to the gates of death. And not without fear as well; for no slackness or licence was tolerated, and the youth who thought to slake his thirst with a bunch of grapes plucked from a wayside vineyard did so at the risk of being shot by his officer.

The King and Queen fled from Naples, leaving the fortresses strongly garrisoned. Garibaldi pressed fearlessly on, ending his long journey by rail. "Where are you going to?" cried an officer, rushing

up and stopping the train. "The Bourbon troops have trained their cannon on the station of Naples." Garibaldi replied, unmoved: "Bother the cannon! When the people are receiving us like this there are no cannon." So it proved. He drove in an open carriage through the streets of the capital, under the very muzzles of the guns, amid a vast multitude of citizens delirious with joy. The hearts of the people were won. It remained to meet and overthrow in the field the regular forces of the tyrant, which were immensely superior in numbers to his own. This was achieved shortly after on the banks of the Volturno in the sternest of all Garibaldi's battles. And with that his great undertaking was accomplished; for Victor Emmanuel, who was to be King of all Italy, had brought his Northern army from Piedmont, and the memorable meeting of the two leaders took place near Capua, which surrendered with the last hope of the Bourbons a few days later. Thus, within six months from the landing of the Thousand in Sicily, the whole of Italy save Rome and Venice, which came in later, was united by the will of the people under one crown.

Garibaldi was now free to lay down the sword and take up the spade. He declined any kind of decoration or reward either for himself or his family. He had broken the bonds of a tyrant and helped to make a nation. That was his reward. Early one autumn morning he and his son Menotti, who had fought at his father's side, bade farewell to a little group of their comrades-in-arms, and sailed for their island home. Garibaldi had borrowed a few pounds from a friend to meet his immediate needs, and carried with him a bag of seed-corn for his farm. His life on Caprera was as beautiful in its simplicity as his valour had been glorious in battle. On his wind-swept granite island he cleared little patches of stony ground, and planted them with corn and olive and potato, building about them rough rock walls. His friends when visiting him gladly took their share of work with the spade. In the modest white house built by Garibaldi with their help generous hospitality but no luxury prevailed. He himself drank nothing during the day but water, and a bowl of new milk at night. Garibaldi took as tender thought for animals as for human beings. As a child he had cried at the sight of a wounded grasshopper. After all his battles and adventures on sea and land he was just as sensitive still. The thought of a caged bird was revolting to his passion for liberty, and he would allow no creature to be struck in his presence. The sight of a flower plucked wantonly, a broken branch, or a plant torn up by the roots gave him pain, for "the Great Spirit of Eternal Life is in everything," he said; and, like his fellow-countryman Francis of Assisi, he was brother to all living things. Plant, animal, and bird, the butterfly and himself, were alike "part of the soul of the universe, part of the infinite, part of God." Even in the midst of war, when he was Dictator of Naples, he gave up much time to improving the condition of the cab-horses of the city. His fine breed of Maltese goats ran wild about the cliffs. At sundown his voice

was to be heard calling the cows by name to the milking. One evening it was rumoured that a new-born lamb had been lost among the rocks. Long search was made with a lantern over the crags and through the brushwood by Garibaldi and a party of friends, but without success. A wet night set in, and all the household retired to rest, except the master, who presently went out again. About midnight he was heard returning joyfully, carrying the lamb in his arms. For warmth he took it to bed with him, embracing it like a child, and giving it a bit of sponge dipped in milk to keep it quiet.

Still once and again the old hero drew his sword for liberty, but he had already fulfilled his special call. Over twenty years passed, and the gentle Hermit of Caprera, the Champion of Italian unity and freedom, lay dying. Propped up on the pillows, he watched the setting sun casting its glow on the sea and rocks. Two little birds which he had taught to come near him flew on to the window-sill and sat chirping. The nurses were about to drive them away lest they should disturb him, when Garibaldi spoke once again, bidding them let the little birds come in, and always to feed them after he was gone.

H. M. L.

MEMORIAL NOTICES.

MR. WILLIAM LONG, J.P.

It is with deep regret that we have to announce the death of Mr. William Long, which took place at his home, Thelwall Heys, near Warrington, on Saturday, February 13, in his 81st year. Mr. Long, who came of an old Knutsford family, was born in Manchester on November 5, 1834. At the age of 15 he entered his father's business as a tanner at Grappenhall, near Warrington, and it was with Warrington and the surrounding district that he was closely identified for the rest of his life. His firm prospered, and he early won the reputation of being a successful business man with a high standard of integrity. Much of his spare time was given to public work. For many years he presided over the Bench in the Daresbury Division of Cheshire, and he was also a visiting justice of Knutsford Prison. Many philanthropic movements in Warrington had in him a generous friend. For nineteen years he was chairman of the Savings Bank; he was a vice-president and life governor of the Infirmary; and every movement for the improvement of the town and the preservation of its historical monuments had his full support. But his chief affection was for Cairo Street Chapel, for the fine memories of a liberal Nonconformity which gathered round it, its Sunday worship, and the

work of its ministers. He also took an active part in wider denominational activities. He was President of the British and Foreign Unitarian Association for 1893-4, Chairman for several years of the Sustentation Fund, and an active member of the committee of Manchester College, Oxford. It was due to his interest and generosity that the Warrington window was placed in the Library of the College by a number of friends to commemorate the worthies of the Warrington Academy. In politics Mr. Long was all his life an ardent Liberal. On the question of Home Rule he took the side of his friend Mr. Joseph Chamberlain for a time, but later he came back into close association with the Liberal Party, and frequently presided at meetings in the Knutsford Division.

Mr. Long was married in 1863 to Miss Emily J. Milner. He and his wife celebrated their golden wedding on July 28, 1913, amid many tokens of esteem and affection, especially from their work-people, with whom their relations have always been most friendly and cordial. The hospitality of their house at Thelwall, and later at Cleabarrow, their beautiful country home on the fells above Windermere, will remain as a gracious memory to many friends. The funeral took place at Grappenhall Church on Tuesday, when there was a large gathering of his own people from the village, deputations from public bodies, and many friends from a distance. A memorial service will be held in Cairo Street Chapel, Warrington, on Sunday morning, conducted by the Rev. W. H. Drummond.

MR. S. B. WORTHINGTON.

A LIFE remarkable in length of years and for the vigour of mind and spirit retained to the last was brought to a close on Monday morning, February 8, when Mr. Samuel Barton Worthington, in his ninety-fifth year, after only a day's illness, passed peacefully away. It was a life bound up with the first great days of railway enterprise in this country, marked by distinguished service for many years in an honourable profession, and in the fellowship of our own religious community, true to its best traditions of freedom and earnest piety, with an ardour of loyalty and quiet steadfastness of willing service which never faltered. For seventy years Mr. Worthington was a subscriber to Manchester College, successively in Manchester, London, and Oxford, and for twenty-one years, in the comparative leisure which followed his retirement from professional work, he served on its Committee. That is a record which it would be difficult to parallel.

Born at Stockport, December 14, 1820, his early home, except for the first few months, was in Manchester—first in Salford, then in Higher Broughton, and the boy attended successively the schools of the Revs. Edward Hawkes and J. R. Beard. At 16 he began his training as an engineer, and for six years was a pupil of Joseph Locke, friend and fellow-

worker of George Stephenson. As a boy, in 1830, he had seen the opening of the Liverpool & Manchester Railway, and in the first year of his apprenticeship he went with Robert Stephenson on the first engine which ran from Liverpool to Birmingham. In the making of that line and of the Manchester and Sheffield, London and Southampton, and other lines on which his master was engaged, he gained his early experience; but most remarkable of all was the responsible share he had in the making of the first French railway, between Rouen and Paris. From 1840 he was for three years resident in Paris, and one of his vivid memories of that time was of seeing in the Seine the black-draped vessels which had just brought the remains of Napoleon from St. Helena.

On his return to England he was engaged in the construction of the Lancaster & Carlisle Railway, and on its completion became Resident Engineer of the line, with his home at Lancaster. That position he retained when his line was merged in the greater undertaking of the London & North-Western Railway, and he was Chief Engineer of the Northern Division of the line until his retirement in 1885. It was while at Lancaster that, in 1852, he married the third daughter of the Rev. Timothy Davis of Evesham, whose elder sister was the wife of William Herford, an old school-fellow of his at Dr. Beard's. Mr. Herford and his brother-in-law, David Davis, at that time had charge of the St. Nicholas Street Chapel, as well as of the school they conducted, and Mr. Worthington took loyal part with them in the life of the congregation and in efforts for the well-being of the town. They were all interested together in the work of the Mechanics' Institute. Those were the days of *The Prospective Review*, edited by Tayler, Martineau, Thorn, and Wicksteed, and Mr. Worthington often spoke with gratitude and enthusiasm of the splendid work it did, especially through Martineau's contributions, for leadership in thought and religious inspiration.

As at Lancaster, so later, on his return to Manchester, at Cross Street Chapel, the religious home of his boyhood, Mr. Worthington was closely identified with the life of the congregation, even during the most exacting years of his professional work, and he was Senior Trustee of the Chapel, as also of St. Nicholas Street, Lancaster, at the time of his death. When he retired from the railway it was not to idleness. For nine years he represented the Exchange Ward in the Manchester City Council. He was keenly interested in the work of elementary education, and also in the cause of temperance, with strong democratic sympathies, and he rendered service of special value on the Waterworks and Rivers Committees. Latterly his home was at Bowdon, and there, in 1891, came to him the sorrow of his wife's death. For himself there remained still many years of life, vigorous in mind and heart, and the beautiful mellowing of old age.

The funeral took place at Hale Chapel on Thursday week, when there was a large gathering of friends who had held him in honour and affection. The service was conducted by the Revs. Dendy Agate and E. L. H. Thomas.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Amount already acknowledged	796	18	0
Mr. Wm. Kirkhope	1	0	0
Miss Gertrude S. Rendall ..	0	5	0
Per Mrs. Millington	1	0	0
Mrs. Muller	0	10	0
Mrs. Crooke	1	1	0
Mrs. Broadbent	0	10	0
Mr. J. G. Chattaway	5	0	0
"W. G." and "E. F."	4	0	0
"E. W."	2	10	0
Mr. and Mrs. G. Du Vallon, 2nd donation	5	0	0
West Grove Women's League, Cardiff, per Miss A. C. Fox ..	1	1	0
Mrs. Julian Winser, monthly donation	1	0	0
Mrs. Thorneley, 2nd donation ..	5	0	0
Mrs. Woolley	5	0	0
Mr. Jas. Bradshaw	2	0	0
"Clac" (Sheffield)	0	5	0
Mrs. C. E. Smith	3	0	0
Miss E. Dowell	0	2	6
Misses A. and H. Kalthoeven ..	0	10	0
Mr. J. T. Perry	2	0	0
Miss Jane McCance	1	1	0
Miss Agnes B. Dobson	1	1	0
Mrs. T. H. Russell, 2nd donation	5	0	0
Mrs. E. Pritchard	5	0	0
Mr. Henry Sharpe, 2nd donation ..	10	0	0
Miss E. Mahler, 2nd donation ..	3	0	0
Col. Rodick	2	0	0
Hyde Chapel, Congregation and Sunday School ..	5	2	6
Proceeds from Operetta, Hyde Chapel	5	5	0
Miss E. Preston	5	0	0
Mr. Jas. Morris	1	0	0
Mr. and Mrs. C. W. Chitty, monthly donation	4	0	0
Mr. Geo. Eyre Evans, 3rd donation	0	10	6
Mrs. Dendy	1	1	0
Mrs. Woodhouse	2	2	0
Miss Dorothy Tarrant	0	10	0
S. H. B.	0	5	0
"Thomasina" Smith	0	10	0
Mrs. T. P. Y.	2	0	0
Mrs. Enfield	3	0	0
Miss A. Archer	5	0	0
Miss Withall	1	0	0
Mrs. E. W. Shannon	3	0	0
Mr. and Mrs. Robert Hodgson ..	5	0	0
Mrs. A. Robinson	3	0	0
Mrs. Thornley	2	2	0
Mrs. Hincks	2	0	0
A Friend (Poulton-le-Fylde) ..	0	2	6
Mrs. John Ricketts	0	10	0
Miss Eiloart	1	0	0
Maldon Alliance Branch, U.S.A., per The Women's League ..	5	0	0
Mr. A. H. Barlow	5	0	0
Miss E. R. Lee	1	0	0
Mrs. Carter	1	0	0
Mrs. Myers	0	5	0
Mr. and Mrs. Johnston	5	0	0

	£	s.	d.
E. K. B. (Plymouth)	1	0	0
R. F.	10	0	0
Mrs. Grundy	0	10	0
X	1	0	0
Mr. Philip J. Worsley, Jun. ..	5	0	0
The Rev. H. D. Roberts	1	0	0
Mrs. H. Lang Jones	1	1	0
Mr. Edward Chitty	5	0	0
Miss M. L. Venning	1	1	0
Miss Hollins	1	1	0
J. H.	0	2	6
Mrs. Roscoe, 2nd donation ..	10	0	0
S. L. S.	0	5	0
Miss F. E. Fullagar	0	10	0
Mrs. Barber	0	5	0
Miss Hutton	1	1	0
Miss H. B. Charles	2	2	0
Mrs. Charles	3	3	0
"Kitty A."	0	5	0
Mrs. Thorneley	5	0	0
Miss Thorneley	2	0	0
Mr. Bernard Allen	15	0	0
Mr. A. Douglas	0	10	0
Miss A. Houghton	0	10	0
Mr. H. W. Hawkes, 2nd donation	1	0	0
	£1,003	6	6

Parcels have been received from: Mrs. Russell Swanwick, Miss E. A. Eveleigh, Mrs. Long, X (Birkenhead), Mrs. A. D. Drysdale, Mr. A. C. Whitmee (a motor-car load of clothes and bandages), Miss Holland, Mrs. Foster Morley, Anon., Mrs. Rawsthorn, Miss Kirkham, Mrs. Woolley, Miss Dorothea Beard, Mrs. Rye, Mrs. C. E. Smith, Miss D. Webb, The Misses H. and H. Kalthoeven, Mrs. Notcutt, Mrs. Enfield, Anon. (Notting Hill), Mrs. Swanwick, Miss Kitson, Miss E. Johnstone, Mrs. Wm. Robertson Fairlee, Mrs. Roger, Mrs. Duddington Herdman, Miss Brock, Lewin's Mead Domestic Mission (Bristol), Miss Heape, Friends at Ullet Road Church, Liverpool (per Mrs. J. C. Odgers), High Pavement Chapel (Nottingham), Mrs. A. J. Gimson, Rosslyn Hill Chapel Hostel for Belgian Refugees (per Mrs. Grundy), Miss Mellor, Mrs. Bennett, Mrs. J. Lister, Old Meeting Church (Birmingham), Miss A. Sherwin, Miss E. E. Hibbert, Miss Dorothy Tarrant, Mr. A. A. Worsley (a case of chloroform), Mrs. Bartram, Miss C. Jevons, Miss Gairdner, Mrs. F. W. Andrewes, Mrs. L. M. Myers and Friends, Miss M. Mumms, Mrs. Williams, Anon. (Torquay), Mr. Chas. E. Hecht, Miss Higginson, Information Bureau (Bank Buildings, Wilmslow, near Manchester), Mrs. Blackett, Miss N. Webster, Mrs. T. F. Ward, Mrs. Carter, Mrs. Julia Rendall, Mrs. S. B. Tait, Mrs. Aspland, Miss Whitfield, Mrs. Frank Woolnough, Mr. H. Crump, Miss A. Whitfield, Mrs. J. Osborne Smith, The Misses Hildesheim, Mrs. Jolly, Miss A. G. Cooper, Plymouth Branch Women's League (per Miss Bond), Miss Colfox, Miss Lister, Mrs. Perrot, Ladies' Sewing Guild, Swansea Church (per Mrs. Reid), Mr. H. Longster, Miss B. B. Oliver, West Grove Branch Women's League, Cardiff (per Miss A. C. Fox).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

TWO LETTERS OF THANKS.

WE print below two letters which have been received by Mrs. Bernard Allen acknowledging the help sent by our Belgian Hospital Fund. The first is from a doctor, and we give it in French, in order to preserve its flavour. The other, from the Mother Superior in charge of one of the hospitals, has been translated.

I.

MADAME,

J'ai l'honneur de vous exprimer ma profonde gratitude pour les nombreux objets, très utiles, que vous avez eu l'extrême bonté de me faire remettre, par l'intermédiaire de Monsieur —, pour les malades de l'Hôpital militaire belge de —.

Votre offre si généreuse témoigne de sentiments de solidarité humaine dont je me plais à apprécier toute la valeur et qui vous font le plus grand honneur.

A vrai dire, par votre générosité vous avez largement contribué à prouver que le cœur anglais est très grand et, sans doute, très sensible aux malheurs d'autrui.

Qu'il me soit permis, Madame, d'ajouter que les malheureuses victimes de la plus terrible des guerres, qui souffrent ici, couchés dans un petit hôpital, organisé dans les modestes locaux d'une école de pauvres, éprouveront de réels soulagements grâce à votre geste si gracieux. Quoi de plus gracieux, en effet, que celui d'une main féminine qui s'ouvre pour donner et qui se tend vers des malades pour les secourir ?

Beaucoup de choses me manquaient pour lutter efficacement contre l'affreuse maladie contagieuse dont ses malades sont atteints : la fièvre typhoïde contractée sur le champ de bataille.

Spontanément vous êtes venue combler cette lacune. Merci, Madame, de tout cœur, merci.

Si j'ai tenu à souligner la beauté de votre geste à l'égard de mes compatriotes, c'est que mon vif désir est que vous puissiez éprouver la plus sûre et la plus douce satisfaction : celle d'avoir soulagé les souffrances de ceux qui sont tombés au champ d'honneur, loin de leur foyers, loin de leur chère patrie.

C'est avec une sincère émotion qu'en leur nom je viens, très respectueusement, Madame, vous exprimer des sentiments de la plus grande reconnaissance.

Veuillez agréer, Madame, l'assurance de ma très haute considération,

LE MÉDECIN CHEF DE SERVICE.

II.

MADAM,

We received yesterday your kind gift of nine parcels, which you were good enough to inform us were coming for our wounded and invalided Belgian soldiers. Your kind heart has thought of all our sick ones, and it is with feelings of sincerest gratitude that we send our thanks to you and all those who are helping in this work of benevolence. May God bless and reward all our kind benefactors ; this we pray with all our heart.

We wish, Madam, that you could have witnessed our joy on opening the precious parcels in the midst of our soldiers. Each one had his choice, and one of the dressing-gowns went at once to an officer who is now getting up after more than three weeks in bed, and whom we are happy to see so well, for we were very much afraid that we should lose him. He was delighted, and looked well in his new costume. All the woollen garments, sheets, blankets, shirts—indeed, everything—gave the greatest pleasure, but the large red Nightingales were appreciated most of all. These attracted attention and won approval, not only because of their colour, but also on account of their quality, and the patients look very warm and neat in them. You may be quite sure, Madam, that everything has been very welcome, and will be of great use. How happy we are to be able to give warm clothing to our Belgian soldiers, not only when they are here, but also when they leave us to rejoin their comrades and go back to the front.

Madam, once more we offer our most grateful thanks to you and all who are helping you. It is to England we owe it that the Belgians have not had to suffer as much from the horrors of the war as they would have done, and your goodness to us has increased our affection and attachment to our generous Allies. Please accept, Madam, our grateful thanks and profound respect.

THE SUSTENTATION FUND.
ANNUAL MEETING.

THE Annual Meeting of the Contributors of the Sustentation Fund was held at Dr. Williams's Library, Gordon Square, W.C., on Wednesday, February 10. The Chair was taken by the President, Mr. W. Byng Kenrick, of Birmingham, and there were also present the Revs. C. Hargrove, J. E. Carpenter, W. Copeland Bowie, W. G. Tarrant, C. J. Street, Joseph Wood, James Harwood, Sir Edgar Chatfield Clarke, and Messrs. C. F. Pearson, E. J. Blake, T. Oliver Lee, G. J. Notcutt, Ion Pritchard, F. W. Monks, L. N. Williams, B. P. Burroughs, and Mr. Ronald P. Jones, Hon. Treasurer, and the Rev. W. H. Drummond, acting Hon. Secretary.

The Report recorded a year which has been marked by changes and developments in the administration of the Fund owing to the increase in income derived from the special appeal, and the detailed application of the general directions for the distribution of this increased income. It must, however, be noted that it was only during the second half of the year that the Managers have attempted to administer the enlarged Fund under the new conditions, and they have not yet the information which would enable them to make a general report of the effect on ministers and congregations in England and Wales, and the extension in the scope of their operations which is gradually being made possible. While the Managers have made it their aim to conform to the scale of minimum salaries, they have endeavoured to be careful that a minister of a congregation previously receiving a grant from the

Fund should not, while holding the same charge, be prejudiced merely by reason of the modifications in the working arrangements between them and the Managers of the Augmentiaon Fund. Whenever it has seemed desirable the Managers have asked for some increase in the local contributions as a condition of receiving assistance from the Fund. In several cases this condition has been complied with. The income of the Fund for the year amounted to about £2,800, an increase of about £1,150 over that of 1913.

At the June meeting of the Board recommendations were received from the British and Foreign Unitarian Association, giving a list of grant-aided churches which the Association regarded as permanently established, and therefore, outside the proper sphere of the Association's work. Twenty-four of these churches were added to the new list prepared by the managers for grants from the Fund, and the Association has thereby been relieved of grants amounting to about £450 per annum. This part of the Fund's work will increase in extent from year to year as churches continue to pass from the missionary stage to that of permanent settlement, a process for which it is assumed that a period of about ten years will be necessary in each case. The report also contains a special reference to the death of Mr. E. W. Marshall, Hon. Auditor of the Fund. Ever since its inception he had acted for the Board in this capacity, and the Managers express their grateful appreciation of his long and valuable services.

The following is a summary of the grants voted during the year :—

England	£1,640
Wales	510
Ireland	165
	<hr/>
	£2,315

In moving the adoption of the Report and the Statement of Accounts, Mr. Kenrick remarked that the Managers during the past year had worked longer hours owing to the increase of their work. They made no claim to be shielded from criticism on account of their good intentions. All that they did claim was that whatever criticism reached them, should be well instructed. He thought it well to say this as some criticism had been due to ignorance of the rules and regulations of the Fund which had been public property for a considerable time. The co-operation of local associations throughout the country would be specially valued by the Managers. The resolution was seconded by Mr. C. F. Pearson, who congratulated the Managers on the work they had accomplished and their financial prudence. The Rev. C. Hargrove added a few words of cordial thanks on behalf of the Contributors for the care and consideration which had been given to the work.

The retiring Managers, the Rev. W. H. Drummond and Messrs. Byng Kenrick and E. J. Blake, whose term of office had expired, were re-elected as Managers of the Fund.

In moving that the cordial thanks of the Contributors be given to Mr. Byng Kenrick for his services as President, and that Sir Edgar Chatfield Clarke be President for the ensuing year. Principal

Carpenter emphasised the deep debt of gratitude which they all felt they owed to Mr. Kenrick for the work which he had done. No name could be more satisfactory as his successor than that of Sir Edgar Chatfeild Clarke. In seconding the resolution the Rev. W. H. Drummond alluded to the combination of shrewd business gifts with sympathy for the difficulties of a minister's life, which had marked all Mr. Kenrick's work in connection with the Fund. The motion was carried with great cordiality, and Mr. Kenrick, in his reply, said that he had been specially struck by the reasonableness of mind which had pervaded all the work of the Board during his period of office. Sir Edgar Chatfeild Clarke said that it was a special pleasure to him to accept the Chairmanship after having served for eighteen years as Treasurer.

Mr. Ronald P. Jones was re-elected Hon. Treasurer, and Mr. H. F. Pearson, Hon. Secretary for the ensuing year. The Rev. W. H. Drummond was requested to continue as Acting Secretary while Mr. Pearson was prevented from doing the work owing to his special duties in connection with the War.

On the motion of the Treasurer the following resolution was adopted:—

That the Contributors desire to place on record their grateful appreciation for the valuable services rendered by the late Mr. Edwin W. Marshall as Hon. Auditor, and that it be left to the Managers to appoint an auditor for the year 1915.

The proceedings closed with a vote of thanks to the trustees of Dr. Williams's Library for the use during the year of one of their rooms for the meetings of the Fund.

THE REV. HERMANN HAUGERUD.

THE REV. HERMAN HAUGERUD, minister of the Unitarian Church in Christiania, Norway, arrived in London this week. He will preach at Upper Street, Islington, on Sunday morning next, February 21, and at High Street, Lewisham, in the evening. On February 28 he will preach at the Church of the Messiah, Birmingham; and, on March 7 at Bank Street Chapel, Bolton. He is at present free for Sunday, March 14, after which date he will be returning to Norway. Mr. Haugerud was encouraged by the Committee of the British and Foreign Unitarian Association to visit England, as he was desirous of learning and making known among his fellow-countrymen the conditions of thought and life prevalent in England during this time of national crisis. Any congregation desiring a week-evening address on present-day thought and feeling in Norway should write to him at Essex Hall, Essex Street, Strand, London. It may be added that Mr. Haugerud has an excellent command of the English language, and he is an interesting speaker.

BELGIANS IN HOLLAND.

THROUGH the generosity of American Unitarians the Rev. W. Copeland Bowie has recently transmitted £50 to assist Belgian refugees in Holland. Two large parcels of clothing were also forwarded from Essex Hall a few days ago to Prof. B. D. Eerdmans, of Leyden, well known

to many English and American Unitarians by his presence at the meetings of the International Council. In a letter to hand he reports that the parcels of clothing arrived safely, and that Mrs. Eerdmans had been at work distributing the garments among those in greatest need. The clothing will be given chiefly to women and children who do not stay in the Central Shelter, and therefore cannot so easily get the things they sorely require. Prof. Eerdmans states that the distress and suffering of the Belgian refugees are greatest, not in cities like Leyden, but in parts of Holland close to the frontier of Belgium. With the monetary aid received from Essex Hall he hopes to do some little service in alleviating the misery that abounds.

NEWS OF THE CHURCHES.

Belfast.—Preaching on the subject of 'Patriotism and Social Service' at All Souls' Church on Sunday evening, February 14, the minister, the Rev. E. H. Pickering, said that the ideal of patriotism, though it loomed most potently before us when war was being waged, should be an ever-present ideal. That would, indeed, be an empire to fight and an empire to fight for if all were welded together as a band of brothers. But for that to be they had urgent need to develop the social consciousness, so that whilst working eagerly as individuals they should cease to think meanly or cravenly as individual units, but heroically and bravely as a united community. The social conscience was, indeed, no easy thing to develop, and yet there could be no doubt about it, the consciousness of social responsibilities was sweeping on like the incoming of a vast sea. Nothing could stop it ultimately, but it was for them to decide whether in pagan fearfulness they should refuse to go with it and so be swept away in wreck and ruin, or whether in Christian hopefulness they should take their place bravely in the stream, and join the onward rush of humanity to the new world of universal brotherhood. The more they developed their social consciousness and learnt the elementary Christian duty of loving the brotherhood, the more capable would they be of solving the problems that would arise after the war, bring order out of chaos, and turn the present sad experience into a national good.

Booth.—The Rev. Walter Short, minister of Booth Free Church, is delivering a course of Sunday evening sermons on 'Internationalism.' On February 7 his subject was 'Citizenship of the World,' on February 14 'International Law,' on February 21 he will speak on 'Internationalism,' and on the 28th on 'World Federation.'

Bridgewater.—Warm greetings and congratulations on the century of peace have been exchanged between Christ Church, Bridgewater, England, and 1st Church (Unitarian) Bridgewater, Mass., U.S.A. The minister of Christ Church having written to the minister of 1st Church, Bridgewater, Mass., enclosing a copy of the booklet 'Our Ancient Meeting House,' the minister of that Church (the Rev. Alfred D. K. Shurtleff) returned a very cordial reply, stating that he had read the letter to his congregation, and enclosing a copy of 'The Bridgewater Book,' an interesting description, with many views, of the American Bridgewater. This reply was read from the Christ Church pulpit, and

was followed by a sermon on the Century of Peace and Treaty of Ghent.

Coventry.—After a ministry of nearly three years at Marple the Rev. Leonard Short has accepted the unanimous invitation of the Coventry congregation, and will begin his duties at the Great Meeting House, Smithford Street, on Easter Sunday, April 4. The late minister at Coventry, the Rev. George Heaviside, died in May, 1914, after a ministry of fifty-three years, dating from 1860. During that time industrial conditions in Coventry completely changed, and the population in a couple of decades increased by 40,000. Unfortunately, the old chapel failed to keep pace with this growth, and during the latter years of the pastor's ministry, when his health had failed, the congregation sadly decreased. The prospect for the future, however, is bright. There has been a careful canvass made of the friends of the congregation, its finances have been reorganised, and a membership roll constituted which since the beginning of the present year has received some fifty names, and the promise of a fair number of others, so that Mr. Short will begin with an effective strength of not less than sixty people, who are ready to support a vigorous effort to restore the church to its old position of influence in the town. The Midland Christian Union and the British and Foreign Unitarian Association are affording very substantial financial assistance, so that the congregation may be free at the outset to devote all its energies to the upbuilding of a living church. In November last the British and Foreign Unitarian Association, after a visit by its Secretary (Rev. W. Copeland Bowie), arranged for a series of six weeks' services, and these having proved successful; the Association is continuing the assistance until the settlement of Mr. Short.

London: Islington.—The Rev. Herman Haugerud, minister of the Unitarian Church, Christiania, Norway, will preach at Unity Church next Sunday morning (February 21) at 11. For many years Mr. Haugerud was minister of one of the Norwegian Unitarian congregations of the United States. He is visiting England in order to obtain authentic information respecting this country and the War, so as to remove the erroneous impressions circulated by Germany in Norway. Friends are invited to join the Islington congregation in giving a cordial welcome to our Norwegian visitor.

Midland Sunday School Association.—The Annual Meeting of this Association was held at Fazeley Street Mission, Birmingham, on February 13. Reports were presented by the Secretary and Treasurer, and also summaries of the reports received from the schools and from visitors. There are now on the roll of the Association 16 schools, 2 having joined during the year. From the statistics sent in, there are 3,727 scholars and 340 teachers connected with the schools in the area covered by the Midland Christian Union; of these the Birmingham district accounts for 2,397 scholars and 208 teachers. The usual work of the Association was carried out during the year. The Committee greatly regret that the magazine *Church, School, and Home* has been suspended owing to the war; it was meeting a distinct need in the churches and schools where it circulated. The report speaks of the difficulties under which many of the boys' departments are doing their work at present; in this connection we may note that nearly 200 teachers and elder scholars have joined the army since August last. The visitors' reports speak of several weak points, which may almost be considered chronic ailments, especially the lack of preparation on the part of teachers. There is still too much reliance on the story-book. On the other hand, where the teaching is Biblical, there is too often absence of

comment, so that the lesson loses its effectiveness. Addresses were given by Mr. H. Titford of London, Rev. H. E. Perry of Stockport, Rev. W. E. George of Derby, and Rev. H. D. Roberts of Liverpool. The next quarterly meeting will be held at Lye, near Stourbridge, on April 10.

Pontypridd.—As the result of the South Wales and Monmouthshire Band of Hope Union Competitive Examination, held on December 11, the Unitarian Church Band of Hope has won the Lady Howard Shield for membership of under 125. Twenty-four Bands of Hope competed for this shield. Four years ago, at the first of these examinations, Pontypridd Unitarian Church took first place.

NOTES AND JOTTINGS.

THE POET OF THE 'DEAD END.'

Patrick MacGill, the poet and novelist, whose work has been commented on more than once in these columns, is training as a private in the London Irish Rifles, and expects shortly to go to the front. To a man who has "roughed it," and toiled laboriously in all sorts of company, stringing his rhymes together and studying the ways of men to the sound of the pick and shovel, a spell of soldiering will not come amiss, and we may be perfectly sure that he will find plenty of material for his pen on the battlefields of Flanders. Mr. MacGill has followed up his 'Children of the Dead End' with a novel entitled 'The Rat Pit,' the MS. of which is now in the publisher's hands. The title is not a pleasant one; but the "navvy poet" does not write for the entertainment of the average novel-reader, and, like the Russian writers who have explored the underworld, he deals with a class of society which has drained the cup of sordid poverty to the dregs.

THE MORAL EDUCATION LEAGUE.

We learn with regret that in consequence of financial difficulties created by the war the Moral Education League is compelled to dispense with the valuable services of Mr. F. J. Gould, who has acted as official demonstrator and lecturer for five years. Mr. Gould's untiring efforts to promote constructive educational ideals and character-training are well known to our readers, for he has frequently contributed to the columns of *THE INQUIRER*, and they will join with us in hoping that a fresh outlet will shortly be found for his enthusiasm and ability. We recently received a copy of the admirable Syllabus of Moral and Civic Instruction for the Elementary School compiled by Mr. Gould for the League on the supposition that, at least once a week in each class, and perhaps oftener, systematic lessons on the conduct of life are given by the teacher, or by some one acting in a similar capacity. This is the last, so far as we know, of a long series of publications which bear the stamp of an original mind, and have helped to stimulate the imagination and widen the mental horizons of thousands of parents and teachers throughout the

land. Mr. Gould's system of teaching is almost as well known in America as it is in England, for he has lectured in nearly forty cities of the United States, where new ideas on education always awaken considerable public interest. During a tour in India he lectured in eight cities of the Bombay Presidency and Baroda with similar success, and those who have read 'Youth's Noble Path,' and other books, know to what excellent use he has put his studies of the ancient history and Scriptures of the East. With so many friends in different parts of the world, and such a splendid record of work behind him, we feel sure that Mr. Gould is only at the beginning of a new period of usefulness to the cause he has already served for twenty years.

SUSTENTATION FUND.

At the Annual General Meeting of the Contributors held in Dr. Williams's Library, London, at 12.30 P.M. on Wednesday, February 10, 1915, Mr. W. Byng Kenrick in the chair, the Annual Report and Balance Sheet were presented, and the following Resolutions adopted, viz.:—

THAT the Report and Accounts as now read be adopted and printed for circulation among the contributors and friends of the Fund.

THAT the retiring Managers, the Rev. W. H. Drummond and Messrs. W. Byng Kenrick and E. J. Blake, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

THAT the sincere thanks of the Contributors be tendered to Mr. W. Byng Kenrick for his services as President during the past year, and that Sir Edgar Chatfield Clarke be elected President for the year 1915.

THAT the thanks of the Contributors be given to Mr. Ronald P. Jones for his services as Hon. Treasurer during the past year, and that he be appointed to the office for the coming year.

THAT the thanks of the Contributors be given to Mr. Harold F. Pearson for his services during the past year, and that Mr. Pearson be appointed Hon. Secretary, and the Rev. W. H. Drummond acting Hon. Secretary for the year 1915.

THAT the Contributors desire to place on record their grateful appreciation of the valuable services rendered by the late Mr. Edwin W. Marshall as Hon. Auditor of the Fund for many years, and that it be left to the Managers to appoint an auditor for the year 1915.

THAT the Contributors heartily thank the Trustees of Dr. Williams's Library, who have granted the use of rooms for the meetings of the Fund during the past year.

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Ministers' Pension & Insurance Fund

The TRIENNIAL GENERAL MEETING of the Fund will be held at Essex Hall, Essex Street, London, W.C., on **WEDNESDAY, March 3**, at 2 P.M., for the reception of the Report and Accounts, election of Four Managers and Two Auditors, and any other business of which due notice has been given.

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The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 28.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. ALEXANDER GORDON, M.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. A. J. HEALE; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, —
 Ilford, High Road, 11, Rev. A. H. BIGGS, M.A.; 7, —
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, 632, High Road, 6.30, Rev. A. H. BIGGS, M.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. W. T. COLYER.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 7, Rev. A. A. CHARLESWORTH.
 Stratford Unitarian Church, 11, Rev. J. A. PEARSON; 6.30, Mr. R. W. SORESENSEN.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. A. VOYSEY, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbleton, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. HERMAN HAUGERUD.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.

BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Mr. PERCIVAL CHALK.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. R. NICOL CROSS, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

DEAN Row, 10.45 and 6.30, Rev. S. BURROWS.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. S. BURROWS.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLZ, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30,

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. H. DRUMMOND.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. R. F. RATTRAY, M.A., Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisdard Street, 11, Rev. H. E. H. SPEIGHT, M.A.

BIRTH.

MOODY.—On February 23, at 12, Oxford Road, Horsham, to Rev. and Mrs. Victor Moody, daughter.

DEATHS.

MARTEN.—On February 18, at the house of her son, 18, Madeira Road, Streatham, S.W. Mrs. Ellen Marten, in her 84th year.

WOODS.—On February 19, at Ainsworth's Farm, Rivington, near Bolton, Margaret Woods, aged 79 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

IN spite of some difficulties of transit at the end of last week, we were able to send a large consignment of clothes and hospital requisites from our Fund. It consisted of 75 cases. Our friend had not returned from France at the time of going to press, but our readers may be confident that the work of distribution was carried through as quickly and effectively as usual. We are expecting almost hourly to receive fresh lists, and no time will be lost in supplying what is needed. We have received some most acceptable parcels from working parties this week, for which we are very grateful. If there is any doubt about the kind of garments most in demand Mrs. Allen will be glad to supply full particulars.

* * *

THE threat of Germany against the shipping of the world has been responsible for some disasters in the Channel; but the chief injury which she has done by this mad and criminal policy is against herself in the still deeper alienation of all decent feeling from her, and

the savage and well-nigh incurable wound which she has inflicted upon her own national character. She has destroyed the very sources of chivalry for the rising generation, and is now training them in the admiration of what is detestable. It is this policy of spiritual suicide which makes the whole situation so terrible, and seems to banish even the possibility of a good understanding. Harder than the rehabilitation of Belgium will be the recovery in Germany of the moral reverence which alone can entitle her to a place in the comity of civilised nations. As Dr. A. C. Bradley remarked the other day, any Englishman who loves the soul of her which beat in her great musicians, philosophers, and poets must desire her total defeat for her own sake, as well as the world's. "It is incredible," he said, "that that soul is dead, and that anguish would not wake it from its evil dream."

* * *

A LETTER which has been published this week from Sir Edward Grey to Mr. H. C. Hoover, Chairman of the Commission for Relief in Belgium, makes it quite clear that our Government is willing to take a generous share in the task of feeding the people of Belgium, if certain necessary conditions are fulfilled. "I was able to inform you last month," Sir Edward Grey writes, "that his Majesty's Government would grant the Commission a monthly subvention to enable it to carry on its work, on condition that the German Government would undertake to cease all requisitions

of food of any kind, and all levies and contributions of any kind whatever in Belgium, with the exception, of course, of such taxation of the people as is admitted under the Hague Convention." To these conditions the German Government has refused to accede. The extortionate levy of forty million francs a month is to be continued. "Solely on account of this attitude on the part of the German Government," the letter concludes, "the proposed arrangement between his Majesty's Government and the Commission must be regarded as having broken down. We shall, of course, maintain our general favourable attitude towards your work, and our offer of financial support will remain open in the event of the German Government receding from their present position in regard to their levies in Belgium; but, for the moment, the idea of a direct subvention out of Government funds towards the charitable work of the Commission must remain in abeyance."

* * *

THE question whether the clergy should be combatants is being eagerly debated in *The Times*. Some writers evidently feel a practical difficulty, if the clergy urge laymen of their own age to enlist when they are not prepared to do it themselves. Others are swayed by more sentimental reasons, for while honouring the soldier, they feel that the clergy would be degrading their profession if they went into the fighting line. The Rev. William Temple thinks that a conclusive reason against enlistment is to be found in the fact that at

ordination they became "official representatives of an international society—the Catholic Church—and that involves forgoing the right to act in a purely national capacity unless the Church is to be robbed of its Catholic witness precisely when that witness is most needed." This strikes us as a very risky line of argument to adopt. On the one hand it might be used to warn off the clergy from any concern with citizenship and national ideals. On the other, it seems to claim for them a duty of representing Christianity in the world, which does not belong to the laity, and that leads straight to the worst vices of clericalism.

* * *

WE do not suppose for a moment that Mr. Temple intends his words to be taken in this way; but it shows the danger of trying to find hard and fast rules or conclusive reasons in a matter which is largely one of expediency and the observance of a sense of fitness and proportion in the performance of duty. The clergy, like other men, must ask themselves in what capacity they can serve their country best. The testimony in regard to the influence of some of them who are serving in the ranks seems conclusive evidence of the good which they are doing by their example. But there is equal bravery and faithfulness in those who resist the stirring appeals to go to the front in order to maintain a sound religious atmosphere at home. The following words, taken from a letter in *The Times* of Thursday, put this side of the matter with admirable clearness and force:—

The war—this devastating clash of ideals—cannot last for ever. There is the settling down after the convulsion to be faced and organised. There is the vast mass of the population to consider. Here our pastoral duty clearly lies—to teach steadiness and calm; to arrest the evils which inevitably attend this gigantic upheaval of our normal life; to preach moderation and self-denial; to make ready for the victorious return of our troops—when triumph will lend itself only too readily to licence—by convincing people that our cause is not that of intemperate force, but the firm conviction that we stand for what makes life sweet and hopeful. Surely there is enough work—patriotic, beneficent, and Christian—for those who feel, reluctantly, that their prime duty is to serve by abiding patiently, and without the glamour of romance, at the great work at home—a work whose permanent and necessary value is apt to be forgotten in the infectious enthusiasms of a great, horrible, and temporary war.

* * *

THE REV. B. H. STREETER, the new Canon of Hereford, has contributed a very sane and helpful essay entitled

'War, this War, and the Sermon on the Mount' to the series known as "Papers for War Time." Speaking of the political *entente* which preceded the war, and the tendency to make us all equal partners in the guilt of destroying the world's peace, he writes:—

The choice which Britain had to make last August must be judged in relation to the situation of last August, not to the situation which would have existed if during the previous half-century all the diplomatists of Europe had been wiser, and all the nations more Christian, than was as a matter of fact the case.

* * *

CANON STREETER is equally plain spoken in his treatment of the Christian precept "Love your enemies." He points out that in war it is the cause and not the individual enemy that is fought against. The soldier seldom hates in a personal way. Moreover, "love" does not mean "the exact emotional regard that we have towards our nearest and dearest." To love our enemies means to wish them well and to do them good.

If an innocent individual [he writes] is acting as the instrument of an evil cause, it is better that he should die than the evil cause should triumph—at least, if the evil is on a sufficiently large scale. It is better that some thousands of Germans should die, fighting nobly for what they believe a just cause, than that millions of Belgians and Frenchmen should live for generations under a degrading tyranny. And the soldier who causes their death does not act in hate.... If the soldier is convinced that with the cause for which he is fighting is involved the welfare of humanity as a whole, including therefore, in the long run, that of Germany also, he can not only shoot the German in the trenches opposite without any feeling of personal dislike, but he can do so for the love of man. And this is not only possible, it is what in nine cases out of ten, is actually being done. But all this concentration on the fact that the soldier, like the executioner, is bound sometimes to take life, obscures the really vital point. The soldier is before all things a man who is ready to die for his country; and readiness to die for others is essentially a Christian thing.

* * *

ALL that the Dean of St. Paul's writes is excellent in quality, stimulating, and often provocative. Three lectures on 'Christian Saintliness,' which have appeared in full in recent numbers of *The Guardian*, deserve to rank among his best work. Extraordinarily rich in thought, they also display the sympathy and critical insight of the really tolerant mind. The last of the series, on "The Broad or Liberal Type," is the most suggestive alike for the fineness

of its appreciation and the candour of its admission of defects. He warns us that there are Liberal theologians who are not interested in religion at all. "The scholar does not become a Christian theologian by editing St. John or writing a history of dogma, any more than an orthodox apologist becomes a scholar by undertaking the same tasks." But he is quick to see that the Liberal who "will not consent to play tricks upon himself, to pretend to know what he does not know, or force a conviction which he does not feel to be justified by the evidence," may be a humble worshipper of God, and contribute something of original worth to the stock of Christian piety. Such a man has had to submit not only to the inward difficulties of faith which surround real honesty of soul, but also to the external trials which spring from "the loss of the sympathy of other religious people, the storm of calumny and vituperation, often joined in by persons whom he cannot despise or disregard, to which he is frequently exposed, the perverse misunderstanding of his views and purposes which he has constantly to meet."

* * *

THE lecture concludes with the following noble plea for the place of the saint of the liberal type within the Church, and the special contribution which he has to make to the life of the modern world:—

It is absolutely essential, if the Church is to take its proper place in the twentieth century, that some of our saints should be thinkers, some of our thinkers saints. It is for the Liberal Churchman to show in his own life that there is no necessary connection between intellectual candour or courage, and religious lukewarmness or lack of spirituality. Is it too much to hope that Liberal theology may have its own distinctive type of saint, who may discharge in the twentieth century much the same high and noble function that moral philosophy discharged in the later age of antiquity? I picture to myself a highly cultivated man, austere simple in his manner of life, but no ascetic; a man who, because his own citizenship is in heaven and his deepest life hid with Christ in God, longs, with a prophet's yearning, to reform human society according to the pattern showed him in the Mount; who believes that the Church of England has no interests except the highest welfare of the people of England; who knows that the river of truth receives affluents from every side, and will therefore learn readily from all who are able to teach him; who brings out of his treasury things new and old, old things made new, and new things that were true before the world was; the pioneer of that nobler civilisation, that purer Christianity, which we dream of as destined one day to renew the youth of the nations of the West.

M. SABATIER'S MESSAGE.



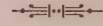
WE print to-day a charming letter to our readers from the pen of M. Paul Sabatier. We should be less than human if we were not deeply gratified to be remembered by him in such a generous way at this time of close alliance and common anxiety. But the letter is much more than the private greeting of an honoured friend. It is a word spoken, through us, to our countrymen by a man who has a wide knowledge of a contemporary religious life and unbounded confidence in the spiritual future of France. M. Sabatier assures us that the spirit in which we have entered upon the War has meant to his countrymen something far more precious than material succour and support. He hails us as benefactors who have helped to confirm their faith in the supremacy of moral ideals. We can imagine many men who are bearing the burden and heat of the day, saying to themselves, 'What have we done to deserve such praise? We are only doing our duty.' But that is probably what M. Sabatier means. This quiet uprising of the whole nation at the call of honour and duty, without a thought about danger or any reckoning of material loss or gain, is a spiritual act which is already bearing fruit in the soul of France. Even amid the devastation of war, the immortal work of spiritual creation is in progress. If we are really instruments in the hands of a Higher Power, and are engaged not only in fighting battles, but in moulding men, we can only express our deep gratitude to the friend who has told us, in all sincerity, this noble and consoling truth.

M. Sabatier's words prompt us to say two things. In the first place we want to assure him that the moral debt is reciprocal. We owe to France in all the higher reaches of life, at least, as much as France can ever receive from us. In many directions her civilization is one of the noblest achievements of the human spirit. It has its roots deep in the soil of the past. It is rich in the fruit of artistic creation, of political thought, and of religious genius. Her literature is the only one which, alike in the rich variety of its forms and the skill of its execution, can be compared with our own. The

political misunderstandings of the past are at an end. The weary weight of German pedantry has been lifted from our minds. We have ceased to judge the whole French people by a few abnormal and unpleasing phases of their life. We are, in a word, owing to the things which, day by day, we suffer and endure together, more capable of receiving the splendid gifts which France has to bestow upon us, than we have ever been before. There are, of course, many English people, and we think we may claim to be among the number, who did not require the harsh discipline of war in order to awaken in them this lively sense of spiritual obligation; but now we can with one voice make M. Sabatier's words our own, and thank our friend and neighbour, not only for the security which we feel in our military alliance with her, but even more for the quickening she imparts to the whole of our spiritual life.

In the second place, we must all recognise that there is a great obligation laid upon us not to be unworthy of the confidence which the best minds in France have placed in our clear sense of honour, our love of freedom, and our national idealism. These things will be searched out mightily before the War is over. The days of severest testing have still to come, for we have not yet lost the freshness of our first resolve, and nothing has occurred to damp for long the ardour of our hopes. Ours, then, is the difficult task of going on as we have begun. We have to fulfil to the best of our powers the high expectations which others have formed of us, not in action alone, but in all the deeper elements of character. And we must do it with resolute will, when it seems natural to hate our enemies or to indulge our rage and our desire of vengeance against them. None of us is so good that he may not be sorely tempted in this way. At these moments, when the power to help others to be faithful to their moral ideals is slipping away from us because we are ceasing to be faithful to them ourselves, some of us will find a sure way of recovery in the recollection of the message which M. Sabatier has sent to us. It is words like his, so full of quiet confidence that, as a people, we will be true to our best, and remain through good and ill report worthy of the moral confidence of France, which put strength into our souls.

Good Thoughts for Cvil Times.



THE PRICE OF FREEDOM.

THESE are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it *now*, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; it is dearness only that gives anything its value. Heaven knows how to put a proper price upon its goods; and it would be strange, indeed, if so celestial an article as freedom should not be highly rated.—From 'The Crisis,' by Thomas Paine.



FRA UGO TO THE SUFFERERS IN HOSPITAL.

Let us take heed in time
That God may now be glorified in us;
And while we suffer, let us set our souls
To suffer perfectly: since this alone,
The suffering, which is this world's
special grace,
May here be perfected and left behind.

—But in obedience and humility;—
Waiting on God's hand, not forestalling it.
Seek not to snatch presumptuously the
palm
By self-election; poison not thy wine
With bitter herbs if He has made it
sweet;
Nor rob God's treasuries because the key
Is easy to be turned by mortal hands.
The gifts of birth, death, genius, suffering,
Are all for His hand only to bestow.
Receive thy portion, and be satisfied.
Who crowns himself a king is not the
more
Royal; nor he who mars himself with
stripes
The more partaker of the Cross of Christ.

But if Himself He come to thee, and stand
Beside thee, gazing down on thee with
eyes
That smile and suffer; that will smite
thy heart,

With their own pity, to a passionate
peace ;
And reach to thee Himself the Holy Cup,
(With all its wreathen stems of passion-
flowers

And quivering sparkles of the ruby stars),
Pallid and royal, saying ' Drink with
Me ' ;

Wilt thou refuse ? Nay, not for Para-
dise !

The pale brow will compel thee, the pure
hands

Will minister unto thee ; thou shalt take
Of that communion through the solemn
depths

Of the dark waters of thine agony,
With heart that praises Him, that yearns
to Him

The closer through that hour. Hold fast
His hand,

Though the nails pierce thine too ! take
only care

Lest one drop of the sacramental wine
Be spilled, of that which ever shall unite
Thee, soul and body to thy living Lord !

The Disciples : Ugo Bassi.

By Mrs. Hamilton King

A PRAYER FOR THE SAFETY OF OUR FLEETS.

O Eternal Lord God, Whose Voice,
mighty in operation, the raging Seas and
stormy Winds obey ; Who hast com-
passed the Ocean with its bounds, saying,
" Hitherto shalt thou come, but no
further, and here shall thy proud waves
be stayed " ; O God, who in Thy Mercy,
guidest the Mariner through the trackless
Deep ; receive, we beseech Thee, into
Thy Gracious and Almighty Protection,
the Fleets of Thy Servant our Sovereign,
the vessels of our Merchants, and the
Persons of all those who serve in them.
Preserve them from the Perils of the Seas,
the efforts of the Enemy, and from the
Danger of Disease in distant Climates ;
that they may return in safety, and
Crowned, if it be Thy good pleasure, with
success in their Enterprises, either of just
and necessary War, or of lawful Com-
merce, to enjoy the Blessings of their
native Land ; and with thankful remem-
brance of all Thy Mercies, to unite with
us in rendering praise and glory to Thy
Holy Name, through Jesus Christ our
Lord.—Amen.

[This prayer was appointed to be used
on March 9, 1796, " By His Majesty's
Special Command."]

M. PAUL SABATIER ON THE NEW SPIRIT IN FRANCE.

It is with great pleasure that we are
able to publish to-day, a translation of a
letter which we have received from M.
Paul Sabatier.

La Maisonnette,

par St. Sauveur-de-Montagut
(Ardèche).

February 8, 1915.

DEAR FRIENDS OF THE INQUIRER,—

It was only to-day that I saw in your
issue of January 30, the very cordial
words which you have addressed to me.
They have moved me more than I can
say, and I am deeply grateful to you for
them.

My letter to Prof. Falcinelli was very
far from anticipating such a glorious fate
as it has had. It was an entirely private
letter from a friend to his friends, in
which I simply tried to show them why
I could not approve of their pacific
manifesto without reservations. How
great was my astonishment when I
received a telegram in which they asked
for my permission to publish it.

I could wish that I was a poet in order
to attempt to express what is going on in
the mind and heart of France. It has
its roots in the past, and it is, neverthe-
less, something entirely new. Our history
for the last six months has been, above
all, a series of moral emotions. And by
an ineffable mystery these emotions are
the same, and coincide in point of time,
in all parts of the country, and in all
surroundings. Perhaps it would be true
to say that they are more intense in the
country districts where, at the moment,
life is somewhat more continuous and
coherent, less scattered and broken up
by details and the daily news.

Among these moral emotions one of the
deepest has been provided for us by Great
Britain. When it was known that your
country and France were going to march
hand in hand, to be but one heart and
one soul, there was an immense and
intimate feeling of joy. And this joy
did not come merely from the material
support which you have brought to us ;
its source was, above all things, spiritual.
The humblest sections of our people
experienced a sense of happiness—a
happiness, to a certain extent, dis-
interested, when they saw your country,
which we had been accustomed to regard
as the most preoccupied with the ideal
and with peace, at our side. It meant
that the new and moral character of this
war was assured from the beginning.

Here, my dear friends, is a great and
enduring benefit, which France owes to
you, and for which she has hardly

thought of thanking you. I hope I may
have succeeded in lisping our gratitude
to you until others, with greater autho-
rity, are able to do it.

The Entente, the Alliance, were already
excellent things. You have added to
them another which no diplomatic paper
could have ever created—the communion
of hearts for the achievement of a good
action.

Yours, with all gratitude,

PAUL SABATIER.

THE YOUNG SOLDIER.

YOUNG soldier, whither goest thou ?

I go to fight for God and for the altars of
my country.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight for justice, for the holy cause
of the peoples, for the sacred rights of the
human race.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight to deliver my brothers from
oppression, to break their chains, and
the chains of the world.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight against wicked men, for
those whom they overthrow and
trample under their feet, against the
masters for the slaves, against the
tyrants for liberty.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight to drive away hunger from
the cottage, and to restore abundance,
peace, and joy.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight to overthrow the barriers
which separate men one from another,
and prevent them from embracing one
another as sons of the same Father.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight to free from the tyranny of
man, thought, speech, and the con-
science.

May thy arms be blessed, young soldier !

Young soldier, whither goest thou ?

I go to fight that all may have in Heaven
a God, and on earth, a country.

May thy arms be blessed, seven times
blessed, young soldier !

*Translated from the ' Words of a
Believer ' of Lamennais, by H. H. Johnson.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RIGHT OR WRONG.

SIR,—As the article by Ignotus appears to be a reply to my recent letter on 'Christianity and War,' may I crave space to offer a few further words on the subject. I appreciate the attitude of the writer, and I agree that "right" and "wrong" are relative terms; but I understand them to relate to the absolute also. Webster (1907) in his third definition of "right" gives the following quotation from Whately: "That which is conformable to the Supreme Rule is absolutely *right*, and is called *right* simply, without relation to a special end."

This is how I understand it. If, therefore, the word "right" can be applied to the absolute, so also can its opposite "wrong." For England to take up arms against Germany is *relatively* right. If it were not so I should not have joined the National Volunteer Defence Force, and be ready to fight if it comes to that. But because I think that war in the *absolute* is wrong I feel no "paralysis of mind and will," and I am not "robbed of all joy in and readiness to make sacrifice for the cause." What I am prevented in feeling is a glory in bloodshed and destruction, and this I count as gain. Since sending my letter I have read, in *The Hibbert Journal*, Mr. Edward Willmore's article 'Why we are Fighting,' which is partly a reply to Sir Henry Jones, whose attitude and mine would appear to be alike. Mr. Willmore says in effect—war cannot be both right and wrong. I maintain that war can be *relatively* right and is *absolutely* wrong, however unintelligible this view may be to Ignotus.

I do not call it "guessing at" an absolute standard to believe that a perfect being would be controlled entirely by love, and would not seek the hurt of a fellow being. To me this is a certainty of the future, far off it may be, but a certainty nevertheless, and attainable by man. We are constantly falling far short of our ideals; indeed, as Tolstoy says—an ideal ceases to be an ideal if ever it is attained. But if we have no ideals God pity us. If more idealism were put into our daily motives and actions than is the case now, there would be less enmity and strife in the world. As Ignotus says—this may be merely a question of words, our attitudes may be really alike. But if words are inadequate to express the highest aspirations of the spirit, so much the worse for words. Far be it from me to set anybody's feet "on the path which leads through dismay to defeat." I am no pessimist, but I cannot trim my conscience to call right what I know to be wrong, except in the way already explained.—Yours, &c.,

W. L. TEASDALE.

Wolverhampton,
February 17th, 1915.

FORCE IS NO REMEDY.

SIR,—Mr. Martin tells us that it is better to be ruled over by a foreigner than to go to war. "After all," he writes, "some of the noblest lives have been lived and some of the noblest literature produced by men of a subject race." So then we should have allowed the German hordes to invade Britain, and when our women and children and old men had been murdered (as in Belgium), when our young men, under Prussian officers, were becoming proficient in the goose-step, we might have consoled ourselves with the gratifying thought that literary genius was making immortal songs about it all! But what if even this consolation had been denied us? Is it not a fact that the great literature produced by some subject races has been inspired by discontent with their condition and the passionate desire to throw off the galling yoke, and at the earliest moment to achieve their freedom? Mr. Martin would now have had us content with our servitude. Indeed, I understand, we should have been expected to glory in it; since we should have recognised that by submitting to it we had taken the only righteous course. Under these circumstances how could our poets have sung their plaintive or passionate songs? They would perhaps have spent their time paraphrasing "all's right with the world." Still the result might not have been wholly evil; for one never feels so firmly convinced that all is wrong with the world as when hearing the opposite sentiment mouthed. I fear that in any case, therefore, Mr. Martin would have been disappointed with the nation's temper.—Yours, &c.,

A. GOLLAND.

London.

'THE IMMORALITY OF NON-RESISTANCE.'

SIR,—In *THE INQUIRER* of February 20 you devote an article to Mr. Lloyd Thomas's book on this subject. I have not read the book, but judging by your account of it the author misses the essential point on which Christian pacifists base their position. They maintain that the right attitude is not one of mere passive non-resistance, but of active goodwill. The expression "non-resistance" implies that the wrong is all on one side, and since in every war each belligerent is always firmly convinced that he is the injured party, each consequently always insists that he is justified in resistance. We know that the Germans are just as confident of the justice of their cause as we are. William Penn did not save Pennsylvania from Indian raids by announcing that scalps might be taken with impunity, but by showing active friendship with his Indian neighbours, and the present war could never have happened if the nations of Europe, including ourselves, had adopted the same method.—Yours, &c.

LEONARD DONCASTER.

Cambridge, February 22, 1915.

SIR,—Mr. Lloyd Thomas, and all others who argue against the literal interpretation of the texts "resist not evil" and "turn the other cheek," think that they know what the result of such action would be, but it has been tried so rarely that they have practically no evidence to go upon, and can only say what they think would happen. The only historical instance of such action which I know of does not confirm this theory. When William Penn and his friends settled in America, the Red Indians continually attacked such settlers, who naturally believed that their existence depended on self-defence. Penn's colony from the first did nothing to protect themselves, and—surely one may argue, in consequence—were never attacked. After eighty years they conformed to the practise of their neighbours and bought guns to defend themselves, and from that time they, too, were raided by the Indians. I once read in an autobiography, unfortunately I forget whose, an equally striking instance. The writer, a collier I think, after he had become convinced of the duty to turn the other cheek, quarrelled with a mate, who struck him in the face. He felt the testing moment had come, and with a desperate effort turned the other cheek and received another blow, whereupon his antagonist, to his astonishment, broke down and asked his pardon. Such acts could only be done from the highest motives, leaving the result to God. If a nation refrained from war on a calculation that it was safest, the result foreseen by Mr. Lloyd Thomas would surely come. But it cannot be argued from that that if these commands were obeyed in the spirit of the Teacher, the result would be the same, as the above historical instance proves. "For whosoever would save his life shall lose it, and whosoever shall lose his life for My sake shall find it."—Yours, &c.

A. E. SHAEN.

Binfield, February 22, 1915.

FRENCH FOR OUR SOLDIERS.

SIR,—I have for the last three months been teaching French in a school organised by the Workers Educational Association under the Hampshire County Council to Seaforth Highlanders and men of the Hampshire Regiment. Concurrently through the attention directed by the press to the methods employed at our school I have entered into correspondence with many persons interested in the subject. Indeed I have received over 300 letters from those already teaching, from those wishing to learn, and from those willing to teach. It appears to me that whilst much has been done already to meet the demand, from soldiers for French lessons, there is a real opportunity for further work. May I therefore take advantage of your columns to give the following information and advice to such of your readers as are interested in the subject. It appears clear from the reply given by the President of the Board of Education to a question asked by Mr. George Roberts in Parliament on February 10 that neither the War Office nor the Board of Educa-

tion see their way to taking further direct action in the matter. It follows that classes should be arranged in conjunction with the local military authorities, and, where it can be obtained, the assistance of the local educational authority. It therefore behoves those individuals who are willing to teach to get into touch with the adjutant or commanding officer of any regiment stationed where they reside, and, if no class is already organised, at once to offer their services; they should then apply to the local educational authority for financial and other help if required.

Might I add that a short memorandum explaining the system used so successfully with Seaforth Highlanders and others in the school here of teaching through conversational songs, music, and the acting of little plays can be obtained from me at Steep, Petersfield, or from the Workers Educational Association at 14, Red Lion Square, London. This method has proved to be especially helpful to amateurs and Belgians.—Yours, &c.

MONTAGUE FORDHAM.

Hillcroft, Steep, Petersfield,

February 23, 1915.

HOLIDAY HOME AT SOUTHBEND.

SIR,—Will you kindly allow me the hospitality of your columns in order that I may make known to the Unitarian public the financial state of affairs with regard to the Southend Holiday Home (Bernard House) owned by the London Sunday School Society. We have now had three years' experience in the new house, with the following financial result:—

At the close of 1912 the deficit amounted to £30. At the close of 1913 there was a balance of £1 7s. 3d., and now at the close of 1914 there is a deficit of about £25. The deficits have been met from the late Mrs. Bayle Bernard's legacy of £100. The meaning of these figures is that our present subscriptions cannot pay for repairs, as well as for maintenance (visitors' contributions cover board expenses plus firing and lighting). In 1913 practically no repairs were needed, and the Home just paid its way. Last year we were obliged to spend more than £20 on repairs, and we are now faced with a deficit to that amount.

Ten years ago the Society received five subscriptions of £5 or more, now it receives only one subscription of £5. Thus the interest in the Home is not less, but smaller subscriptions are the order of the day. Are there not enough friends amongst us with something to spare who will help to increase the subscriptions by £20?—Yours, &c.,

AMY WITHALL, Treasurer.

15, Lighbury New Park, N.,

February 23, 1915.

We regret that the price of Mr. Lloyd Thomas' sermons, 'The Immorality of Non-Resistance,' was given wrongly in our last issue. The book is published at 1s. net, and may be ordered from Cornish Bros., Ltd., 39, New Street, Birmingham.

MESSRS. WILLIAMS & NORGATE announce a new batch of volumes in the "Home University Library," to be ready early in March. The volume which is likely to cause most interest is on 'Belgium,' by Mr. R. C. K. Ensor, leader writer of *The Daily Chronicle* and late member of the L.C.C. It will be accompanied with maps. The other volumes are 'The History of Philosophy,' by Mr. Clement C. J. Webb; 'Milton,' by Mr. John Bailey; and 'Political Thought in England from Spencer to the Present Day,' by Mr. Ernest Barker.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—The British Empire and the United States: W. A. Dunning, Ph.D., LL.D. 8s. 6d. net.
MESSRS. GEORGE BELL & SONS:—"Killing for Sport": by Various Writers. 2s. 6d. net.
MESSRS. CHAPMAN & HALL:—William Blake, Poet and Mystic: P. Berger. 15s. net.
MESSRS. CORNISH BROS., LTD.:—The Immorality of Non-Resistance: J. M. Lloyd Thomas. 1s. net.
J. M. DENT & SONS:—The English Essay and Essayists: Prof. H. Walker. 5s. net.
MESSRS. HEADLEY BROS.:—"On Service": E. S. Woods, M.A., 3d. net.
MESSRS. LONGMANS, GREEN & Co.:—Footfalls of Indian History: Sister Nivedita, 7s. 6d. net.
OXFORD UNIVERSITY PRESS:—Papers for War Time—Pharisaism and War: Frank Lenwood. The Cure for War: A. Clutton Brock, 2d. each.
OXFORD UNIVERSITY PRESS:—Papers for War Time. Germany and Germans: Eleanor McDougall; Christianity and Force: Prof. A. G. Hogg.
MESSRS. MACMILLAN & Co.:—Law of the Constitution: A. V. Dicey, K.C. 10s. 6d. Essays of Joseph Addison: Ed. by Sir J. G. Frazer. 2 vols. 8s. net. Abbas II.: Earl of Cromer. 2s. 6d. net.
MESSRS. A. & C. BLACK:—The Soldiers of the Bible: Rev. Prof. James Cooper, D.D. 6d. net.
CAMBRIDGE UNIVERSITY PRESS:—Belgium in War: J. H. Whitehouse, M.P. 1s. net.
MESSRS. DUCKWORTH & Co.:—The Environment of Early Christianity. S. Angus. 3s. 6d. net.
MESSRS. HEADLEY BROS.:—The Great Adventure: The Way to Peace: A. Maude Royden. 2d.

MISCELLANEOUS.

The Cornhill Magazine, Nineteenth Century, British Review, Socialist Review, The North American Review.

FOR THE CHILDREN.

THE GOOD GREY POET.

FIFTY years ago this spring the most terrible conflict in history, next to the War now raging, was drawing to a close in America. It was the stupendous struggle between the Northern and Southern States which ended in the liberation of the slaves. Between three and four million men had been called out, and over half a million lives lost; but through the patient wisdom and indomitable courage of President Lincoln the victory for freedom was at last won after a conflict of four years. As the war went on and Washington, with its fifty military hospitals, became a veritable city of sick and wounded soldiers, a tall, powerful, bearded man with ruddy face and kind grey eyes—with grey clothes, too, and a soft slouch hat—was to be seen every day going in and out of the wards. He was not a doctor, but was allowed by the War Department to give help in his own way wherever he

could. He was known as the "Friend of the Wounded." His own brothers were serving in the field, and he could have fought well too, for he was a very brave strong man; but he thought he could do more good in other ways, though it cost him not less than if he had been under fire at the front. When the war broke out he made a vow that he would live very simply, drinking only water and milk, and eating no rich food, in order to keep his body "pure, perfect, sweet, and robust," and thus be well equipped to help in restoring the sick and wounded to health by imparting to them some of his own immense vigour of body and spirit. Provided with no medicine but his own magnetic presence, he proved himself a good physician indeed. Sometimes he would leave the city for the battlefield. From one such journey we see him returning. It is past midnight when he knocks at the door of a friend asking for supper. He is wearing army boots, his sleeves are rolled up and his coat is slung across his arm. He has just come in with a train-load of wounded from the front, and has seen his charges settled in the hospitals. Thither he went daily to look after the "boys in white," students and artisans, clerks and cowboys from the West, taking them fruit, tobacco, and other comforts for which his friends provided money. He sat by their bedsides writing letters for them, chatting, reading, reciting poetry, and cheering them back to life; and when one was too ill, he would sit by him speechless, giving the sufferer the silent comfort of his tender, motherly heart, and leaving him with a kiss at night. He kept a careful record of his patients and their needs in little notebooks stained with blood and tears. Here is an extract, one out of hundreds: "In one of the hospitals I find Thomas Haley, 4th New York Cavalry—a regular Irish boy, shot through the lungs. He lies there with his frame exposed above the waist, all naked for coolness, a fine-built man. It is useless to talk to him with his sad hurt. I often come and sit by him in perfect silence." "Come again, Walt!" the lads would call after "the man with the face of an angel." Next day, maybe, he would appear with an armful of wild flowers which he had been out into the country to gather, and would strew them over the beds. "I believe no men ever loved each other as I and some of these poor wounded, sick and dying men love each other," said he. The medicine of love was indeed doing its work potently, curing wounds and fevers; but such service cannot be given without sacrifice. Walt Whitman, the prophet-poet of America, was spending the energies of his great radiant soul to lift these multitudes of shattered men and boys on to their feet again. After nearly three years' heroic labour on the battlefield and in the hospitals, "distributing himself" as he put it, he broke down, paralysed by the strain. Thereafter he never fully recovered the buoyant splendour of his youthful vigour. "The Good Grey Poet" who thus "did his bit" by bringing great armfuls of sunshine and hope and "air-sweetness" to wounded men, had written a little book of wonderful poems just like himself, to which he gave the modest title "Leaves of Grass."

But he could get no publisher to print them. He had composed some of them when he was working as a carpenter. So, after writing them out five times to make them as perfect as he could, Whitman set up the type with his own fingers and printed the book himself. But when people read it they could not understand it, so they jeered at the author and pronounced him evil-minded, and he was dismissed from his post in a State office. But he bore all this with patient good temper, feeling sure that one day people would understand, and would see that his thoughts were broad-spanning and beautiful like rainbows, bringing new life to men and women.

H. M. L.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Amount already acknowledged	1003	6	6
Mrs. Howard Martineau	10	0	0
Mrs. A. Burridge	3	3	0
Mr. and Mrs. H. A. Burridge	3	3	0
Two Friends, per F. M. M.	0	10	0
Per Mrs. Kenrick Champion:			
Miss Richard's "Fight the Pain League"	1	10	0
Lewins Mead "Fight the Pain League"	1	0	0
Plumstead Secondary School, per Miss H. Bartram	3	14	0
The Misses Emily Newling and Julia Bendelack	0	7	6
Miss Waterall (second donation)	2	0	0
Miss M. Hibbert	1	0	0
Dr. Samways	2	0	0
Miss Bothamley	1	0	0
Mr. C. E. R. Russell	5	0	0
Mrs. Duncan	5	0	0
Mrs. Thorne Waite	0	10	0
Mr. F. Burton (Streatham)	0	5	0
Mrs. W. N. Lister	1	0	0
The Rev. Joseph Wood	1	1	0
A Friend	5	0	0
Miss F. Jones	10	0	0
Miss L. Jones	10	0	0
Mrs. R. Crompton Jones	3	3	0
Miss E. F. Jones	1	0	0
Mrs. Myers	0	5	0
Miss Amy C. Herford	1	0	0
Mr. Henry Marsden, J.P.	1	0	0
Mrs. Holland (second donation)	10	0	0
Mr. J. Leicester	2	0	0
Mr. John Hewitt	1	0	0
Miss Swann	0	10	0
Miss Amelia Williamson	0	10	0
Mr. A. Simpson	1	0	0
Mrs. James Campbell	1	1	0
Dr. F. S. Macaulay	5	0	0
Mrs. H. Beard (monthly donation)	0	2	6
Miss Jane F. Cosa	1	0	0
Lady Durning-Lawrence	5	0	0
"A Friend," per Miss M. S. Beard	5	0	0
Miss Chree	0	10	0

	£	s.	d.
The Misses Kirkpatrick	1	0	0
"R. D. B."	2	0	0
Mr. W. Hudson	1	1	0
Mr. F. J. Lewis	1	1	0
Miss J. Upton	3	0	0
Mr. Geo. J. Notcutt	1	1	0
Mr. H. Birkmyre	2	2	0
Miss Ethel Douns	5	0	0
Mrs. J. Worsley Austin (second donation)	1	0	0
Miss Edith M. Lindsay	1	1	0
Miss Consuelo Rowlands	0	5	0
Miss Dorothy Moggridge (proceeds of concerts)	10	0	0
Mr. W. Stead	2	2	0
Staff of Haverstock Hill Central School	2	11	0
J. E. L.	1	0	0
Mrs. C. Napier-Clavering	2	0	0
A. R.	1	0	0
Miss Jessie Cock	0	2	6
	£1,146	18	0

Parcels have been received from:

Miss G. Jolly, Miss Harriett Wilkinson, Miss Biddle, Mrs. Walter Baily, Anon. (Bournemouth), Miss Sophie Rylands, Mrs. Tutin, Miss Meugens and Mrs. Wallis, The Misses Clegg, Mrs. and The Misses Harvey, Miss Lister, Free Christian Church Sewing Society (Horsham), per Mrs. Prewett, Monton Church, Eccles, Women's Congregational Union, per Mrs. Nanson and Miss Leigh, L.C.C. Secondary School, Plumstead (per Miss Bartram), Mrs. Leys, Mrs. Cobb (Reading), Mrs. Titterton, Mrs. Lakin, Mrs. H. Laws, Mrs. Mayer, Mrs. D. Healey, Miss Hettie Bass, Miss Ogden, Mrs. Cobb (Norwich), Miss Newling and Miss Bendelack, Mrs. Wilson, Miss H. M. Adair, Miss E. C. Harvey, The Misses Clara and Alice Lucas, Cairo Street (Warrington) Sewing Society, Mrs. Webb, Miss Grant, Mrs. Newby, Anon. (Notting Hill), Mrs. Charles, Miss Geraldine Delf, Mrs. Roscoe, Mrs. Hicks, Mrs. J. C. Odgers, Mrs. Capper, Mrs. Garrod, Miss Ruth Cobb, Mrs. Kent and Family, Epsom Branch Women's Suffrage Society (per Mrs. Thorneley), Miss A. Shannon, Miss Janet Morrison Crum (Liverpool Distress Committee), Miss Roscoe, Miss Kitson, Mrs. Gedling Bradley, Miss Worsley, Mr. A. A. Worsley, The Misses Hollebone, Mrs. Cliff, Mrs. A. H. Green, University of Bristol Women's War Fund (per Miss S. Worsley), Mrs. Frankland, Miss Emma Kinder, Moravian Church Working Party (per Mrs. Klesel), Mayor of Hornsey's Workroom, Mrs. French, Mrs. J. Evers, Miss Kay, Miss M. T. Worsley, Miss Walls, Mrs. Blurton, Mrs. J. and The Misses Hewitt, Mrs. Geo. Myers, Miss Jessie Cock, The Misses Garrett, Mrs. Titterton, Mrs. Robinson, Platt Chapel (Manchester) Dorcas Society (per Miss A. Fryer), Finchley Branch Women's League (per Mrs. Blake Odgers).

The parcel from Miss Webster in last week's list should read "From Wakefield Westgate Chapel Sewing Society (per Mrs. A. H. Webster)."

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

SOUTH AFRICAN NOTES.

SOUTH AFRICA is surely the most unfortunate and unhappy of British colonies. Other offshoots of Great Britain may send their contingents to help in the great struggle, but South Africa has war actually thrust upon her in her very gates, and, in addition, the most hateful form of rebellion—rebellion not so much for ideals or principles, but largely the outcome of embittered personal and party jealousies and racial animosities. The movement was foolish and hopeless from the beginning, and it is matter for surprise that any responsible or experienced politician could engage in it. An independent South Africa, in the present state of the world, is regarded by the vast majority of people here as a thing impossible, and a South Africa under German over-lordship is, to say the least, extremely undesirable. What, then, were the causes of the rebellion? The Government itself must bear a share of responsibility, at any rate, in so far as its policy helped to stimulate and extend the spirit of rebellion. To this three or four things contributed. First, the Defence Act, passed two or three years ago, against which the present writer was one of the few to raise a protest. By that Act every eligible citizen may be compelled to bear arms in a war which he believes to be unjust. That is bad enough even in a country or nation which consists only of one race; it is unjust and suicidal in a country of diverse races, with other European powers established on its borders, and in which, consequently, with a migratory population, brother may be called upon to fight against brother or father against son. As a matter of fact, the Defence Act broke in the Government's hands in the early stages of the war. They found they could not enforce it in large parts of the Transvaal and the Orange Free State. They fell back, partly, on the voluntary principle, and announced that only volunteers would be asked to serve in the expedition to German South-West Africa. But the mischief had been done. Indeed, many of the Dutch people awoke for the first time to the fact that they were liable to be commandeered for service outside the Union. They were willing, they said, to defend the Union if it were attacked, but they were not willing to enter on an aggressive expedition outside the Union.

Second, the message from the Imperial Government to the Union Government on the outbreak of war left much to be desired. That message has never been published, but, according to well-informed authorities, its substance was as follows: "Occupy German South-West Africa. If you do not do so we shall employ Indian troops for the purpose." No wise statesman who knew anything about the political conditions of South Africa would have sent a message of that sort. It forced the hands of the Government when they ought not to have been forced, and it forced them on a point on which the South African mind is peculiarly sensitive—the use of coloured troops. How could it be expected that a people with whom the Imperial Government was at war only twelve years ago, and whose Govern-

ments in the two Republics they had swept away, would unitedly and enthusiastically respond to the British proposal for an aggressive expedition on a neighbouring Power! Far wiser would it have been to have said: "Defend the Union territories at all costs. Keep your people loyal and united, and do the best you can for us." But the Union Government gave way, and disaffection spread.

Third, no adequate steps were taken to keep the people united on a common policy. On the outbreak of war the Government consulted both the leaders of the Opposition and the leaders of the Labour Party, but they did not consult the leaders of the dissentient section of their own party. Personal jealousy and personal bitterness is said to have been the cause of this, but whatever the cause, the omission was a fatal blunder. The dissentients felt themselves ignored on a question of life and death, and many of them became either passive resisters or active rebels—with sad results, leaving no end of bitterness behind.

* * *

The general question of the expediency of the expedition to German South-West Africa it is now perhaps futile to discuss. The only adequate reason given for it was that the wireless station at Windhuk was sending messages through Togoland to Berlin, which meant danger to our shipping. But with the destruction of the wireless station in Togoland that danger has passed away. The expedition will mean a great sacrifice of life, and there are many who think that the energy, treasure, and life required could have been far more usefully expended in sending contingents of volunteers to Europe, along with Australia and Canada, and limiting our own direct efforts to the defence of the border. That policy would have conciliated many of the dissentients, and so have kept the country practically united, with the exception, perhaps, of a few unscrupulous and treacherous firebrands of the Maritz type. I notice that Canon Scott Holland, in *The Commonwealth*, urges that the German colonies taken by us during the war "will have to go back at the close of the war, if we are to keep our hands clean." If this is the general feeling in Liberal and Government circles in England what is the use wasting valuable human lives in the sandy deserts of German South-West Africa? I notice that General Botha, also, has declared himself against annexation.

* * *

On the general question of the relation of the war to religion, feeling here seems to be much the same as in England, save that there is a considerable body of neutral and lukewarm opinion here, chiefly Dutch. In public utterances of the clergy on the question I have seen no reference to the deeper causes of war such as are so truly set forth in the fourth chapter of the Epistle of James. I have looked in vain through the published reports of the intercessory services here for any hint as to the relation of Christian theology and ethics to the crime of war, and to the great questions of Arbitration,

International Law, and the co-operation and fellowship of the nations as a preventive of the evil. There has been little or no sign of penitence and humiliation at the thought of our complicity in building up the huge powder-magazine, the explosion of which has now produced such terrible results; no sign of shame at the thought of our share of guilt—not, indeed, so large as that of most other nations—in so complacently allowing the evil conditions which made the catastrophe possible, and which ultimately produced it.

* * *

The war and the rebellion combined have put a stop to nearly all progressive social and educational movements here, but I notice that our minister in Johannesburg, along with a few other educational and social workers, has succeeded in establishing a South African Workers' Educational Association there which is likely to do excellent work. Most of the charitable societies and the Churches, including our own, have organised work parties for the supply of garments and comforts for the Belgians, for the men at the front, or for the relief of distress; a volunteer South African Ambulance party, fully staffed, which includes one well-known Quaker—the editor of *The South African Quarterly*—has left for France; and Dr. Emile Vollet, the Liberal medical missionary in Basutoland, has left with his sixteen year old son to offer his services to his country. The sympathy with Belgium is universal.

R. BALMFORTH.

Cape Town.

BELGIAN REFUGEES IN HOLLAND.

LETTERS FROM MISS KNAPPERT.

WE must all of us feel an almost personal gratitude to the Dutch for the way in which they have answered the call of humanity, and have done more than has been possible for us to do on behalf of exiled Belgium. And so, I think, readers of THE INQUIRER will be interested in the following extracts from letters I have lately received from Miss Emilie Knappert, who is personally known to so many of them.

I had heard of Miss Knappert's work in Leiden, where she superintended the welcoming of some 170 refugees, who were housed in the "Volkshuis"—Holland's pioneer University Settlement—and I wrote to ask her if she could make any use of private help from England. She replied saying that either money or clothes would be most welcome, as the need far exceeded their means of dealing with it, and I then sent her some money I had collected, while the sewing circle connected with our chapel sent a good sized parcel of clothes; underclothing is what is most needed, and we are hoping soon to send her a fresh instalment through the agency of Mr. E. Milner, 22, New Street Square, London, E.C., who undertakes to forward parcels to any part of Holland for the distressed Belgians.

On December 21, she wrote as follows:

"Leidsche Volkshuis."

"I got the money on Thursday morning. Now listen to what I am going to do. I must first of all get board for a mother and babe of five weeks old, a little Albert whom I had in the Volkshuis, and who are not well enough taken care of at present. He is a healthy, strong babe, one of the many bonny children that will have to build up Belgium again. Then I ordered underclothing, part of which was ready made, another part cut out to give out for sewing to unemployed women between Christmas and the New Year. I take J—— and M—— to the South to distribute the garments our selves in connection with the Committee, either of Rosendaal or —, and I promised J—— and M—— to go with them as far as the frontier, when our work was done, to see the way in which our neutral country has to guard its borders. I think I can use money, a great deal of money, in the right way. . . . What is wanted very badly is underclothing. My people, those of the Volkshuis, all decent working people, had hardly anything but what they wore. They got garments at once, but things wear out and want to be replaced; but it is a fact that in the Southern provinces thousands and thousands have got no change of garments up to this moment. You must not pity Holland for what it suffers. Would it not be unbearable if it did not? We are going to have a nice feast on Saturday with the thirty-two Belgians who were in the Volkshuis and are still in Leiden. . . . How we are all longing for a decisive victory in France and Flanders. One does not dare to think of the life in the trenches. For the sake of all that matters, the Allied Forces must win. . . . For us the nicest way to get the money is by postal order."

Later I received the following:—

January 1, 1915.

"Last Wednesday I went to Rosendaal with over 250 pieces of underclothing, taking F—— and M—— with me. The local Committee has been very careful in selecting the families. Hundreds of skilled labourers and their families in the first days of October, have come in with some hundred francs, have hired a room, spent all their cash on food, and can't think of buying clothes. These people don't appeal to the imagination as the thousands in the camps do; but they are, perhaps, more miserable than these are. It was such a pleasure to see how the men and women enjoyed the prospect of putting on clean linen. We distributed it ourselves; we had not half enough. Just now I got a letter from a friend to tell me that a big highly respectable family has been warned too late, whether I might be able to help still. Since the garments of Miss Ogden have come, I can, at least, send for the children. There is another category of people who came and want help as badly, those boarded out among the peasants. We could help some of them; but, of course, much more is needed. I am very happy to distribute it. I took the children to the frontier. It gives one an uneasy feeling to realise how very, very near the Germans are. What wonderful things any but natural frontiers are. Six steps from

where we were, and our chauffeur was a prisoner, as, indeed, he once was. The Prussian flag at one side, and at five yards nearer the Dutch flag. And for thousands of creatures, this means all the difference between slavery and freedom, between actual starvation and maintenance, between peril of death and safety. There was one old soul, her husband blind and lame, and "eating for two," whom I asked whether she was all right in the farm where she was boarded out with her people. "Yes," says she, "I know them for I took my milk and cheese from them." The village where she lives and the one where she now stays are at five minutes distance, and she is in exile at ten minutes distance from her home. This old woman does not dare to go to look after her cottage at the other side of the border line. I took F— and M— to one of our biggest shelters for refugees, an enormous factory for beet-root sugar. They are kept there perfectly warm and clean and well fed. But it is such a miserable thing to see 600 human beings, and more, heaped up together, without practically any privacy. Last week the only boy of our French minister went off to France,—he is just 19. The father gave such an excellent sermon at Christmas. Our other French minister, a young married man, has been at the front since August."

And again, nearly a month later, she writes as follows:—

"Leiden, January 27, 1915.

"These new-born Belgians, in what awful sense the *spes patriae*, ask a good deal of care and money, since the savings of skilled labour have gone, and these people cannot find work here. They are in need of food, and funds are badly wanted. Miss Ogden's garments and the clothes I bought from your money went to them, and since I told them English friends promised more help if need be, they appealed for more to me, just a month after my first help. Is there any chance that you can afford more funds? In this case there is neither over-lapping nor overdoing."

Money can be sent by Post Office order direct to Miss Knappert, or I should be pleased to collect and acknowledge any small sums under £1 that any one could spare from other claims.

C. MABEL LAWRENCE.

[Mrs. Roger Lawrence's address is 29, Storeton Road, Oxtou, Birkenhead.]

AMERICAN UNITARIAN SUNDAY SCHOOLS.

BELGIAN CHILDREN'S FUND.

THE Unitarian Sunday Schools in the United States have been contributing their cents and dollars to a Belgian Children's Relief Fund. The Rev. William I. Lawrence, President of the Unitarian Sunday School Society, Boston, Mass., has been most assiduous in his efforts to encourage the scholars to take an interest in, and show their practical sympathy with the homeless children of Belgium. Collections were made in a large number of Unitarian Sunday Schools, and the sum of \$700 was forwarded to the Rev. W. Copeland Bowie at Essex Hall, and received by him a few days ago. Mr. Lawrence, in his letter, states that

it is desired that the money be used in providing comforts and cheer for poor Belgian children in England and in Holland. Mr. Ion Pritchard, the President of the Sunday School Association, will give advice and assistance in devising ways and means of making the wisest and best use of the money; and he has kindly consented to act as custodian and paymaster of the Fund raised by the American Sunday Schools. It should be added that in addition to their gifts of money, shipments of food and clothing have been forwarded to Belgium and Holland by the young people connected with the Unitarian Sunday Schools in the United States. These expressions of kindness and goodwill are warmly appreciated by the British and Foreign Unitarian Association and the Sunday School Association. The Belgian children will rejoice when they learn what has been done by their friends across the Atlantic Ocean.

MIDDAY SERVICES AT ESSEX HALL.

THE London Unitarian ministers at a recent meeting appointed a small Subcommittee, with the Rev. J. Arthur Pearson as Secretary, to organise, by way of experiment, a few Lenten Midday Services at Essex Hall. The British and Foreign Unitarian Association undertook to pay the working expenses. The Services will be held from 1.15 to 1.50 on the following Wednesdays: March 10, 17, 24, 31. There will be a brief Organ Recital at 1.10. The Addresses will be given by Rev. Dr. Drummond (of Oxford), Rev. Henry Gow (of Hampstead), Rev. Joseph Wood (late of Birmingham), Rev. J. H. Weatherall (of Kensington). The invitation states "Professional and Business Men are Specially Invited"; but the services will, of course, be open to any one who can make it convenient to attend.

NEWS OF THE CHURCHES.

Belfast.—The Annual Meeting of the Sunday School of the First Presbyterian Church was held in the Central Hall on February 19. Although sixty-two scholars had earned prizes for good conduct and regular attendance during the past year, they had, without exception, decided to forgo the value of their book prizes in order that the money might be devoted to some one or other of the funds appealing for help. As it had been decided to send a substantial sum to the Queen's "Work for Women" Fund, the officials of the latter sent to each of the prize-winners an appropriate certificate, specially designed, to mark such acts of self-denial on the part of Sunday School scholars. These certificates were handed to the sixty-two young people by the Rev. H. J. Rossington, who hoped that they might be treasured up, and prove a source of pleasure long after the present war was over. Subsequently, on behalf of a large number of subscribers in the congregation and beyond its borders, a presentation was made to Mr. James M. Williams, who had worked for nearly thirty years in the Sunday School, and is now retiring from the post of Superintendent.

Burnley.—The Trafalgar Street Unitarian Church has lost an old and valued member by the death of Mr. James Halstead, aged 71, which occurred on February 11. The funeral was attended by a large number of friends, the service being conducted by the Rev. A. Cobden Smith. At the memorial service, which was held on February 21, Mr. John S. Mackie, President of the Church, and a friend of Mr. Halstead's for fifty years, delivered an address, in the course of which he referred to Mr. Halstead's deep interest in everything which concerned his fellow-men, his sympathy with those who wished to extend the bounds of freedom, his advocacy of improved educational facilities, the temperance cause, and the liberal religious movement, to which he was attracted by the writings of Theodore Parker. He entered with zest into the work of Church and Sunday School, in connection with which he held many offices, performing the duties he so willingly took up with the thoroughness and rectitude which specially characterised all his actions. His benefactions were many, but he was extremely modest and unostentatious, and preferred to do good by stealth. Among his numerous activities he found time to help in the compilation of the collection of hymns which are used at the Trafalgar Street Church on special occasions, and he also represented the Church for some time on the general committee of the North and East Lancashire Unitarian Mission.

Chowbent.—On Sunday evening, February 14, a Special Musical Service was conducted at Chowbent Unitarian Chapel, consisting of selections from the 'Elijah,' which were admirably rendered by the full choir, under the direction of the organist and choir master (Mr. Thomas Martin, F.R.C.O.). The brief introductory Service was conducted by the Minister, the Rev. J. J. Wright. The collections, for the Chapel Wardens' Fund, amounted to over £8.

Hale.—The proceeds of a Social Evening arranged by the elder girls of the Sunday School, amounting to £4 10s., have been forwarded to the British Unitarian Women's League Fund for Belgians in Holland.

London: Essex Hall.—About two hundred children, belonging to upwards of twenty Unitarian congregations and Sunday schools, have been made happy by a gift of toys recently sent over from Japan by the Rev. S. Uchigesaki on behalf of the Unitarians of Tokyo. The Japanese, as is well known, excel in the art of making beautiful and artistic toys, which are varied in design and brilliant in colouring, and the dolls and chickens, cardboard aeroplanes and pistols, picture-puzzles and windmills contained in the four closely packed and neatly made boxes which arrived at Essex Hall early in January, had been fashioned with much deftness and ingenuity. The children in various parts of England and Ireland, to whom the toys were given, each received a little note explaining that they had been sent as an expression of sympathy and goodwill in this time of national crisis, and the committee of the British and Foreign Unitarian Association has sent a cordial letter of thanks to Mr. Uchigesaki.

Sheffield.—The report read at the Annual Meeting of the Upper Chapel recently showed that thirty-eight of the young men connected with the Chapel or School, including the organist (Mr. Arnold Bagshaw), had joined the colours; while the United Sewing Meeting of the Sheffield Unitarian congregations, assisted by the Clothing Guild, had dispatched 1,850 garments to the Army and Navy, mine sweepers, base hospital, Belgian

refugees, &c. The congregation had taken and furnished a large house and two cottages for the reception of refugees, towards which about £100 had been received in donations, besides gifts of furniture, and over £7 a week was being contributed. Appreciative reference was made in the report to the splendid service of the Bramley family to the Church, the office of Secretary having been held by the late Mr. Edward Bramley (Town Clerk) from 1854 to 1865. Mr. Herbert Bramley (Town Clerke from 1865 to 1885); then, after an interval of eight years, Mr. Edward Bramley was appointed in 1893, his brother (Mr. Henry R. Bramley) being associated with him in 1904, since which time they had acted as joint honorary secretaries, a position from which they were now retiring. A resolution thanking them for their faithful services, expressing regret at their resignation, and congratulating the family on their fine record of fifty-three years' service in the secretarial office, was warmly adopted. A cordial vote of appreciation of the services of the Minister, the Rev. C. J. Street, and of the new Assistant Minister (the Rev. J. W. Lee) was passed unanimously.

Stockton-on-Tees.—At the Annual Meeting of the members of the Church, held on Tuesday, February 23, satisfactory reports were given by the Secretary and Treasurer, showing an increase during the past year of thirty-two new members, and a substantial rise in the year's subscription list and in the weekly collections. An encouraging report of the Sunday School was also given. The Rev. Arthur Scruton has accepted a unanimous and hearty invitation to continue his ministry in the Church. A presentation has been made to Miss M. S. Walton, who has resigned the Secretaryship of the Sunday School owing to her appointment as Treasurer of the Church.

NOTES AND JOTTINGS.

THE LATE JOSHUA ROWNTREE.

A man of vision yet with a sane and practical mind, the breadth of view born of wide sympathies and understanding, and a wonderful capacity for entering into the lives of others, no matter what their class or calling, Mr. Joshua Rowntree will be mourned by a wide circle of friends both in England and the countries overseas where he was also known and honoured. His life seems to have been spent almost entirely in the service of others, and he was, of course, connected intimately with all the forward and progressive activities of the Society of Friends. He was for four years the editor of *The Friend*, which last week devoted a good deal of space to a record of his life, and a frequent contributor to other Quaker journals. Mr. Rowntree gave unwavering support to the Adult School, Co-operative Holidays, Summer Schools, Temperance and Peace movements; and for more than thirty years his home at Scarborough was the natural meeting place for workers on these lines. By many he will be chiefly remembered for the time and labour he devoted, together with his brother-in-law, Mr. John Edward Ellis, to the Anti-Opium movement, and his book on this subject, entitled 'The Imperial Drug Trade.'

BIRD SENTINELS.

The pheasant's ear is evidently capable of receiving impressions from sound waves that the human ear cannot respond to. Several correspondents have written to *The Times* stating that there was considerable agitation among the pheasants in different parts of the country on January 24, the day of the battle in the North Sea; and Canon Rawnsley, who has been making investigations, confirms what they say. In many places in Yorkshire, Cumberland, Cheshire, and Lincolnshire, the birds were obviously excited, and crowed and "churrked," flying high up into the air. The nearest approach to the sound of the guns being heard far inland was a curious "soughing" in the ear, heard at Risplith, near Ripon. Just as parrots in the trenches, or on the Eiffel Tower, can report the sound of the Gnome engine in the air, twenty minutes before the aeroplane is visible, so these birds are apparently able to act as sentinels right across England to give warning of heavy gun firing in the North Sea.

THE ONE THING LACKING.

A timely protest was made in the last number of *The Women's Industrial News* which many of us might well take to heart in our efforts to improve social conditions. The writer complains that, with our growing love of efficiency and officialdom, we often fail to get into sympathetic touch with those whom we are most anxious to help. "I once overheard two married women of the working class discussing the matrimonial failure of a neighbour," she says. "At the close of the conversation, redolent with that cheerful acceptance of human imperfection, that absence of sex rancour, that instinctive allowance for the element of cruel and unaccountable mischance which plays so large a part in the lives of the poor—these are qualities which more than 'efficiency' should make the opinion of the working man and woman worth considering in matters that vitally concern them—the younger woman, a girl still herself in years, capped the discussion with the remark, 'She didn't study 'im.'"

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The Home will be open to visitors at 4.30, and friends wishing to see the Children's Wards will find this a convenient opportunity.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 7.

LONDON.

Acton, Creffield Road, 11.15 and 7,
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN.
Forest Gate, Upton Lane, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, —
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11, Rev. Dr. TUDOR JONES; 7, Rev. A. A. CHARLESWORTH.
Kentish Town, Clarence Road, N.W., 11, Mr. PERCIVAL CHALK; 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Mr. F. G. BARRETT AYRES.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Rev. F. HANKINSON; 6.30, Mr. PERCIVAL CHALK.
University Hall, Gordon Square, W.C., 11.15, Rev. CHARLES HARGROVE, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERTYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A. Evening Subject, 'George Eliot as a Religious Teacher.'
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. H. MCLACHLAN, M.A.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
(DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
DEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. W. HAWKES; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Mr. HERBERT BARNES, Senior Student of the Home Missionary College.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. J. E. ODGERS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. H. S. TAYLER, M.A.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAEE.
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11 and 6.30, Rev. S. BURROWS.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROOPER, B.A.

CAPETOWN.
Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.
Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.
First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS

MARTINEAU.—On February 26, at "Brathay, Thornton Road, Clapham Park, S.W., Mary Martineau, aged 86, daughter of the late George Martineau, of Tulse Hill, S.W.

SWANWICK.—On March 4, at Royal Agricultural College Farm, Cirencester, Clara Swanwick, beloved wife of Russell Swanwick, and daughter of Henry and Mary Bruce, in her 68th year.

WARREN.—On the 3rd inst., at Handoross Park, Sussex, Thomas Pickard Warren, in his 78th year (also of 88, Lancaster Gate, W.). Funeral at Slaughtam Church on Saturday, March 6, at 2.30 P.M.

WILDE.—On the 25th inst., at Woking, after long and painful illness, Josephine Gemmell wife of Reginald William Wilde, of Grappenhall, Cheshire, and elder daughter of W. H. and A. M. Tagart, aged 40.

WILSON.—On February 28, at "Beechwood," Eastern Road, Fortis Green, N., of cerebrospinal meningitis, Ronald William Wilson, Royal Army Medical Corps (Territorials), beloved elder son of Alfred and Ada Wilson, aged nearly 19. Cremated at Golder's Green on Thursday, March 4.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE are able to announce this week that we are making preparations to send out another large consignment of drugs and nursing requisites to the Belgian Hospitals. One doctor has written to ask us to help him to put his X-ray apparatus into working order. We have consulted an expert on the subject, and all that is needed will be forwarded to him at once. The letters of thanks which have just come to hand show how eagerly our help is welcomed. They also reveal the urgency of the need. We are keeping pace with it to a certain extent; but all that we can send is absorbed instantly, and the cry is still for more.

* * *

MR. ASQUITH made an important speech in the House of Commons on Monday, in which he defined in guarded language the policy of the Allies in face of the German submarine menace. It has been decided to use the pressure of sea-power in order to isolate Germany. A formal statement on the subject has been prepared and issued by the Government, but the following words of explanatory comment by the Prime Minister sufficiently explain its purport.

In the statement which I have just read out of the retaliatory measures we propose to adopt, the words "blockade" and "contraband" and other technical terms of international

law do not occur. And advisedly so. In dealing with an opponent who has openly repudiated all the principles both of law and of humanity, we are not going to allow our efforts to be strangled in a network of juridical niceties. We do not intend to put into operation any measures which we do not think to be effective, and I need not say we shall carefully avoid any measure which would violate the rules either of humanity or of honesty. But, subject to those two conditions, I say, not only to our enemy, but I say it on behalf of the Government, and I hope on behalf of the House of Commons, that under existing conditions there is no form of economic pressure to which we do not consider ourselves entitled to resort. If as a consequence neutrals suffer inconvenience and loss of trade, we regret it, but we beg them to remember that this phase of the war was not initiated by us. We do not propose either to assassinate their seamen or to destroy their goods. What we are doing we do solely in self-defence.

* * *

CRITICAL minds in our own and neutral countries have been somewhat exercised by this announcement, because it seems to them on the one hand to savour of "methods of barbarism," and on the other to come dangerously near to trifling with international law. We are, however, quite unable to accept the plea that a virtual blockade of Germany is a crime against humanity. Undoubtedly it means, if it is successful, that the suffering and horror of war will be felt in every German home; but this economic pressure may be the shortest and quickest way of bringing the war to an end, and result in the saving of tens of thousands of human lives. The siege of a whole country is a new and startling operation which has been rendered possible by our naval power; but as an act of war it does not differ essentially from the siege of a great city, except that it will be much less horrible.

ON the side of international law there are several points which may be discussed by subtle and pedantic minds. It must be remembered, however, that international law is not a hard-shell system which admits of no adaptation to meet unprecedented conditions. Mr. Asquith was quite right to rest his case upon a general sense of equity rather than upon technical legality, and in so doing showed himself a great lawyer as well as a great statesman. The one thing that matters is that neutral States should have no ground of complaint against us that their peaceful rights have been unduly infringed. But here we can make our case good by appealing to the balance of advantage. Germany's piratical policy of sinking merchant vessels at sight is a serious menace to all neutral shipping. Any measure which will limit her capacity for destruction is as much in the interest of neutrals as of ourselves.

* * *

THIS point of view is likely to assert itself when the first impulses of protest have died away into cool reflection. We do not honour the United States less because she is very sensitive about her rights. Her men of affairs know quite well that American interests will receive every consideration at our hands; nor are they likely to forget that we are only adopting the policy of a virtual blockade, which Lincoln, most just and far-seeing of men, pursued with such effect during the Civil War. The Washington correspondent of *The Times* reminds us that the final victory of the Union was largely due to the success of that policy. "Yet for a year and more the blockade was too thin to square with the rules of the Declaration of Paris. Washington recognized the fact, and appealed to the tolerance of neutrals. Up to the end the Union policy was extra-legal to the extent of often capturing ships in mid-ocean."

In the noble peroration to his speech Mr. Asquith uttered a word of warning to those who are inclined to concentrate their energies at the present moment upon discussing terms of peace.

I hear sometimes whispers [he said], hardly more than whispers, of possible terms of peace. Peace is the greatest human good, but this is not the time to talk of peace. Those who talk of peace, however excellent their intentions, are in my judgment victims, I will not say of wanton, but of grievous self-delusion. Just now we are in the stress and tumult of a tempest which is shaking the foundations of the earth. The time to talk of peace is when the great tasks in which we and our Allies embarked on the long and stormy voyage are within sight of accomplishment.

However unwilling many people of pacific temper may be to accept them, we believe that these words are strictly true. The terms of peace, when we are able to frame them, must depend upon the issues of the war. They will also have to conform in many respects to the wishes of Allies who are very different in political temperament from ourselves. We cannot make a more fatal mistake either in the criticism of the war while it is in progress, or in the definition of the terms of peace at its close, than to regard ourselves as the predominant partner, whose will must prevail.

* * *

THE chief business of non-combatants at home, who are anxious to work for the future, is not to frame fancy schemes of their own, but to engage in the serious work of political education. As a nation we are very deficient in knowledge of the history of other countries, and easily fall into the mistake of supposing that freedom and democratic control and other familiar phrases in our political vocabulary have precisely the same value for them as for ourselves. For this reason we welcome most heartily the programme issued by the Council for the Study of International Relations, which appears in our present issue. The object which it has in view is defined in the following statement:—

The immediate aim should be to assist people to understand something of the issues raised by the war, the master ideas which lie at the foundation of our national life, the history of Europe, the philosophies behind policies, and the economic and ethical problems which the war will bequeath to the world. Beyond this is the larger task of education in true feeling and insight, and the reconstruction, not merely of the material fabric of civilisation, but also of its moral and spiritual basis.

* * *

THIS is a large programme. Some people who are anxious for measures made to their own pattern will regard it

as much too vague. But that is its advantage. It is free from the vice of the idealist, who cuts himself loose from history, and talks to us in terms of the Kingdom of Heaven before he has mastered the elementary facts of our life upon earth. It is also free from any trace of partisanship. No one can regard the distinguished men who form the council as Adullamites, who have fallen out with the Government, and find a sad pleasure in their isolation from a naughty world. Every intelligent citizen can take part in its work without feeling that he is either damaging the integrity of his own conscience, or weakening by a single syllable of moody criticism the union and strength by which alone we can prevail.

* * *

THE serious labour troubles on the Clyde and elsewhere are, we hope, a thing of the past. They ought never to have occurred. The sulky terms upon which the Clyde workers are said to have resumed work do little credit to their patriotism or their self-respect. Probably they were meant to save their face, and were never intended to be enforced. It is unthinkable that at a time of grave emergency, when thousands of their comrades are fighting in the trenches, they will deliberately refuse to work overtime or refrain from putting their full strength into their work. The menacing situation called forth an impassioned speech from Mr. Lloyd George at Bangor last Sunday, in which he emphasised the grim seriousness of the war, and announced that the Government might find it necessary to introduce Compulsory Arbitration, a policy to which organised labour has been strongly opposed hitherto.

* * *

THE other important point in Mr. Lloyd George's speech was his statement about the drink problem. He spoke, evidently with a grave sense of responsibility, of the way in which industrial efficiency is being impaired in armaments works by the lure of drink. "Drink," he said, "is doing us more damage in the war than all the German submarines put together." Then after a cordial reference to the heroic measures adopted by Russia and France to combat the evil, he continued:—

We do not propose anything so drastic as that. We are essentially moderate men. But we are armed with full powers for the defence of the realm. We are approaching it, I do not mind telling you, for the moment not from the point of view of people who have been considering this as a social problem—we are approaching it purely from the point of view of those works. We have got great powers to deal with drink, and we mean to use

them. We shall use them in a spirit of moderation, we shall use them discreetly, we shall use them wisely, but we shall use them quite fearlessly, and I have no doubt that as the country's needs demand it the country will support our action, and will allow no indulgence of that kind to interfere with its prospects in this terrible war which has been thrust upon us.

* * *

WE are glad to have the support of the Dean of Durham in the view which we expressed last week that the question whether the clergy should enlist is to be decided not by an appeal to their spiritual rank, but by considerations of expediency. The position seems to us so important as a matter of principle, that we venture to state it again in his words. "Every Christian, clerical or lay," he writes, "is a member of an international, because a spiritual, society, the Church of Christ, and the moral obligations implicit in that character are one and the same for officials and non-officials in that society. There can, I apprehend, be no essential difference between patriotic duty in the case of the clergyman and in that of the layman; but there are cogent reasons of expediency which may fairly be urged against the clergy taking part as actual combatants even in a war so righteous as this which we are now waging."

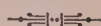
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It is clear that when the matter is approached from this point of view all the clergy will not act in the same way, in spite of the attempt of the bishops to impose a uniform standard upon them. Many will be influenced by their own temperament, or the special circumstances in which they are placed. Thus the Rev. F. E. Powell writes as follows in *The Westminster Gazette*:—

When I became a clergyman I did not throw off the duties which belong to me as a man. And if I allow myself to benefit by that which my brethren are obtaining for me without being ready and willing, if able and if necessity demands, to co-operate with them, I am not worthy of my manhood. Had I not been too old I should have defied all ecclesiastical authority, convention, censure, and penalties, and should have taken my stand with my brothers in defence of honour, liberty, and nationality. Unless I was thus minded I could never have desired, let alone asked, a single individual to fight my battles for me.

We confess that we have keen sympathy with Mr. Powell's position. We may add as a further word of comment upon the whole discussion that it is stated that 20,000 priests, members of religious orders and seminarists, are serving in the French Army, and among them there are three bishops.

THE NATION AND ITS BURDEN.



WE have carried the burden of the War for more than six months, and it is beginning to press heavily upon our shoulders. We knew all along that it must be so. We never had any illusions about the terrific nature of the task which we had undertaken. We saw clearly that there must be poverty, suffering, and sorrow, far beyond our power to estimate, and we were prepared to accept our share of it cheerfully for the sake of our country. For this reason there was a singular absence of grumbling or of boastfulness. Party cries were hushed; the spirit of faction ceased to work; and all private interests were postponed at the bidding of the public need. We were one people, bearing the yoke of a common duty, conscious of a divine mission to go forth as protectors of the weak and defenders of the right.

Those first days and weeks, in spite of their terror, will live in the memory of many people as a time of transfiguration. It was good to feel the mighty stirrings of national life moving in our hearts, and under the impulse of dedication and self-sacrifice for the common cause to lose the habits of the critic and the partisan. Our religious life, rent and divided by sectarianism, needed this sense of a deeper unity. Our political life, dominated by the interests of class and party, needed this cleansing discipline of common aims. And all of us, who have lived in small groups and fought hard for our own limited point of view in thought and action, needed to be recalled to a more catholic temper and to the largeness and dignity of the common life.

But the days of cleansing vision, in which we braced ourselves to endure hardness, have passed. How is it with us now? The things which we discussed as possibilities have actually happened. We are, many of us, poorer than we were, with the prospect in a short time of being much poorer still. The cost of living has gone up to an extent which will be felt severely by all slender incomes. The tax-collector has made his first heavy demand for the expenses of the war. Can we stand it all without grumbling? Have we the

strength to crush down the baser instincts of self-interest when they begin to stir again in our hearts? Are the propensities of the fault-finder, which so often mask themselves under more virtuous names, breaking loose from the silence and restraint which we had imposed upon them? It is right that we should put these questions to ourselves and to all our fellow-citizens, lest having begun well any of us should fall away into the weakness of divided counsels, or the guilt of loving ourselves better than we love our country.

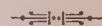
The labour troubles, which have been a cause of grave anxiety lately, have come as an unpleasant reminder that with some people patriotism and the common good do not after all come first. The demand for higher wages may be legitimate in view of higher profits in certain trades—that is a matter which requires expert knowledge for its discussion. To carry this demand to the point of ceasing work, when idleness means the weakening of our powers of resistance and attack, is to take sides with the enemy. The men on the Clyde would, no doubt, resent this description of their action. They would plead that they have only resorted to the normal method of fighting the masters, and that in any case they have a perfect right to do what they like. But at bottom their action does mean this, that their money is more important in their eyes than the safety of the country. It is also an attempt to make good the claim that the skilled wage-earner ought to bear as little as possible of the burden and expense of the war.

The time has come when it is incumbent upon all sections of the population to realise that the war, even when we have brought it to a triumphant close, is going to leave us poorer than we were. The rise in the price of food has already appeared as a danger signal. We may have to face many years of scarcity and hardship. We shall have to be more frugal in our habits, and reduce our needs to the limits of a smaller income. For people who live close to the margin of subsistence there must be large consideration; but others, skilled artisans, shop-keepers, professional men, the captains of industry and commerce, must all shoulder the burden according to their ability, and pay their contribution as one of the elementary duties of

citizenship. For this reason we do not think that it is possible to uphold the principle, though it receives powerful support in some quarters, that the worker has a claim to such an increase of wages as will make his position not less advantageous than it was at the beginning of the war. Apart from the equity of this claim that the wage-earner alone is entitled not to suffer from the tension and strain which have been placed upon the whole life of the country, we cannot overlook the demoralising effect of a constant effort to look after an improvement in wages at a time when personal interests ought to be surrendered to the utmost for higher ends.

To all grumblers and shirkers, and to every man, be he rich or poor, who is inclined to think more of his own money or comfort than of the spiritual issues of the present struggle, and thus to become a pensioner upon the courage and loyalty of other people, we would commend the words of Thomas Paine which appeared in our column of 'Good Thoughts' last week: "What we obtain too cheap, we esteem too lightly; it is dearness only that gives anything its value. Heaven knows how to put a proper price upon its goods; and it would be strange, indeed, if so celestial an article as freedom should not be highly rated."

Good Thoughts for Evil Times.



Be calm in arguing; for fierceness makes Error a fault, and truth discourtesy. Why should I feel another man's mistakes More than his fickleness or poverty? In love I should; but anger is not love, Nor wisdom neither; therefore gently move. GEORGE HERBERT.

THE CHARACTER OF JOHN SMITH, THE CAMBRIDGE PLATONIST.

AND let me say thus much, that he was far from that Spirit of *devouring zeal* that now too much rages. He would rather have been consumed in the service of men, than have called for fire down from heaven, as Elijah did, to consume them. And, therefore, though Elijah excelled him in this, that he ascended up to heaven in a fiery chariot, yet herein, I may say, he was above the spirit of Elijah, that he called for no fire to

descend from heaven upon men ; but the fire of divine love that might burn up all their hatreds, roughness, and cruelty to each other. But as for *benignity* of mind and Christian kindness, everybody that knew him will remember that he ever had their names in his mouth, and I assure them they were no less in his heart and life ; as knowing that without these truth itself is in a faction, and Christ is drawn into a party. And this graciousness of spirit was the more remarkable in him, because he was of a temper naturally hot and choleric, as the greatest minds most commonly are. He was wiser than to let any anger rest in his bosom ; much less did he suffer it to burn and boil till it was turned into gall and bitterness ; and least of all would he endure that any passion should lodge in him, till it was become a cankered malice and black hatred, which men in these days can scarce hide, but let it appear in their countenance and in their carriage towards others. If he was at any time moved unto anger, it was but a sudden flushing in his face, and it did as soon vanish as arise ; and it used to arise upon no such occasions as I now speak of. No, whensoever he look'd upon the fierce and consuming fires that were in men's souls, it made him *sad*, not *angry* ; and it was his constant endeavour to inspire mens' souls with more benign and kindly heats, that they might warm but not scorch their Brethren. And from this Spirit, together with the rest of Christian Graces that were in him, there did result a great Serenity, Quiet and Tranquility in his Soul, which dwelt so much above that it was not shaken with any of those Tempests and Storms which use to unsettle more low and abject minds.—*From a sermon preached by Dr. Simon Patrick at the funeral of Mr. John Smith at Cambridge in 1652.*

O LORD, let that become possible to me by Thy grace which by nature seems impossible to me. Thou knowest that I am able to suffer but little, and that I am quickly cast down when a slight adversity ariseth. For Thy Name's sake let every ordeal of Trouble and Adversity become grateful and acceptable unto me ; for to be troubled for Thy sake is very wholesome for my soul. Amen.

QUESTIONS AT ISSUE.

AFTER THE WAR.

"It is not too soon to begin to think out the new situation which will arise at the close of the war.....We shall be faced with a tremendous task of reconstruction.....Now is the time to speak of this thing, to work for it, to pray for it."—*From the Manifesto of the Religious Society of Friends.*

WE do not define a bootmaker as a man who refrains from destroying boots, nor a shipbuilder as one who dislikes the process of breaking up ships. And the seventh beatitude does not read : "Blessed are those who refrain from war, who hate it and keep out of it." Something less negative than this earns the blessing : Give us the man who *makes* peace, lays the foundations, and builds the structure of peace.

Granted this definition, we must at once admit that there is a place in time of strife and bloodshed for this peace-maker—not for the man who weeps and wrings his hands and runs away, but for him whose thoughts look out beyond the horror and misery, who sees more than the war's immediate interest and ugliness, builds his dream-kingdom in the realm of the ideal, and sets about, then and there, to fashion and to fix in their proper places the first stones of the construction upon earth.

This is no new way of life, for darkness has ever been the nurse of enlightened and prophetic souls. Nor is it an idle and foolish thing to attempt, for "here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere," says Carlyle, "is thy Ideal ; work it out therefrom : and working, believe, live, be free." And let us disarm criticism by disclaiming a "stop-the-war-at-any-price" attitude. It is quite possible for a non-combatant to be in favour of prosecuting this war, and to occupy his mind with forward-looking thoughts. Nay, it is even possible for the fighters themselves. Readers may have noticed that in a popular weekly's competition for the best suggested terms of peace special prizes are offered for army and navy men ; and the present writer has ample evidence in letters from men with the Forces that such thoughts are indeed occupying their minds. Surely the nation as a whole will carry out its task with greater earnestness and success if we all keep well in mind the purpose for which we are fighting ; if we focus our attention, often, upon the kind of peace that is to be built on the ground cleared by our present action, just as one delves with greater zeal in his garden if he keeps in mind the thought of the roses that are to grow just there—keeps roses in his heart, as the gracious Dean suggests.

Enough, then, by way of defence for the forward-looking thought in time of war. It is gratifying to find that at last it is occupying the minds of press-writers and publicists in many places, and that the call of the Friends' Manifesto is at last meeting with widespread response. The present article is by way of provoking discussion in the columns of

THE INQUIRER ; let us, therefore, make a brief and very general survey of the ground embraced in the forward look, and let each field of possible action be represented by a typical idealist.

Firstly, there is the man who holds that an abiding peace will follow after this war because men are now seeing for themselves all the ugliness and misery of the actual results of modern warfare ; he feels that men must realize its horror, that we needs must hate the vilest when we see it, and proclaims in the Press and elsewhere, "This war will end war." Or he holds that all the parties concerned will suffer mightily from exhaustion (in men and money), and this to such an extent that all will rise and cry, "Never again !" This is not a very helpful contribution to the subject : a man in the "ring" who is struck violently and often may feel sore, may lose all the prize-money, and may suffer from exhaustion ; but he certainly does not rise with an altruistic sigh from the sawdust and say, "I am purged of the spirit of fighting ; henceforth write me down a lover of peace." Assuredly an abiding peace will come by no reaction of this kind, and by no short cut, but only after years of the united thought and toil of all those who love to work for the coming of that life which only peace can yield.

And there is the man with the map ; who drafts the new Europe on the wall of his room ; who assures you to-day that "of course Alsace and Lorraine must go to France, and Poland to Russia" ; but next week, having read further in history meanwhile, veers round and parcels out those lands according to a new scheme. His motto should be, "Read, mark, learn, and inwardly digest." He may cultivate thus a new respect for diplomats and statesmen, and he may decide at last that, apart from the fleeting pleasures of the game of territorial jigsaw, not details, but broad principles of action in such matters are his most useful concern.

Or, again, there is the pacifist of the vague ideas. "We must establish a United States of Europe, and settle all disputes by arbitration. We could do it to-morrow if we only made up our minds." Ah ! "your 'if' is the only peacemaker," if we can make its condition a fact. But how to make up the mind of Europe to this happy desire is a problem, and we may have to advance by easier stages.

We pass to the men of the clear-cut remedies. And here we tread on holy ground. Men of ripe wisdom, men of knowledge and experience, good Europeans and sound thinkers, have occupied this position ; have even, in these few short months, banded themselves in groups on the basis of certain definite claims to be made at the close of the War—certain demands which, at the proper moment, they intend to lay before the conference appointed to discuss the Peace Treaty, their aim being, in the meantime, to secure for their programme the backing of a strong public opinion, which they are endeavouring to encourage by lectures, pamphlets, &c. Foremost, perhaps, among these are the founders of the "*Union of Democratic Control*,"*

* King's Chambers, Portugal Street, London, W.C.

who hold that if we, a sovereign people, are to have any voice whatever in the settlement, we must now formulate and organise the expression of our will with regard to certain definite principles of action. The four cardinal points in their policy are as follows:—

(1) No Province shall be transferred from one Government to another without the consent, by plebiscite, of the population of such Province.

(2) Democratic control of foreign policy.

(3) Direction of British foreign policy towards establishing a true Concert of Europe and setting up an International Council.

(4) Drastic reduction of armaments by all the belligerents, general nationalisation of manufacture of armaments, and control of their export and import.

Branches of this Society have been established in many towns in the United Kingdom, and vigorous work is being done.

The "*Civil Union*," which was already in being for about a year before the outbreak of the war, was soon absorbed by the "*Union of Democratic Control*"; but a minority of its members remaining unabsorbed have formed the "*League of International Right*,"* whose leading characteristic in the meantime is that, like the former "*Civil Union*," they embody their proposals in a Petition to the Prime Minister, pleading, with much cogency, that the British Government should give its weight to securing, at the close of the war, those terms involved in the conception of public right to which Mr. Asquith himself subscribed in his Dublin speech, viz.:—

(1) The recognition of the claims of nationality.

(2) The establishment of a real European partnership.

(3) The drastic reduction of armaments.

Readers who are interested in this type of propaganda will find further material for consideration in the programmes submitted by the various Socialist organisations in Britain, America, Denmark, Russia, &c. A useful review of these is to be found in *The Labour Leader* for Thursday, January 7; and it will be noticed that, in addition to the terms referred to above, support is asked for a number of very debatable claims, such as the abolition of secret diplomacy, root-and-branch democratisation of every European nation (including the recognition of women's claims), and even the "elimination of all unearned income"!

Now, apart from the multitudinous difficulties that would lie before us in any attempt to achieve all these and other sweeping reforms, we must be prepared to deal with the man of the more meditative type who is chary of being urged into precipitate action according to a detailed programme. He cannot agree on all the points advanced; he sees a weakness here, a flaw there; he wants time to think it all out, to read up what has already been done in this direction

and in that. It sounds splendid, for example, to say: "We demand the total abolition of secret diplomacy." But our thoughtful friend replies: "Ah, that will not come for many a long day. 'Wings for angels, but feet for men.' Would it not be wise to recognize the inevitability of the continuance of this method for many years to come, and to set about rather raising the standard of the diplomatic service, opening its doors to the suitable man of any class, not ring-fencing it as an aristocratic preserve—in a word, to let the breath of new ideals and the new internationalism enter into and mould our diplomacy?"† Similar criticisms might be launched against all the terms of any programme. And yet if public opinion is to have weight with the statesmen in drafting the Treaty, surely it must be formulated in some more or less precise terms. How far are we to go in laying down detailed terms in our claim?

Pass now to the social or civic reformer, the light of whose ardour the war and all its horrors has failed to extinguish. Foreign policy may fail to attract him, but the forward-looking thought is his intensely. What a field for his activity and resource will be opened up at the close of the war! What earnest discipline of preparation he now requires! There will be the unemployment problem, more urgent than before, including the question of occupation for the permanently disabled home from the Front; demands for the reconstruction of our ideas on national education; the overwhelming need for voluntary social workers in many directions, trained and equipped for their tasks.

And from the social reformer of tomorrow there will come a new cry, for he is noting carefully in these current days the great achievements—the transportation and the feeding of thousands of men, the State control of the railways, the purchase of the sugar supply, the vast organisations for the relief and prevention of distress, the Russian guillotine method of dealing with the drink devil; and he is going to preface all his claims in the days that are before us with the cry, "Away with pessimisms and the old idle talk of impossibility—behold what we can do if we try!"

And more: his comrades with the Forces are awakening to a new outlook on life—new ideas as to what it ought to yield. They are finding in war a field for the realisation of faculties and desires which have been suppressed and deadened in the past—for chivalry, for enterprise, for adventure. Do we imagine that when they return they will settle down easily to the old humdrum life? Is there going to be no demand for longer hours of leisure, and finer occupations for those leisure hours? Are we—we who are proud in having stood in the forefront of the social reformers—are we to anticipate their home-coming and their influence in the Labour field, and give some thought now, before the time comes, to that problem which calls for our utmost wisdom and ability and imagination—how to make

† Readers interested in this line of thought are recommended to consult the recently issued report of the Royal Commission on the Civil Service.

peace-life at least as interesting and as full of deep satisfactions as is war-life to thousands of men to-day?

Mr. G. W. E. Russell has pointed out, in speaking of a former war period a hundred years ago, that the very stress of the times brought forth a wonderful revelation of unsuspected creative energy—in religion, politics, literature, painting, sculpture, and social effort. And signs are not wanting to-day of the coming of a new earnestness among us. Where will it lead us? And in the mighty tasks of reconstruction, what part are we to play? No one will say that the field is narrow or unfertile. The only difficulty is to decide at what point we are to enter in. We who are religious teachers will throw our weight into the endeavour to secure new heart-desires; for the problem in its deepest depth is, of course, a religious problem. But the spirit must make itself articulate in action, and already the voices of the past are calling to us; the spirits of Tuckerman, Parker, Channing, John Pounds, Mary Carpenter, and a host of others hover about us as a cloud of witnesses, and the voices call: "O ye who have beheld in us the power of your Faith to inspire for service, raise again the standard, listen again for the 'Reveille' and the new 'Fall In'!"

Swift! spring to your places!
Swift! to the head of the army!
Pioneers! O Pioneers!

J. C. BALLANTYNE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE IMMORALITY OF NON-RESISTANCE.

SIR,—May I remark, with the most engaging gentleness, that Mr. Leonard Doncaster has quite an embarrassing advantage over me? I will be recklessly frank and admit that it has been for me an unavoidable necessity to read my book. His, however, is the privilege of escaping that painful preliminary and of being permitted to criticise the volume without having seen it. He has thus unapproachable qualifications, to which the mere author can lay no possible claim, for dealing authoritatively with its arguments. As he is strong, I beseech him to be merciful. I do not know whether your other correspondent is as impenetrably mailed in triple brass. I rather gather from the letter that it may be so. At any rate, if the hint given in my Preface had been taken, the inaccurately remembered story of Richard Weaver, the converted pugilist, would be found correctly transcribed in William James's '*Varieties of Religious Experi-*

* 47, Victoria Street, Westminster, London, S.W.

ence' (p. 281). Another and even more convincing instance of the success of the doctrine of non-resistance is given (p. 359) in a note on the conversion by this method of even "brutish Melanesian cannibals."

The question where non-resistance succeeds and where it fails is worth full discussion, and I hope to deal with it on a future occasion. I intervene here lest correspondents should, like Mr. Doncaster, unassailably equip themselves for criticising me, or should assume that I had not already fully weighed the well-known instances of the triumph of the doctrine before presuming to offer my thoughts to the public.—Yours, &c. J. M. LLOYD THOMAS.

*The Old Meeting Church, Birmingham,
St. David's Day, 1915.*

FORCE IS NO REMEDY.

SIR,—I believe Mr. Golland to be mistaken as to the result of a policy of non-resistance. The barbarities committed by the Germans in Belgium are the outcome of war and the fierce anger that has arisen from unexpected opposition. It is quite possible that an unarmed nation which offered no resistance would not be invaded, especially in the present day, when every country professes to arm itself solely in self-defence. If it were peaceably annexed there would be little change in the routine of life, and it is doubtful whether the mass of the people would be much worse off. In the long run the government of a country depends upon the character of the population. If England became part of the German Empire the workers of both nations would soon get control of affairs. The greatest hindrance to the growth of democracy and industrial freedom is the military power, and that depends upon the fear of other nations. If all danger of invasion were removed, there would be full scope for social reform. Settlement by force means more reliance upon militarism, and that means more power to the capitalist class. Commercial interests lie at the back of it all.

But supposing all should turn out differently, and hardship and suffering follow, I should still maintain that it cannot be right for those who have received the enlightenment we possess to-day to engage in a war which can only be conducted by a large amount of deceit and by the employment of persons moved by that lust of bloodshed which is sometimes felt even by those who win a Victoria Cross. Not in this way will the Kingdom of Heaven come upon earth. If it is true that the blood of the martyrs is the seed of the Church, is it not likely that the sacrifice of independence by a great nation would lead to the salvation of the world? Jesus belonged to a subject race: a proud, patriotic people, always looking for an opportunity of fighting for liberty. He set before them a different ideal, showing what human life really meant, and pointing to a better way of attaining the dignity and glory of manhood.—Yours, &c., BASIL MARTIN.

Finchley, Feb. 28, 1915.

OUR MEN IN CAMP AND HOSPITAL.

MANY battalions of the new army are at present training in England but away from home districts, and wounded men who are sent back from the front are frequently for some time in hospital at a distance from their own relations and friends. Anything that can be done to help them, or to give them a friendly greeting, is sure to be appreciated, and our ministers and workers at the Churches near the camps and hospitals are anxious to do all they can. They find, however, a difficulty in getting into touch with our own men, although in some cases letters recommending members of a school or church have been received and acted on. It is, therefore, hoped that ministers, superintendents, and others will send word to the friends near camps and hospitals with the names and full descriptions of any members of the school or church who happen to be there, so that the latter may enjoy the advantages of hospitality or of a friendly visit. In case of any difficulty, the officers of the Association will be very pleased indeed to receive the names of the men, and to pass them on to the nearest friends, if it is possible to make arrangements.—Yours, &c., T. M. CHALMERS,

Hon. Secretary,
Sunday School Association.

Essex Hall, March 2, 1915.

The lectures recently delivered by the Dean of St. Paul's at Sion College on 'Some Types of Christian Saintliness' will shortly be issued in volume form by Messrs. Longmans, Green & Co.

'A Selection of Prayers for Use in War-Time' has been issued on behalf of the National Conference and the British and Foreign Unitarian Association by the Lindsey Press, 5, Essex Street, Strand, W.C. (price 1d., 1s 6d. per hundred). It contains several prayers suitable for public worship taken from ancient and modern sources, and a Litany taken from the Form of Intercession published by the National Council of Evangelical Free Churches.

PUBLICATIONS RECEIVED.

MESSRS. G. BELL & SONS:—Ruysbroeck: Evelyn Underhill. 2s. 6d. net.

MESSRS. DUCKWORTH & Co.:—With the Allies: R. Harding Davis. 3s. 6d. net.

MESSRS. J. M. DENT & SONS:—A Plea for the Investigation of Christian Science: C. Herman Lea. 1s. net.

MESSRS. HODDER & STOUGHTON:—Brought to the Bishop: Rev. J. Howard Swinestead. 1s. net.

MESSRS. LONGMANS & Co.:—The Work of a Great Parish: C. F. Garbett. 5s. net.

MESSRS. G. P. PUTNAM'S SONS:—Christianity as Mystical Fact: Rudolf Steiner. 5s. net. Deutschland über Alles, or Germany Speaks: John Jay Chapman. 2s. net.

MISCELLANEOUS.

The Nineteenth Century and After, Cornhill Magazine, Expository Times, Sunday School Monthly.

FOR THE CHILDREN.

THREE BRAVE MEN.

MIKLUKHO MAKLAY.

MIKLUKHO MAKLAY was an eminent Russian naturalist. He was a brave man too; though to see him, you might not have thought so. For he was a tiny, nervous person, and, to make matters worse, was always in bad health, suffering from malaria which he had contracted in the tropics. Being anxious to study the ways of savages, the Russian Admiralty was persuaded to give him a passage on board a man-of-war which was sailing for the Pacific. He was put ashore on the coast of New Guinea. A sailor was also landed with him, and the two men settled in a hut close to a village of cannibals, where they lived for eighteen months or more on excellent terms with the savages. Maklay's rule was always to be kind and perfectly straightforward with them; never to deceive them, even for scientific purposes, in the slightest detail. This proved his charter of safety and friendship, so that when he came to leave New Guinea the natives made him promise to return. His only opportunity to do so occurred a few years later, when, although seriously ill at the time, he faithfully kept his word.

At another period he was travelling in the Malay peninsula observing the habits of the people there, and obtaining photographs of them. This was not always easy to accomplish, as they thought that when their likeness was taken something must be extracted from them. The traveller's native attendant had only entered his service on condition that his portrait should never be taken. Maklay pledged his word; but he found it very hard to keep it when he saw his servant asleep, and could easily have photographed him without his knowledge. Moreover, this man was a particularly fine representative of his tribe, and his portrait would have been of special value. None the less, the naturalist remained inflexible and refrained from breaking his promise.

FICHTE.

In the middle of the eighteenth century there was born in a village in Saxony a boy who became one of the noblest and most gifted of the German race; his name, Johann (John) Gottlieb Fichte (pronounce Fichté). When but a child he showed an intense appetite for knowledge, while his memory was so strong that after the Sunday service he could repeat the sermon he had just heard the minister preach. Proud of his bright boy, his father, when Johann was seven years old, brought him from the fair in a neighbouring town the famous story of the Unconquerable hero Siegfried. At once the boy became so absorbed in the romantic legend that he could think of nothing else, and his other lessons began to suffer neglect. Realising this he felt ashamed, and determined to get rid of his temptation. To achieve this end cost him a hard struggle and a painful

sacrifice, but his courage was equal to the strain. A stream flowed by his home. Seizing a moment when no one was about he flung the little book into the water, and it was carried away by the current. Then he burst into tears. His father and mother soon noticed that the favourite book was missing. By what accident, they asked, had it been lost? The boy would never tell, for he feared that he might not be able to explain what he had done, although he felt it was right. Some time after, his father thought to replace the missing volume with another copy, but Johann begged that it should be given to one of his brothers instead.

When he had grown to manhood Fichte became known as a great thinker and teacher in the universities. About this time Napoleon defeated the Prussians and overran Germany with his armies. The nation was shattered and quailed before him. But Fichte never lost heart. He proposed to serve with the army to encourage the soldiers, and when his offer was declined, he appealed eloquently to the people, and especially to his own students, to withhold no sacrifice to resist the ruthless invader. Courage awoke and success followed, but the hospitals of Berlin were crowded with sick and wounded men from the battlefields hard by. Fichte's wife was tireless as a nurse until she was struck down by fever. Her husband, lecturing in the evening, but at her bedside throughout the day, caught the disease from her and died, while she survived.

Belgium and France to-day are resisting the oppressor in the spirit of Fichte.

THE PLUCKIEST OF THE LOT.

THE Ward Sister stood by the bedside of an English soldier who had been wounded in action in Belgium. He was telling her something of what he had been through. What was the bravest deed he had witnessed, she asked? "I will tell you," he replied. "In the engagement in which I was wounded we had a young officer in our company who had not been under fire before. We were lying down with little cover, and the firing was pretty hot. I happened to look round and saw the lieutenant standing close behind me. His face was white and he was trembling. Just then another officer came along. 'Hullo, old man!' he said, smiling, 'do you feel afraid?' 'Yes, I do,' replied our man, 'and if you had felt half as terrified as I am you would have run away from the field long ago.' When a man can't help feeling like that, and yet sticks at his post and does his duty, I think he's a trump; he's the pluckiest of the lot, Sister."

H. M. L.

Through its Correspondence Bureau, the International Union of Liberal Christian Women has been successful in helping a large number of people to communicate with their friends abroad, and will be glad to be of use to any one needing help of this kind. Information as to the conditions to be observed may be obtained from Miss H. Brooke Herford, Hon. Secretary, Essex Hall, Essex Street, Strand, W.C.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

7TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,146	18	0
Miss Marjorie Hayward	1	1	0
Benevolent Fund of Memorial Church, Liscard Sunday School (per Mrs. F. Hill)	0	10	0
Miss Prance	5	0	0
Mr. Richard S. Osler (second donation)	0	10	0
Mr. W. Thompson Madin	1	1	0
Mrs. Holt	10	0	0
Lady Bolton	5	0	0
The Misses Gillespie	0	4	0
Miss Lucy Colton	0	2	0
C. D.	0	1	3
Mrs. Allen	2	0	0
Prof. Alexander	1	1	0
Miss Julia Lloyd	0	10	0
Miss Nettlefold	10	0	0
In Memory of Miss Mary Martineau—Miss Rosanna Powell	1	1	0
Mrs. Hamilton-Fellows	5	5	0
Per Mrs. Duddingstone Herdman:—			
Mrs. Lorimer	0	10	0
Miss Lorimer	0	5	0
Miss Stodart	0	5	0
Mrs. Cooke Taylor	2	2	0
Miss Orrett and Miss Watts	0	7	6
Upperthorpe Branch Women's League (per Mrs. Bland)	1	0	0
Mrs. Sturge Moore	1	0	0
Memorial Church, Liscard, Red Cross Society (per Mrs. A. E. Parry)	1	0	0
Mrs. Jolly	5	0	0
Mrs. Winser (monthly donation)	1	0	0
Mr. F. W. Miall	1	1	0
Miss Short (second donation)	1	0	0
Mrs. B. P. Burroughs	1	0	0
Mrs. Butterfield (of Antwerp)	1	0	0
Mr. S. Gilfillan (second donation)	1	0	0
Per Mr. Frank Hibbert:—			
Hyde Chapel Congregation and Schools (2nd donation)	9	11	0
Friends at Slack Mills, Hyde	0	10	6
M. A. P.	0	2	6
Mrs. Geo. Adlington	2	0	0
Mr. Geo. Banks (2nd donation)	1	0	0
Mr. W. Arthur Sharpe	2	2	0
Mr. Ronald P. Jones	10	0	0
Mrs. Wood	1	1	0
Mr. and Mrs. Mark Winder	2	2	0
Mrs. Bryan Johnson	1	0	0
Miss E. Dowell (3rd donation)	0	2	0
Mrs. Mary C. Pearse	1	0	0
Mrs. Wallace Bruce	2	2	0
F. J. H.	1	1	0
Mrs. J. C. Ledlie	0	10	0
	£1,241	18	9

Parcels have been received from:

Miss Noëlie Bord, Mrs. J. C. Odgers, Committee of Organised Women, Richmond (per Miss Chree), M. L. S., Miss Terry, Mrs. Nuttall, Miss Mabel Johns, Mrs. Evans, Miss M. Christian, Friends at Hyde Chapel, Gee Cross (per Gertrude

Williamson), Memorial Church, Liscard, Red Cross Society (per Mrs. Parry), Mr. A. C. Whitmee, Mrs. Harold Thomas, Mrs. Freeston, Mrs. Notcutt, Miss Swaine, Mrs. A. Bartram, Mrs. Wm. Robertson, Miss C. H. Rawlins, Mrs. Corder, Miss F. Hollebhone, Mrs. Robins, Mrs. Fellows Pearson, Mrs. Kimber, Anon. (Manchester), Mr. J. Wright, Miss L. Sharpe, Miss Willie, Mrs. Wallis, Mrs. Basil Hardcastle, Miss Watson, Anon., Miss Lister, Miss Prance, Acton Branch Women's League (per Mrs. Sceats), Richmond Branch Women's League (per Mrs. G. H. Edwards), Bury Branch Women's League (per Miss Johnstone), Mansfield Branch Women's League (per Mrs. Gedling-Bradley), Mrs. M. D. Varian, Mrs. Burridge, Mrs. Sibree, Mr. Philip Boyle, Women's Adult School, Scholey Hill (per Mrs. Passavant), The Misses Tedder, Mr. and Mrs. Shipman, Mrs. Dearle, Miss Beckett, Miss F. A. Short, Miss F. Harding, Miss Monks, Mrs. and Miss Helsby, Miss Muriel Phillips, Mrs. Bucknall, Mrs. H. Woodall, "Heathmere, Petersfield," Miss Case, Mrs. Taylor, Chantry Mount, Mrs. French, Miss A. H. Partridge, Mrs. Bryan Johnson, Miss E. A. Eveleigh, Mrs. Roger Lawrence; Portland Street, Southport, Unitarian Church Sewing Circle (third contribution, per the President, Mrs. Harris); Miss Mitchell, Mrs. Gilling, Mrs. Geo. Wood, Mrs. John Harwood, Mrs. Enfield, Miss Stone, Miss Joyce Cobb, "Church of Our Father," Rotherham (per Mrs. G. W. Rodgers), Anon., Women's Meeting of the Croydon Domestic Mission (per Mrs. Williams), Hackney Branch Women's League (per Miss Florence Villars), Mrs. Robert Hodgson, Cairo Street Sewing Society, Warrington, (per Miss Houghton).

Mrs. Allen has received some parcels of clothing for women and children this week which were apparently intended for Miss Knappert. These should be sent to Mrs. Milner, 22, New Street Square, London, E.C., who has undertaken the work of forwarding them.

May we also suggest that all parcels sent to Mrs. Allen should be strongly packed: a few this week have arrived in a rather dismembered condition. It is desirable that a list should be enclosed, with the name of the sender, stating whether it is Mrs. or Miss.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

COUNCIL FOR THE STUDY OF INTERNATIONAL RELATIONS.

THE following letter has been sent to us for publication:—

1, Central Buildings,
Westminster, S.W.
February, 1915.

SIR,—Just before the outbreak of the War, Viscount Bryce expressed the view that the provision of a wider and deeper education in international relationship had become an immediate and clamant necessity. An educational movement to meet this end is still more imperatively required to-day, when the great issues

raised by the War need an educated democracy for their right solution. Accordingly, with Lord Bryce's cordial approval and sympathy, a Council has been formed for this special purpose. Peculiar obligation rests on all men and women of broad educational outlook to guide and inspire such an effort. Happily men and women everywhere are now showing a keen and widespread desire to study and understand the vitally important questions with which they are faced. The opportunity thus presented is a great one, for the final sovereign power rests in the hands of the people, and to aid them rightly to use that power is true national service. That which gives most impetus to educational work is the sense that it supplies the inspiration and guidance for effective citizenship, and we therefore make a strong appeal for help in an educational campaign.

The immediate aim should be to assist people to understand something of the issues raised by the War, the master ideas which lie at the foundations of our national life, the history of Europe, the philosophies behind policies, and the economic and ethical problems which the War will bequeath to the world. Beyond this is the larger task of education in true feeling and insight, and the reconstruction, not merely of the material fabric of civilisation, but also of its moral and spiritual basis. Every church and religious institution, and every organisation for the betterment of life and the propagation of ideals, as well as every man and woman of goodwill, may find scope for service in this great task. It cannot be done by any special group alone, but demands the combined wisdom and energy of all. Organisations such as the Workers' Educational Association, the National Home Reading Union, the National Adult School Union, and others, are already working along these lines. Whilst desiring to further the work of all such bodies, we seek to interest many beyond their borders in this movement. Obviously such a task can be approached in many ways, each valuable in its own place. Experience has shown that one of the most successful methods is that of Study and Discussion Groups. These are easy to form, suitable for persons of widely different capacity and attainments, and singularly effective as a means of carrying out Mazzini's great conception of "Education by Association." Are there not many prevented by circumstances from giving up their ordinary occupations for service abroad, who will feel it a duty to make leisure for doing work of this profoundly important kind?

Readers of this letter are cordially invited to help in one or more of the following ways:—

(a) By offering to lead such a Study Group. (It would help if any special qualifications were mentioned in replying.)

(b) By offering to join and assist in forming a Study Group.

(c) By offering the hospitality of their houses for such groups.

(d) By sending donations to help with the provision of text-books and other expenses connected with the campaign.

The Council has accepted hospitality in the shape of temporary office accommodation from the National Adult School

Union, and has also been fortunate in securing the co-operation of the British Institute of Social Service for purposes of reference and research.

The following have consented to act as an Advisory Council:—

Prof. W. G. S. Adams, Mrs. S. A. Barnett, Rev. David S. Cairns, D.D., Rev. R. J. Campbell, Rev. Dr. Clifford, G. Lowes Dickinson, Very Rev. Wm. Moore Ede, Walter Hazell, J.P., Treasurer of British Institute of Social Service; Right Hon. Arthur Henderson, M.P., President of the Brotherhood Council; The Bishop of Hereford, Rev. Canon Scott Holland, Rev. J. Scott Lidgett, Sir Oliver Lodge, The Headmaster of Eton, The Headmaster of Mill Hill School, The Bishop of Oxford, The Headmaster of the Manchester Grammar School, Prof. A. S. Peake, The Principal of Mansfield College, Oxford, The Principal of Ruskin College, Oxford, A. L. Smith, M.A., Mrs. Philip Snowden, Sir Richard Stapley, Rev. T. Tinsington Tatlow, Secretary of the Student Christian Movement; Rev. W. Temple, President of the Workers' Educational Association.

We cordially invite those who are interested in this subject to communicate with the undersigned. A pamphlet containing full particulars with regard to the formation of Study Groups will be forwarded on application.

Yours truly,

PERCY ALDEN,

GEORGE PEVERETT,

Hon. Secretaries (*pro tem*).

MINISTERS' PENSION AND INSURANCE FUND.

THE Triennial General Meeting of the Fund was held at Essex Hall, London, on Wednesday last, the Rev. Dr. J. Estlin Carpenter, Chairman of the Board of Managers, presiding. The reports for 1912-14 were submitted by the Secretary, the Rev. C. J. Street, and the accounts for the same period by the Treasurer, Mr. H. Chatfield Clarke, and were approved. Since the Fund began its operations eleven beneficiaries have died. Three of these were insured for pension only, and nothing was payable in return for the premiums. The representatives of the other eight received £2,144 7s. 3d. There are now 119 beneficiaries on the books, viz., 111 under the ordinary tables (10 of whom are in receipt of pension), 6 assisted toward special insurance, and 2 aged ministers in receipt of special annuity.

Mr. Bryan Johnson, Dr. W. Blake Odgers, the Revs. C. J. Street and W. G. Tarrant were re-elected on the Board of Management, and Dr. C. Herbert Smith and Mr. Sydney Martineau as auditors.

The following resolution was moved by the Chairman, seconded by Mr. Harold Wade, and adopted:—

"That this meeting commemorates with reverent regard three good friends of the Fund who have passed away since the last Triennial Meeting.

"Mr. John Harrison took an active part in the establishment of the Fund, and was a member of its Board of Managers from the beginning, bringing

to its administration a warm interest in the welfare of our ministers and great business aptitude. The collection of an Auxiliary Fund for ministers in London and the South Eastern Counties was due to his generous energy, and this Fund has been a most valuable adjunct to the main organisation.

"Mr. Philip Holt as an original donor expressed his confidence in the management some years later by placing in their hands the sum of £2,000, 'to be applied, at the discretion of the Managers, as an addition to the capital of the Fund, or in aid of ministers in active service, or both'; and this munificent gift has enabled the Managers to aid cases of other ministers who did not come within the ordinary rules.

"Mr. William Long was also a generous contributor at the outset, and for many years a Manager of the Fund. With a large knowledge of our ministry and its needs, he joined to his business experience a most kindly sympathy, and his genial presence was always welcome at the meetings of the Board.

"To such tried friends of the Liberal faith the supporters and beneficiaries of the Fund owe a deep debt of gratitude, and they record with affectionate remembrance their high appreciation of their counsel and help."

At the Half-Yearly Meeting of the Board of Management, held earlier in the day, Mr. F. W. Monks was elected a member of the Board in place of Mr. P. J. Winsor, who retires through continued ill-health. It was reported that an elderly minister to whom the first payment of a special annuity had been made had since died. A legacy of £100 from Miss Gaskell and a reversionary legacy of £1,000 from Mrs. Alfred W. Worthington were reported. Two new applications for insurance were approved. A vote of thanks to the auditors was passed.

NEWS OF THE CHURCHES.

Birmingham.—The 805th and Annual Meeting of the Monthly Meeting of Protestant Dissenting Ministers of Warwickshire and Neighbouring Counties was held on March 2 at the Old Meeting Church, Birmingham, the Rev. J. M. Lloyd Thomas being in the chair. The Secretary (the Rev. I. Wrigley) read the Annual Report and Balance Sheet. Seven meetings had been held during the year. One death had taken place, that of their friend Mr. Austin, and three new members had been admitted. The roll of members now contained twenty names. The Rev. Isaac Wrigley was re-elected Secretary and Treasurer, and the Rev. T. Graham was appointed auditor. The members unanimously passed a resolution reaffirming their desire for the holding of the National Conference this year; and since the Conference cannot now be held at the usual time, they strongly urge that, if at all possible, it be called together in the autumn of this present year. Archdeacon Gardner, of Aston, gave an address on 'St. Paul as a Mystic.' The address was followed by discussion, after which the ministers adjourned for tea, kindly provided by the friends of the Old Meeting Church.

Bridgwater.—We regret to announce the death at Bridgwater of Miss Kate Spiller, who was well known in the town, and deeply respected for the public services she had rendered to it throughout a long and strenuous life. As a member of the late School Board, of which she was for a time chairman, and also as a member of the local Education Committee, she had done valuable work, giving unstinted time and devotion to the objects she had at heart; and the congregation of Christ Church, with which she was prominently associated, shares in the general feeling of sorrow which her death has caused. The funeral service was held at Christ Church, conducted by the Rev. C. E. Pike. The interment took place at Wembdon Road Cemetery, where there was a large and representative gathering.

Leeds.—The Rev. H. D. Roberts, of Liverpool, preached at Mill Hill Chapel on Sunday, February 28, his subject in the morning being 'Courage, National and Individual.' In the course of his remarks he referred to the regrettable criticisms of Lord Haldane, which had resulted from a report in the press of a conversation with Prof. Eucken at Mrs. Humphry Ward's house prior to the war, in which he said that Germany was his spiritual home. The demand made by a number of irresponsible people that Lord Haldane should retire from the Government as a result of this remark was preposterous. The war had not cancelled the debt we owed to Germany in literature, music, philosophy, and science, and it was a matter for congratulation that this foolish outcry had been resisted.

Liverpool Postal Mission.—On Saturday afternoon, Feb. 27, the Annual Meeting of the Postal Mission was held in Ullet Road Church Hall, under the Presidency of the Rev. J. Collins Odgers. The audience included Mrs. Holt, Miss Melby, Miss Meade-King, and most of the ministers of the district. Mrs. J. C. Odgers, Miss E. G. Holt, and Miss Meade-King entertained the guests to tea at the close of the meeting. The Secretary (Miss Alison Hall) submitted an interesting report of the year's work. The outbreak of war caused a sudden cessation in the work and in interest in its objects; the Society ceased advertising literature, and met fortnightly instead of weekly to deal with old correspondents. A significant fact, however, was the large increase of applications received during the first half of the year, when the activity of the Society had been greater than ever before. This was so marked that, notwithstanding the sudden and serious interruption caused by the war, the total figures in every department were unprecedentedly large. During the six months of the war period a fair demand from old correspondents for literature continued. Several of these had joined the forces. The financial statement presented by the Treasurer (Miss E. G. Holt) showed that the deficit had been slightly decreased. The Rev. W. Jellie in moving the adoption of the report and accounts gave an address on the utility of the Postal Mission, with special reference to Colonial conditions. The motion was seconded by Miss E. K. McConnell. The President of the Society (Mrs. H. D. Roberts) in proposing a vote of thanks to the hostesses for their kind hospitality said she was sure that the Society was not only maintaining its usefulness, but increasing it. She had read through a large amount of correspondence in preparation for that meeting, and was more impressed than ever by its intelligence and spiritual sincerity. The alteration of mental attitude by the war had made their Committee feel a certain want of tracts or leaflets bearing directly on the present situation: leaflets strictly religious in tone, not theologically controversial; and they

knew they had among them men of the spiritual insight to give them exactly what they needed. The matter was under consideration by the British and Foreign Unitarian Association. She mentioned certain literature which had been in great demand by correspondents; notably work by Drummond, Carpenter, Armstrong, Savage, Sutherland, Crothers, and Mellone. It was interesting to know that Mr. Armstrong's 'God and the Soul' was as much appreciated as ever; and she read certain extracts from correspondence emphasising extreme spiritual indebtedness to that work. Dr. Drummond's 'Studies in Christian Doctrine' had also been of inestimable benefit to many. Miss E. C. Abraham seconded the motion. An exceptional and most interesting feature of the meeting on the completion of its ostensible business was the account, given in detail by the Rev. W. H. Drummond, of 'The Inquirer' Belgian Hospital Fund and its working under the superintendence of Mrs. Bernard Allen. Mr. Drummond showed how promptly and methodically, without the slightest waste or delay, or any expense except that involved by transport, everything contributed to this most appealing object, whether in money or kind, found its way directly to the places and persons in dire need of it. He described the systematic working of all the parts of the scheme and the untiring zeal of all those concerned in it. Mr. Drummond's sympathetic and vivid account could hardly fail to go home to the imagination of his hearers; and it is hoped that this fine piece of work, which is, in fact, a sacred duty towards those who have fallen under our burdens, may profit considerably by his visit to Liverpool.

London: Brixton.—In January No. 3 Company of the Girls' Own Brigade was formed. It has now 24 recruits, who are taught drill, singing, first aid, and country dances. On February 23 the girls invited the members of the Senior Boys' Club to a Social Evening. It was the first occasion on which the girls wore the dark blue uniforms which the Church members have kindly given them. After games and refreshments the girls entertained the boys with songs and recitations, and during the evening the Captain (Mrs. G. M. Elliott) was presented with some lovely flowers.

London: Islington.—It is with regret we announce the death of Ronald William Wilson, the eldest son of Mr. and Mrs. Alfred Wilson, of Beechwood, Fortis Green, N., at the age of 19 years. He returned home on Sunday, February 21, feeling unwell, and two days afterwards it was discovered that he was suffering from cerebro-meningitis, which he had caught whilst camping with the Royal Army Medical Corps (Territorials). He passed away on Sunday, February 28, the day before his 19th birthday. He was a young man of deep religious convictions, and greatly interested in the services of his Church. The funeral took place on Thursday at Golder's Green Crematorium, the officiating ministers being the Revs. J. J. Marten, of Horsham, and Dr. Tudor Jones.

London: Wandsworth.—On Thursday, February 25, an "Eisteddfod" was held, organized by the Young People's Total Abstinence Society. Competitions took place in various arts, and resulted in a very successful evening. There were over a hundred entries, including a considerable number from neighbouring Unitarian Churches. The judges were: Instrumental Music, Mr. A. W. Pearce; Vocal, Mr. Maskell-Hardy; Literature, the Rev. W. G. Tarrant; Elocution, Miss B. Bideleux; Impromptu Speaking, &c., Mr. G. P. Blizard; Cookery, Mrs. Griffin; Needlework, Mrs. B. Lawford. There was a large attendance, and warm

congratulations were given to Mr. Wilfred Jones, who conducted the general arrangements. A collection was taken for the Sunday School Association Motor Ambulance Fund.

Newark.—A series of Special Services will be held on the Sunday evenings of March and April at the Free Christian Church, conducted by ministers of the North Midland Presbyterian and Unitarian Association.

Newcastle.—On Monday evening, March 1, an interesting gathering took place in the schoolroom of the Church of the Divine Unity, Newcastle-on-Tyne, when an address was presented to Alderman Sir Joseph Baxter Ellis, J.P., congratulating him upon completing fifty years' connection with the Northumberland and Durham Unitarian Christian Association and with the firm of Messrs. J. Hindhaugh & Co., of which he is now the principal. Mr. Charles Carter, one of the oldest Unitarians in the district, made the presentation, and referred to the manner in which Sir Joseph Ellis had, during the whole of his career, devoted his energy to the uplifting of his fellow-man. He was first associated with the Church of the Divine Unity during the ministry of the Rev. James C. Street, and soon became one of the best-known exponents of Unitarianism in the North. Later on he took part in the municipal life of the city, and served in the capacity of Sheriff and Mayor, to which office he was again appointed as the first Lord Mayor, and was subsequently knighted. Sir Joseph Ellis expressed his great appreciation of the acknowledgment his services had received, and made a strong appeal to the young people to keep a straight course, and attach themselves to a Church of their own choice which would inspire and sustain them.

Southern Advisory Committee.—At a meeting of the Committee held on Monday last the following resolution was passed:—

"That the Rev. L. Jenkyn Jones, late minister at Woolwich, who desires to re-enter the ministry, has satisfied the Advisory Committee as to his personal character and general fitness for ministerial work."

Mr. Jones, on leaving Woolwich, where he was minister for several years, retired from the ministry in 1911, and now desires to take up ministerial work once again.

The Women's League.—The Women's League is not holding its usual London Winter Meeting, but members and friends are cordially invited instead to a Special Service for Women, to be conducted by the Rev. J. H. Weatherall, at Essex Church, Notting Hill, on Tuesday, March 16, at 5 o'clock.

York.—At the Annual Meeting of the Congregation of St. Saviourgate Chapel on February 28, presided over by Mr. Lewin, the Treasurer, Mr. Currie, said the financial report was the most satisfactory they had presented for the last eight years. The balance in hand was £22 as against £7 the previous year. Offertories had increased nearly 50 per cent, and an Organ Fund had also been started. The Secretary, Mr. Beal, read the Committee's Report, and referred to the gratifying increase of membership and Church attendance. Special mention was made of the Minister's Sunday morning class, the week-night Guild conducted by Mrs. Davis and her helpers, and of the interest evoked by the conferences held from time to time after the Sunday evening lectures, especially a series on 'Problems of the War.' Mr. Kempster presented the report of the Hymn Book Revision Committee, who have already issued the first part of a new supplement, and a discussion followed on methods of improving the musical part of the services.

NOTES AND JOTTINGS.

THE LAST LINK WITH THE BRONTËS.

The death is announced at Banagher, King's County, of Mrs. A. B. Nicholls, the second wife of the clergyman who married Charlotte Brontë. Mrs. Nicholls was as faithful as her husband to the traditions of the Brontë family, and was looking forward to the publication of a new edition of the poems of the three famous sisters under the editorship of Mr. Arthur Benson. She took a special interest in the portraits of Charlotte, Emily, and Anne, together, and of Emily alone, which Branwell Brontë painted, and was much gratified when they became the property of the nation and were hung in the National Portrait Gallery. The one is "a rough, common-looking oil painting," as Mrs. Gaskell put it; the other a real portrait of Emily, that "remnant of the Titans," showing far higher promise.

BAD SPENDING HABITS.

Prof. Urwick deals in a wise and practical manner with the urgent question of "spending in War-time" in one of the now familiar pamphlets published by the Oxford University Press. We are beginning to realise, he points out, that upon the thoughtful exercise of our spending power depends the realisation of the true social brotherhood which we all accept as the good end of our social actions, and the acute problems which have been raised lately by the unemployment of numbers of people whom the well-to-do have hitherto kept busy, has brought home to many the fact that their careless and extravagant habits in the past have prepared a great deal of suffering for a certain class of workers. Incidentally, Prof. Urwick discusses the fallacy of supposing that by the very act of spending money, irrespective of the things we spend it on, we are "benefiting trade" and "giving employment." "Workers and industry generally," he insists, "are supported in one way only—by the actual creation of real wealth for them to use and live upon." If we claim to support the people whose goods we buy the money we spend must have been earned by useful work which has really increased the resources of other workers.

A PRAYER FOR TRADERS AND CONSUMERS.

The following prayer has been written by Dr. Walter Rauschenbush for the Consumers' League of the United States, which desires that all food made and bought shall be produced under healthy conditions and at fair prices:—

O God, thou Father of us all, we praise thee that thou has bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labour of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourisheth us and our children.

We pray that they may have health and joy, and hope and love, even as we desire for our own loved ones.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

May we not unknowingly inflict suffering through selfish indifference or the wilful ignorance of a callous heart.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organised intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak.

Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls, and bid us strive for the coming of thy kingdom of justice, when thy merciful and saving will shall be done on earth. Amen.

NOW READY FOR MARCH.

THE SUNDAY SCHOOL MONTHLY.

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„ 24.—Rev. JOSEPH WOOD (late of Birmingham)

„ 31.—Rev. J. H. WEATHERALL, M.A. (Kensington)

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 14.

LONDON:

Acton, Creffield Road, 11.15, Rev. J. A. PEARSON; 7, Rev. A. A. CHARLESWORTH.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, Rev. BASIL MARTIN; 6.30, Rev. J. A. PEARSON.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. E. Gow, B.A.
 Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 6.30, Mr. F. R. NOTT, LL.B.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Rev. HERMAN HAUGERUD, of Christiania.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. D. BASIL MARTIN, M.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. FRANK K. FREESTON.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. F. G. BARRETT AYRES.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. S. FRANKLIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. W. WOODING, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. HERMAN HAUGERUD; 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weetch Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11, Rev. JOSEPH WOOD; 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CAMBRIDGE, Unitarian Free Church, Liberal Club Room, Downing Street, 11.30, Rev. Dr. JACKS.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GNEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. W. STEPHENSON.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Mr. JACHAN MACRAE, M.A.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREA.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11 and 6.30, Mr. E. R. FYSON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROBER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINGLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. D. SPEIGHT, M.A.

BIRTH.

GASKELL. — On March 5, at Pendrell Hall, Codsall Wood, Staffs, the wife of Frank Gaskell, of a son.

MARRIAGE.

WHITEHEAD-COX. — On March 10, 1915, at Park Chapel, Crouch End, by Rev. J. Arthur Pearson, assisted by Rev. G. E. Darlston, M.A., Ammon Willis, son of the late A. P. Whitehead, of Oldham, to Emily Winifred, younger daughter of the late J. Lonsdale Cox and Mrs. Cox, of Halifax.

DEATH.

STRACHAN. — On February 26, 1915, at 73, Victoria Avenue, Hull, Janette Elizabeth, widow of the late James Strachan, and eldest daughter of the late David Maxwell.

A CLERICAL BUREAU is being organized in connexion with the Moss Side Church, Manchester, and I (or the Minister) will be glad to receive a Typewriter and a Copying Machine, either as a gift, a loan for about 6 months, or for a moderate price. Please Address—Rev. T. M. SALMON, 172, Shrewsbury Street, Brooks Bar, Manchester.

CHANGE OF ADDRESS.

The Rev. Frank K. Freeston has removed to Headland Cottage, Limsfield.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THERE is no need for us to say much here about our Belgian Hospital Fund this week, for an article by Mrs. Bernard Allen, setting forth exactly what has been done, appears on another page. It is a matter upon which we desire to take our readers and contributors completely into our confidence, for we know that the flow of money and gifts must depend upon the promptness with which the need is met and the feeling that sympathy is seasoned with common sense and business methods.

* * *

THERE are, however, one or two points that we should like to select for special emphasis this week. The money is not being hoarded in the bank, but is being used as fast as it comes in. All the necessary office expenses are provided gratuitously. There is no charge to the fund even for stationery or postage.

Everything is done as a labour of love. We have received this week our first donation of £100. It is a challenge to others to do the same, for it is clear that we shall need large gifts and many of them, if we are to cope adequately with our task. If some of our readers will canvass for us among their friends and neighbours we shall be grateful. None of the War Charities which are appealing for our help has revealed a more urgent need. Some of them are so bountifully supplied that they are able to afford the comfort of luxuries as well as what is barely necessary for health and the alleviation of pain. It is only for the latter that we ask, and it is not for ourselves but for the gallant soldiers of Belgium, who have deserved so well at our hands.

* * *

MRS. ALLEN makes it clear in her article how it has come to pass that this group of small hospitals is so inadequately supplied. They were improvised to meet an emergency and equipment was sadly lacking from the beginning. The material at the disposal of the Belgian Government is now greatly reduced, and it is only with generous help that they can be kept going at all. From inquiries made on the spot we are convinced that by far the best thing for us to do is to enable them to go on working on their own lines, under their own national flag. We must resist the desire either to control their management or to absorb them into any organisation of our own. But we can give them many of the things they need,

without interference and without criticism, in the spirit of warm-hearted friendship.

* * *

THE dramatic event of this week has been the further progress of the Allied fleets in their attack on the Dardanelles. The fall of Constantinople has entered into the domain of probabilities, and already political speculation is busy about the future. Russia will naturally demand that she shall be protected against any closing of the Black Sea, and there are also sentimental reasons, unconnected with the control of the straits, why she should wish to possess Constantinople and renew some of the splendour of the former seat of Christian sovereignty. It is not, however, certain that she would be wise to do so. Apart from the jealousies to which it would expose her, it is doubtful whether it would be a wise step from the strictly military point of view. It is even open to argument that its possession would make her more vulnerable than she is at present.

* * *

IF, however, Russia at the end of the war desires to retain Constantinople there seems to be no adequate reason why we should regard it as a menace to ourselves. This possibility has been a bugbear to English statesmen for more than a century, and is responsible for many political mistakes in the past. In an important article on the Future of Constantinople in *The Nineteenth Century and After* for March Mr. J. Ellis Barker

traces this dread to the dominating influence of Napoleon.

Since the time of Napoleon [he says] the question of Constantinople has loomed particularly large, and probably unduly large, on the political horizon. Apparently, the strategical importance of Constantinople is at present generally over-estimated, because the last few generations, instead of studying critically and without prejudice the real importance of that city, have been mesmerised by the pronouncements of the great Corsican warrior, and have repeated his celebrated saying that Constantinople is "the key of the world," although it is nothing of the kind.... History, as Napoleon has told us is a *fabule convenue*. Napoleon himself has skilfully created a *fabule convenue* around the city of Constantinople, and most of the mistaken views as to Russia's world-conquering aims were engendered by that great genius who has mystified England during a whole century, and has been responsible for a century of misunderstandings between this country and Russia.

* * *

THE Labour troubles of last week seem to have simmered down into quietness without any settlement which gives security for the future. There is much to be said for a policy of a full and frank disclosure of profits during the continuance of the war in all firms which receive Government orders. It would have a wholesome effect in checking private appetite at a time when all our thought ought to be of the public good. It would also enable us to test by reliable information the rumours of large fortunes being made at the expense of the workers. On the other hand, we think that it is worse than foolish to treat the whole question as one of a legitimate demand for more pay because labour has become so indispensable that it can make its own terms.

* * *

"THE average workman," says *The Manchester Guardian*, "is much like other people. When people want his work very badly he expects to be pretty well paid for it, but once satisfied that he is fairly paid he is ready enough to put his shoulder to the wheel." This sentence, as a comment upon the present situation, seems to us false in moral perspective. It is not a case of other people wanting his work. He is working for his country, for his own highest interests, for the saving of his own liberties and the defence of his own home. Let all legitimate grievances have proper attention. But it is this other point of view which must be emphasised. Men do not bargain about the terms upon which they will work when the ship is driving before the hurricane and their lives are in jeopardy, and they must not

do it now, when every man with an ounce of imagination knows that we must school ourselves to endure hardness without grumbling, and set our faces like flint to see this thing through. All selfishness or hard bargaining in master or in man is treason to the State.

* * *

ON Tuesday Mr. Lloyd George announced the intention of the Government to ask for far-reaching powers in the control of armament works, and of all works in the country capable of being used for the manufacture of the munitions of war. In ordinary times any suggestion of this kind would have been hotly contested as disastrous to industrial enterprise and efficiency; but it has been accepted almost without comment as a matter of emergency, and for the moment it is better not to ask for explanations. Incidentally it may be remarked that the Labour members see in it a welcome experiment in collective ownership, while others will hail it as an endorsement of the principle that the manufacture of munitions of war ought to be entirely removed from the control of private interest.

* * *

THE National Council of Evangelical Free Churches has been in session in Manchester during this week. The meetings have secured a large amount of publicity in the local press, and have had this significant feature that they are the first corporate expression of the Christian faith and conscience of the nation since the outbreak of the war. A good deal of the speaking was eloquent, but a little inconclusive, and leaves the impression of a mood described by the Rev. Thomas Phillips in the phrase "a schism in the Christian soul." On the whole, it must be confessed that an unceasing flood of sermons and pamphlets has left us all just a little sated and weary. Even the Church cannot live on balanced judgments and fine sentiments. It asks for a policy of action and the prophetic voice that can nerve men for endeavour. The proceedings came closer to practical realities in the discussion of temperance and in the urgent plea of Mrs. George Morgan that the churches should deal pitifully and with wise judgment with the grave social problem of illegitimacy with which the country is confronted.

* * *

ON Wednesday the members of the Free Church Council assembled for worship in the Cathedral at the invitation of the Dean and Chapter. Once again there was the self-conscious apology—which we have heard so often—for the

assembling of fellow Christians in a common House of Prayer. "It does not imply," the Dean was at some pains to point out, "that we aim at denying or concealing the differences, whether ecclesiastical or political, which have, unhappily, long severed, and still sever us." But he passed on quickly to deeper things, and in the following passage of his address he appealed without reserve to the ultimate source of Christian unity amid our changing forms:—

Christianity [he said] is to-day charged with failure, not unreasonably, when so many Christian nations are arrayed against each other in the fiercest, the most sanguinary, and the most nearly universal of all wars. Brethren, if Christianity has failed, so has science, so has civilisation; and at least it cannot be alleged that Christianity has, like science, supplied the instruments of its own destruction, or, like civilisation, created a savagery worse than any barbarism which has preceded it, because it is civilised barbarism. When the war is over, amidst the wreckage and desolation which it has wrought, there will still remain inviolate and inviolable the figure of Him who is the same yesterday, to-day, and for ever, who holds in His pierced hands the key of the mystery encompassing life and death; who alone has spoken upon earth in the accents of Heaven; who is the one immortal Saviour and Redeemer of the world. He shall some day unite the Christians not only of England, but of England and Germany too, in the sacred fellowship of His love.

* * *

THE compromise which has been arrived at in the House of Lords on the Welsh Church Bill is moderate and wise. As supporters of the policy of Welsh Disestablishment we are sorry that the question has been raised at all. But if there is a real sense of grievance, not with the measure which has received the approval of Parliament, but with its enforcement at a particular moment, on the ground that it would involve difficulty and financial hardship owing to the special circumstances created by the war, there is certainly a good case for kindly consideration. The Government was, of course, bound to guard itself against the possibility that postponement might be turned to political profit. But in view of the undertaking of the Opposition that they will do nothing in Parliament to prevent the Bill being put into operation, the proposal to give six months grace from the close of the war will meet with widespread approval. No doubt there will be a good deal of legitimate disappointment in some quarters, but against this must be placed the assuagement of wounded and angry feeling, and the brighter outlook for religious sympathy in the future.

THE YOUNG MEN.



THEY are everywhere, the young men. The whole country resounds with the martial music of their feet. They crowd the trains. They come swinging down the street, whistling as they go, disciplined soldiers, often led by young officers who are little more than boys. They are on their way to the coast, and there—for us who wait and watch at home—the curtain falls. It is wonderful this march of the young men, because their country calls. It has in it the daring of a great adventure and the spiritual splendour of sacrifice. But they do not speak of it in these high terms. For them it is all in the day's work. They do not want either our admiration or our pity. We feel that they are noble just because in the acceptance of their duty they have lost all thought of themselves. We know that it is a grim business this waging of war to which they go; there is no need for any one to recount to us its miseries. And yet we have never seen the clean, upright soul of the people so clearly as in the bright faces of these young soldiers.

If you watch the family groups at a hundred railway stations on Sunday evening, when the short leave is over, you will feel the pathos and glory of it all. Here the girl chats with her lover and conceals the aching of her heart with light tripping words, because there must be no sadness of farewell. Here a big soldier spends the last moments saying "Don't cry, mother," not caring who hears him, and then as the train moves away he exclaims: "It's the hardest thing of all, leaving one's mother," and suddenly for a few moments the whole carriage is solemn and still.

We who stay at home also have our part to play in the struggle. We can keep the wheels of industry running smoothly. We can guard our own hearts and the soul of the nation from the base passions which enervate and enslave. We can still use the pen in the battle for freedom and righteousness when we are too old to wield the sword. Above all, we can be prodigal in our healing charities as our young men are in the gift of their lives. But in the

midst of all our activity let us never bemuse ourselves with the thought that at the moment our part is as important or as creditable as theirs. We cannot be generous on their scale, unless we go and do likewise. No sacrifice or service that we render has the same ultimate value as this complete surrender of themselves. If our homes are preserved in safety and our liberties vindicated before the world, if stricken Belgium is delivered and its bitter wrongs avenged, it is the young men who are going forth to do it. Many of them will return no more. They will suffer cruel torment. They will sleep in unknown graves. But their blood will be the price of deliverance from the rod of the oppressor. Even now, as they rise up before us, from every town and village of the land, an exceeding great army, they are beginning to write a new chapter in the history of their country, and it will be as kindling in its courage and self-devotion and its high example of chivalry and endurance as any that the past has known.

A debt like this can never be repaid. It is fraught with too deep a significance for the common words of praise. But at this fateful moment when they are actually going forth to face death for our sake, let us at least show our gratitude by our behaviour. There are people who have not yet lost all the petty habits of the critical mind. They still cavil about minor points, and indulge in the "speculative desponding considerations" which roused the robust anger of Dr. Johnson because they discourage men from diligence and exertion. Most of us are in no mood for such trivialities. The time for debate has passed, and the time for resolute action has come. Our young men are going forth to fight and die. They have had a plain duty set before them, and they have accepted it. Where is the critic or the sophist who will try to obscure it or throw doubt upon their clean integrity of soul? Let them go surrounded with encouragements, feeling in the very air they breathe the gratitude we cannot speak.

It is a time, also, when the sentimentalist should hold his peace. He may spare us his florid descriptions of mangled limbs and blood-stained fields. We know it all. The iron has entered

into our soul. Our young men are not daunted by the prospect of suffering. We are not going to allow our homage to their fortitude to be weakened by pity or fruitless tears. Why should we insult those who are paying the price of valour and spiritual victory by sorrow for their lot? They will forgive us, the young men as they march away, if there is dimness in our eyes; for are they not bone of our bone and flesh of our flesh? But there is exultation in our hearts as we think of them and follow them with our affection where they go. May they be worthy to serve, and if need be to die. Who will dare to grieve for the young, who in a few years accomplish great things and win the unfading crown of sacrifice.

Good Thoughts for Evil Times.



THE MEANING OF PRAYER.

Every creature hath some kind of sense of its state: it feelth its weakness, its wants, its misery. It hath some sense of that Power from which it came, who provideth for it, who is leading it some whither: and it cannot but cry and complain to this Power, according to what it feels and desires. The young Ravens cry to it for food; the whole creation groaneth and panteth to it, to be delivered from its bondage. Man, as he hath a clearer light than these, so he hath more clear addresses to it.... By Prayer, I do not mean any bodily exercise of the outward man; but the going forth of the Spirit of Life towards the Fountain of Life, for fulness and satisfaction; the natural tendency of the poor, rent, derived spirit, towards the Fountain of spirits.

ISAAC PENINGTON.

I have no answer for myself or thee,
Save that I learned beside my mother's
knee;

"All is of God that is, and is to be;

And God is good." Let this suffice us
still,

Resting in childlike trust upon His will
Who moves to His great ends unthwarted
by the ill. WHITTIER.

O GOD, the Father of all mankind, whose Name is great, and Thy goodness inexhaustible; Thou Master of all things, who art blessed for ever; before whom stand thousands of thousands, angels and spirits and souls made perfect: sanctify, O Lord, our souls and bodies and spirits, and touch our hearts, and search out our consciences, and cast out of us every evil thought and base desire, all envy and pride, hypocrisy and falsehood, all deceit and worldly anxiety, all covetousness and vainglory, all malice and wrath, and all remembrance of injuries, and every movement of thought contrary to Thy holy will. And grant us, O Lord, the Lover of men, with freedom of a pure heart and a contrite soul, without confusion of face, and without condemnation, boldly to call upon Thee, our holy God and Father who art in heaven. Amen.

THE WORK OF OUR BELGIAN HOSPITAL FUND.

THE consignment of goods sent to the Belgian hospitals last week had quite an adventurous journey. For three days our packing cases were waiting to start, but delayed by possibilities of German submarines in the Channel. Then at last at dawn one morning they crossed, and within forty-eight hours were all delivered at their destinations, in fourteen different hospitals, some of them nearly forty miles distant from our hospital dépôt. I think contributors to the Fund will like to know a little about some of the hospitals. There was a time, not many months ago, when a great stream of wounded descended on the town with which we are most concerned. Wounded men on stretchers were carried along the streets, and even private householders were implored to take them in. The result was that schoolrooms, chapels, empty factories, places of amusement were thrown open, and the patients admitted. The organisers gradually acquired beds, some blankets, and a certain amount of material. The Belgian Army Medical Service allows them a certain sum for maintenance, but there has never been enough money to equip these places fully as regular hospitals. Many of the beds have no linen on them, and there is shortage of hospital necessities of all sorts.

Let me give a few typical cases. Here is one, managed by a community of the Little Sisters of the Poor. The patients have beds, it is true; but how has that been contrived? Quite simply—by all the sisters giving up their own, and sleeping on the floor themselves. They are hard at work nursing and cooking

and carrying on their ordinary charitable work all day, and as one of them said: "We sleep quite well, we young ones; but Sœur T——, she is 75 years old, and the floor is rather hard at her age." Readers of THE INQUIRER will remember a letter of thanks from the Sister Superior a fortnight ago—full of gratitude for our help, not one word about their own self-sacrifice.

Now another hospital: this time in the charge of English girls—plucky and skilled in their work—under the direction of a Belgian doctor. They go in their motor ambulance every night up to the trenches and bring back wounded to be nursed back to health. Their resources are not great, and there are many things they need badly. They literally fell upon a case of bandages, dressings, &c., sent by the Lady Mayoress of Leeds to our Fund, thankfully carrying off all that could be spared for them.

Here is a third: organised by a French Abbé, who in happier times has for his chief hobby a trade school for boys. This is now cut down in numbers to a mere handful, and most of the buildings are turned into wards, making airy, spacious rooms, very bare, with just beds in two long rows. Here he receives 150 Belgian soldiers, supervises the arrangements, and does everything he can for them as far as his limited resources permit, happy to be able to realise in practice his religious ideals.

Here is a fourth: a hospital ship, full of convalescents, moored in the harbour. The men who are up have nothing to do—no games, books, nothing to amuse them; they are not suitably clad; they lack all the comforts that would help them to recover a healthy outlook on life; they are sad and depressed. It is a difficult task for doctors and nurses to carry them across the line which divides sickness from health. Beside the clothing which we have already sent we are sending a few games of cards, and we should like to send more. Now that we know of these—and many other—cases, the responsibility rests with us, who have our home and lives scarcely touched by the war, to come to the succour of those who have lost homes, families, country, and health in helping to preserve our security.

Mention was made a few weeks ago of the need for more nurses, and we hoped that we might have found it possible to send some over. We have made careful inquiries about the needs, and consulted several nursing authorities, but so far no scheme has seemed practicable. I fear it must wait a little longer, until the way opens.

But the way is open to make these hospitals more comfortable and efficient, and here is a very rough account of the way the money sent to our Fund for this purpose has been expended:—

Household linen	about £70
Blankets	35
Underclothing	120
Boots	100
Overcoats and trousers for	
Convalescents	80
Drugs and hospital equipment ..	260
Kitchen utensils and cleaning	
materials	35
	£700

(The only clothing bought consists of articles which cannot be made by working parties.) The consignment to go this week will cost about £350 in medicines, instruments, and utensils, as their full needs were not known to us then; the sheets, pillow cases, and towels, and some underclothes about £150. This means we shall have spent about £1,200 so far. In addition to this, we have had anaesthetics and a very great number of bandages and dressings given us, and clothes to a most generous extent. The total number of hospitals which have applied to us for help is 29, with a total of over 2,000 beds.

In addition to this, I have this week received a letter from a stretcher bearer and dresser at the front, in which he says: "I am in constant contact with our dear soldiers, and it would be easy for me to attend to many little ills from which they habitually suffer, but the means are lacking here. May I beg you to send me a satchel containing the things mentioned below, and encouraged and upheld by our dear friends across the Channel, we shall carry on the struggle with renewed ardour?" He asks for a few simple dressings and drugs, which we are sending this week.

It will be seen that the money already subscribed to this Fund has been nearly all expended. Fresh supplies are needed week by week, and the need can only be met by increased liberality. The more closely we come into contact with these hospitals and their needs the greater is our admiration of the heroism of those who are carrying them on. In the spirit of the sincerest friendship we simply want to help them to help themselves.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

FORCE IS NO REMEDY.

SIR,—The attitude of the Rev. Basil Martin appears to depend for its support upon large assumptions for which there is little or no warrant in the existing facts or the experiences of life hitherto. If we proceed by a process of elimination the whole structure of his argument seems to fall to the ground. In the first place it is not a fact that the opposition of Belgium was unexpected by Germany (the effectiveness of the opposition was, probably, quite unexpected); therefore the assumption that the German barbarities in Belgium were brought about by the fierce anger arising from unexpected opposition cannot be maintained. Even assuming that Germany really did believe that Belgium would

offer no resistance, we know that it was her avowed intention of violating the neutrality of Belgium for the purpose of more easily "hacking her way through" to Paris, and that she had provided herself with all the necessary instruments of ruthless destruction for this purpose. There is, therefore, no ground for the general assumption that Germany would not invade an unarmed and non-resisting nation. The facts of Germany's methods of administration, whether in Europe or in her Colonies, entirely belie the assumption that the routine of life in Belgium under German dominion would be little changed. Has Mr. Martin forgotten the Zabern incident? It cannot be denied that the Government of Germany is subservient to the Prussian militarist ideal. We must assume, therefore, according to Mr. Martin's argument, that the character of the population of Germany is grounded on militarism. What foundation, therefore, is there for the assumption that if our free democratic institutions were peaceably exchanged for a military despotism—whose seat of government is far distant from our shores—the exchange would give full scope for social reform? In other words: is it a reasonable assumption that if freedom surrenders itself incontinently to military despotism the cause of social reform will be advanced?

Mr. Martin assumes that all war, and this war in particular, can only be, and is being conducted by us by a large amount of deceit and by the employment of persons "moved by that lust of bloodshed which is sometimes felt even by those who win a Victoria Cross." If his words are to be taken at their face value they imply that the whole civil and military administration of this country is tainted with deceit and bloodthirstiness. We are surely entitled to some evidence beyond mere assertion for so sweeping an assumption.

It has generally been thought that it was a noble thing for a nation or for an individual to fight for freedom; and that through freedom alone could an individual or a nation hope to attain a true ideal. We are now asked by Mr. Martin to assume that the sacrifice of independence by a great nation might likely lead to the salvation of the world. It seems a paradox, but is there any underlying truth? Is it ever true that the dignity and glory of a great nation consist in offering up its priceless treasures of civil and religious liberty at the bidding of an arrogant and unscrupulous tyrant, and in meekly standing by while he despoils the weak? I would rather assume that in this imperfect world Providence has implanted in mankind a spirit of resentment against oppression in any form, and that we are led by that spirit to use force to protect the weak against the encroachments of the strong. Force is no remedy when it is wielded by an arrogant nation setting out to subdue the world to its own particular ideals; but in the hands of an enlightened nation, bent on rescuing the fallen and oppressed from the clutches of ruthless barbarism, it is a remedy for which we may be devoutly thankful. Yours, &c.,

A. SAVAGE COOPER.

Finchley, March 7, 1915.

AFTER THE WAR.

SIR,—The reading of the Rev. J. C. Ballantyne's article in your last issue, with the above heading, recalls to me that fine couplet of Alfred de Musset:—

L'homme n'écrit rien sur le sable
A l'heure où passe l'aquilon.

The hour for social reconstruction has not struck, and any attempt at it now would prove no more than writing on the sand in a hurricane—all traces of our efforts would be swiftly swept away. But the hour has struck "to speak of this thing, to work for it, to pray for it." What we shall write in enduring letters after the war, not on the sand, but on the very granite-beds of our civilisation—that is now the question. It is the time for the most resolute thinking, for grappling with the problems that will confront us, and for planning out the main lines of future advance. The war has not solved the menacing social problems that assailed us on the eve of its outbreak. The strike on the Clyde supplies us here with a stern reminder. Anarchy, with a general disrespect and disregard for the laws, will speedily raise its head again. Social iniquities will clamour for a hearing. Our political, religious, and social unities, which only national emergency could have effected, will be cloven again. And the soldier, returning from the wars, in his hundred thousands—"me that 'ave seen what I've seen!"—will add to the abounding discontents. There will be more heart-hungers and soul-hungers than ever to satisfy.

The only time in our history that seems to me to be at all comparable with that upon which we are entering is the Commonwealth period which succeeded the Civil War. The times will demand a Milton and a Cromwell, and the faith that was at the back of them. And the task will be, as Cromwell stated it, "the introducing of the Christian religion into real practice in the social affairs of this nation"—and the world.

1. The first and greatest need of all will be of religion. And, in this matter, we shall have to learn to think again not in nations only, but in continents. We have got, in short, to discover and proclaim *world* standards of universal validity and authority. Nothing short of this can save us, and, without this, all the rest is the veriest tinkering. 2. Following out of this, and only out of this, will issue the only possible solution of the education difficulty in this and every land. Only in a universal religion will education ever discover its unity and its very breath of life. *Secular* education, and *secular* everything, have got to have breathed into them a living soul. 3. And social reform, if ever it is to prove ultimately effective for the general welfare, will need to be no less vivified and grounded. Without this, Hague Tribunals and every other professed social panacea will be puffed over like a pack of cards at the first onset.

It was just such questions as these, and those arising out of them, which the National Conference Union for Social Service desired to have grappled with by our Churches on the basis of its published course of lessons on the war

entitled 'European International Polity.' Some of our leading Churches, in Nottingham, Liverpool, Edinburgh, and elsewhere have already grappled with these questions, and a number of ministers have dealt with them from the pulpit. But the time has come for a far more general discussion of such questions. It will probably now be difficult to institute new courses before the autumn, but, in any case, preparation for such should begin at once. And there is a further incentive in this direction supplied by the fact that the Swanwick Summer School, under the auspices of the Interdenominational Conference of Social Service Unions, will hold its sessions from June 26 to July 5 next, when 'International Relationships in the Light of Christianity' will be the sole subject under discussion. With a further view to leading up to this, a course of twelve weekly notes of lessons by Miss Gittins, under the auspices of the National Conference Union for Social Service, will run through the April, May, and June numbers of *The Sunday School Monthly*, and will, it is hoped, be taken up widely by the elder scholars of our Sunday Schools. The course will be completed on the eve of the Swanwick Summer School. And if in the autumn it could be arranged that the Triennial National Conference of our Churches should still meet—as several bodies of ministers have unanimously demanded—and devote one or more days to the discussion of these great questions, a still further stimulus would then be given our Churches for grappling with these questions in the months that will intervene. I shall be glad to send copies of the "Course" referred to and information about our Union *gratis* to any one on receipt of a postcard.—Yours, &c., H. H. JOHNSON,

Secretary, National

Conference Union for Social Service.

The Orchards, Croft Road, Evesham.

March 9, 1915.

THE NATION AND LABOUR.

SIR,—Is there not a little too much lecturing on labour just now? That there should be "unrest," even cessation of work, here and there, is to be regretted, of course, but may not some provocation be pleaded in extenuation? Graft and exploitation have been notoriously rampant in certain quarters, and the criticism thereof has not been particularly severe. The workers of the country, who, after all, bear the largest share of the burden of the war, have a clear right to insist that the grafter and the exploiter shall not be allowed to make that burden heavier than it need be. Labour, as a whole, has shown a fine spirit in this national emergency. If certain big contractors, transport and colliery companies and others had behaved as well, we should have had no labour troubles.—Yours, &c., HAROLD RYLETT.

Tenterden, Kent,

March 8, 1915.

BOOKS AND REVIEWS.

THE UNITARIAN HOME MISSIONARY COLLEGE.

The Unitarian Home Missionary College, 1854-1914: its Foundation and Development, with some Account of the Missionary Activities of some of its Members. By H. McLachlan, M.A., B.D. London: Sherratt & Hughes, 3s. 6d. net.

THE vigorous existence of the College at Manchester has now been prolonged to a number of years sufficient to warrant its having a history, and the writing of it has been accomplished in a most thoroughgoing and industrious fashion by the Warden of Summerville. It is a necessary book, and it will have a permanent place in the records of an age now passing away, for the College was a characteristic creation of certain social forces at work in the nineteenth century and certain currents of feeling and opinion in the Unitarian community. In every religious organisation there arises from time to time the demand for new methods of working and fresher initiative, and in this respect the history of the College exhibits a fine set of ardent and disinterested spirits whose bold courage would do honour to any cause. Besides this, there is the popular or democratic note implied in the word "missionary," and this is peculiarly in keeping with the temper of the time, which produced men like Dr. J. R. Beard, who saw before them a vision of almost immeasurable good to be wrought out for the poorer classes by the spread of popular education and enlightened ideas of life and religion. The writer of the book has seized upon this part of the matter, and made it the key-note of the whole history by devoting his first chapter to "1854 in Manchester." Then, also, there is the deep and never-yet-resolved disharmony in the Unitarian manner of thought, between the feeling for perfect openness and breadth on the one hand, and the feeling for definite teaching on the other. The founders of the College were decisively and strenuously on the side of definiteness. The College was to be Unitarian for Unitarians.

How far these various tendencies which have combined to fire the enthusiasm of some generations of students and supporters have actually kept to their original purpose is a matter that is not yet ripe for decision. Like the monastic orders which began in poverty, but gradually attained to wealth and power, this Institution tends inevitably, by virtue of the splendid zeal and ability with which it has been conducted, to supply ministers who will fill not only the pioneer stations, but also the most responsible posts the churches have to offer. The connection with the Manchester University, which, of course, forms a conspicuous part of the story, cannot but cause more and more stress to be laid upon scholarship, and in that case the "missionary" side of the matter can scarcely be so prominent. It is significant that while the writer says that "the Domestic Mission was restricted in its operation by lack of the type of minister already indicated," i.e.,

"men who were of the people," out of sixteen Domestic Missionaries of the present day only two were educated at the Home Missionary College. It is, by the way, this same connection with the Manchester University which has given the writer occasion to speak of the removal of Manchester New College to London in a way that may produce misapprehension, and has actually led *The Manchester Guardian* reviewer to say that the divinity teaching at Owens College "frightened Manchester New College away" to London in 1853. Mr. McLachlan even permits himself to speak of Manchester New College having made "the great refusal." The fact is, of course, that there had been for many years previous to this a movement in favour of the removal to London. Mr. J. J. Tayler had wished for it in 1840 when the College became affiliated to London University. In 1848 he wrote regretting that a legal decision had been given adverse to the removal, and this was some time before the famous Nonconformist deputation to the Owens Trustees. In those days the available energy and resources of Unitarians had been given to the support of the new enterprise at University Hall, London, which offered the greatest promise. On the other hand, Owens was then but an untried possibility, and it would have been most unwise to tie up the fortunes of Manchester New College to the chances of wreck, which, as all the Nonconformist bodies were agreed, seemed to threaten the divinity-teaching proposals. There was really no alternative, as the facts then stood, but to join hands with University Hall.

W. WHITAKER.

THE WORLD IN ALLIANCE: A PLAN FOR PREVENTING FUTURE WARS. By Frank Noel Keen, Barrister-at-Law. London: Walter Southwood & Co., Ltd. 1s. net.

THIS ably written book should help to bring "the parliament of man, the federation of the world" appreciably nearer realisation. Its appearance indicates that these things are no longer mere utopian dreams, but are fast coming within the range of practical politics; and the present world-crisis is giving a tremendous emphasis to every argument for their establishment. Mr. Keen's plan for preventing future wars includes as its three essentials an international council, an international code of law, and an international police; and in respect to each of them the scheme is briefly yet carefully worked out, and provides an admirable basis for further discussion. By apt analogies drawn from history and from the machinery of English Government Mr. Keen shows how the problems that would arise in connection with such international arrangements as he advocates have already to a large extent been solved in advance. Thus in regard to what is perhaps the greatest problem of all, he points out that the international parliament might effect the transference of territory from the rule of one State to that of another in the same way as the English Parliament transfers a district on the outskirts of a great town from the control

of a rural authority to the control of the urban one—a proceeding which, as he says, "sometimes causes contention almost as strenuous and acrimonious as that which, between nations, is the precursor of war." We earnestly commend this exceedingly informing and suggestive volume to all who are seeking guidance along the lines which it indicates.

FOR THE CHILDREN.

THE RIVER GRETA IN MARCH.

It is 8.30 on a dull chill March morning. As we stand by the open window we hear no movement of the river just across the road. There has been no heavy rain for some days, so the brooks ("becks" we call them) have not brought much tribute to the Greta, and its waters run clear and without a rushing noise; yet it is not so low as to make a rippling sound among half-exposed pebbles, as it often does in summer. Suddenly the silence is broken by a clear, sweet warble, a continuous warble. On a partly covered boulder sits the musician. He is a dipper. He wears a dark brown coat, which in the absence of strong light looks black. His broad breast is of glossiest white. But for this breast and his stumpy uptilted tail you might think he was a small thrush. He trills away cheerily in spite of the chill mist. The song is perfect, for he is a long-mated bird, and the hen is seen five yards away. She is running about in a shallow, stooping every few seconds to snatch a grub or other water tit-bit from the river bed. When she sees something eatable in deeper water she plunges under and secures it. If it is a tiny snail in a shell she will fly with it to the nearest stone, and there bang and smash it, as the thrush does when it finds a garden snail and wishes to eat the soft contents of the shell.

Every day at this hour these two birds are to be seen at this spot; but you will look for them in vain at 8.45. They know the sound of children's feet on the road above them, and are aware, when they hear it, that a white-breasted dipper on a boulder is a tempting target to young folks who are on the way to school. The Keswick children of to-day may be too merciful to pelt dippers, but these birds are experienced, and evidently prefer to take no risks. They make for a more secluded place below the weir; but they do not leave their beat, and by about 10.30 will have fished their way down stream till they are once more at their pet feeding ground under these windows, where they will feel safe until the noontide rush out of school.

There is a brownish something stirring the faded storm-washed grasses that fringe the river bank opposite. Something is moving by the alder tree that droops over the stream. Is it a bird? No, it is too long for its low stature. If it would come from under the partial cover of the trailing grasses one could recognise it. It has reached those stones half-buried in the bank. It has gone!

Yet we did not see it pass on or go back. A brown terrier is trotting along the bank, nosing his way, as little dogs love to do. Something has excited him, he quickens his pace and sniffs harder. He has reached those stones, and now he is keenly interested. He works round the stones, peering and sniffing just as I remember seeing another dog peer and sniff at the same spot yesterday. The little mystery is cleared up. The brownish object must have been a water rat which has a run in that bank and has disappeared down a hole among those stones. Many a time we have seen water rats swim the river and land on the further bank. The common house rat is greyish brown, and has well marked ears; the water rat (or vole) has a ruddy brown back, and his small ears are almost hidden in soft fur. His tail is about half as long as that of the house rat. The latter needs a long flexible tail to balance himself with when he jumps in a fright off the pantry shelf, or down several cellar steps with a cat after him. The water rat needs a short thick tail to act as rudder when he swims. He is not easily seen when he crosses flowing water, for he disturbs the water very little and glides by under the very noses of unobservant people, the only parts of him above water being the head and upper back. Even his grey throat is under water.

Have you ever noticed that when one kind of beauty is lost in a landscape, another takes its place? Here is an instance. Until a few weeks ago the long grass on the river bank had not wholly lost the brilliant green of last summer. When this was finally taken from it by frost, wind, and flood we were given a new colour to enjoy. The hawthorns and birches scattered among the alders on the bank took on a soft pinkish purple, or purplish pink tint which is very lovely in sunshine. Wordsworth calls this colour puce. It is a good background for a bird or insect which has any bright colour. The yellows of a blue tit or a bunting are examples.

If you are in some district which is new to you and you wish to know where the streams run, look for the water-loving trees: the willow in flat places where the stream is sluggish, the alder in hilly places where the current is swifter. Much of the course of the Greta is marked by alders. Do you know these trees and their small rounded cones? Alder seeds are among the chief joys of the smaller seed-eating birds.

Provided they can get enough food I do not think our birds suffer from the cold of an ordinary winter. One very cold evening just before it grew dark I saw a blackbird take a bath in the Greta. Again and again he stooped and drenched himself with the icy water. Of course, most birds bathe through the winter, but they usually do it in the warmest hours of the sunniest days. We notice that they have two chosen bathing places on the south bank of the river, not far from our house, two tiny bays of shallow water with a rather sandy shore. In these the starlings and sparrows have regular bathing parties, but each kind of bird bathes separately. How the sparrows splash and chirp, and seem to be making fun, like so many happy children!

EMILY NEWLING.

MEMORIAL NOTICES.

MISS MARY MARTINEAU.

THOSE who taught or who were taught at Portland Sunday School in the days of Miss Tyrrell and Mr. Wicksteed will remember Miss Mary Martineau, who has just passed away well stricken in years. She was born in January, 1829, at Tulse Hill, her father being Mr. George Martineau, who had a sugar refinery in Whitechapel, and her mother being one of the Greenhows of Newcastle. Her childhood was spent at Tulse Hill, and she and her sisters were sent to Miss Lewis's school at Putney. After her father's death in 1857, she, with her mother and her sister Fanny removed to Foxholes, Weybridge, which was their hospitable home for many years, till they removed to Thornton Road, Clapham Park. Even while living at Weybridge and later from Clapham Park they regularly attended Little Portland Street Chapel, during Dr. Martineau's ministry, and Mary always stayed on to teach in the afternoon Sunday School. She also played the harmonium, and occasionally conducted the children's service. Her activity was not confined to the Sunday teaching; for, notwithstanding the distance from her home, she became acquainted with the homes of the scholars; and this led her to provide rooms at Balham, where families could be received for a fortnight's country air. She arranged for a regular succession of families for six months of the year; and this involved no small expenditure of time and thought, and often a fatiguing trip up to town to avoid the rooms being left vacant, when a busy mother found she could not arrange to move her family on the day that had been fixed.

I have often thought that a Sunday school, if worked heartily and conscientiously, is quite as educative for the teachers as for the scholars; and I was particularly struck with this in Mary Martineau's case, for I never knew any one grow and broaden in views and sympathies, late in life, more than she did. I remember her saying to me: "One learns as one grows older to look at things from other people's point of view"—a matter in which we used in her younger days to think she was lacking, but she learnt it in her intercourse with the Sunday scholars and their parents, and it put heart into her arrangements for them at Balham. For many years she used to send the girls of the day school (or as many as could get leave from their parents) once a week to a public swimming bath; and I think she also provided them with bathing-dresses. Advancing years and growing infirmities at length obliged her to give up her Sunday school teaching and her rooms at Balham; and for several years she was very infirm, and her sight and hearing were gradually failing. But she retained her cheerfulness, and continued to take an interest in public affairs. On February 25 she had a stroke, from which she never rallied, and she passed away peacefully on the following day.

M. C. M.

MR. T. P. WARREN.

WE regret to record the death of Mr. Thomas Pickard Warren, which took place on Wednesday, March 3, at Handcross Park, Sussex. He was the youngest of the five children of Thomas Pickard Warren of Highbury House, Highbury, and it was there that he was born on May 4, 1837. His elder sister was the wife of the late Mr. Frederick Nettlefold. Mr. Warren's father was a man of the highest principle, large-hearted, and generous, with deep religious feeling, a Unitarian of the older school. One of his ancestors was the Rev. Edward Pickard, for many years minister of Carter Lane Chapel, near St. Paul's, and founder (with others) of the Orphan Working School at Haverstock Hill. When Carter Lane Chapel was removed to Islington in 1862, and a new building erected there under the name of Unity Church, Mr. Warren, Sen., put up a stained glass window in memory of the Rev. Edward Pickard, the subject being 'Christ Blessing Little Children.' Mr. T. P. Warren was related on his mother's side to the Courtauld family, one of the many families who came over to England from France on the Revocation of the Edict of Nantes in 1685. As a boy, he went to the school carried on by the Rev. J. P. Malleson (a connection by marriage) at Hove House, Brighton. He matriculated at London University, and subsequently studied for a time at Guy's Hospital with the view of entering the medical profession. Ultimately he joined the firm of Samuel Courtauld & Co., in Aldermanbury, with which his eldest brother, Mr. John Warren, was already connected. When the company was reconstructed he became a director and eventually chairman. He retired from the firm in 1913.

Mr. Warren married Miss Bell, daughter of Mr. Bell of Lancaster Gate in 1886, and his only son, John Raymond Warren, is a member of the Inner Temple. He enjoyed reading books of science and philosophy, and had an excellent memory. In his younger days, after attending a debate in the House of Commons in the evening, he could repeat a great part of it the next morning, and the same after hearing a sermon which interested him. But he was most endeared to those who knew him best by his thoughtful and considerate unselfishness. He had, at the same time, much strength and decision of character, united to deep religious feeling. The funeral, which was largely attended by relatives and friends, took place on Saturday, March 6, at Slaugham Church. The Bishop of Chichester, for many years Vicar of Christ Church, Lancaster Gate, and an old friend, officiated.

MR. WILLIAM ARCHER is to preside at the Sixth Conway Memorial Lecture, which will be delivered by Prof. Gilbert Murray at South Place Chapel, Finsbury, on Tuesday evening, March 16, at 8 o'clock. The subject will be 'The Stoic Philosophy.' Admission is free, except to a few reserved seats.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

8TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,241	18	9
Miss Talbot	1	0	0
Mrs. Burchett (monthly donation)	2	0	0
A. E.	2	2	0
Miss Swaine (2nd donation) ..	2	0	0
Mr. E. L. Guildford	0	5	0
Stalybridge Branch Women's League (per Mrs. Stead) ..	5	11	0
Mrs. Paterson	1	0	0
The Misses Murray (2nd donation)	0	10	0
A Constant Reader	100	0	0
T. and M. L. A. Wilkinson ..	0	5	0
Mr. and Mrs. L. Hall	1	11	0
A Friend, Oxford	10	10	0
Miss Jessie M. Meade King (2nd donation)	1	0	0
Per Mrs. Herdman :—			
Mrs. Gray	0	5	0
Miss Gray	0	2	0
Miss Marriott	0	2	6
Miss King	0	2	6
Mr. Fred F. Perris	0	10	0
Mrs. E. Cobb (2nd donation) ..	1	0	0
Mr. John P. Hudson	0	10	0
Mrs. William Tangye (2nd donation)	5	0	0
Miss M. Frere	5	5	0
Miss Florence Blake (2nd donation)	2	0	0
Mr. Henry Marsden, J.P. (2nd donation)	1	0	0
Mrs. Batchelor	3	3	0
Miss Mary B. Lamb	1	1	0
Mrs. J. G. McCann	0	10	0
Mr. G. L. Sutcliffe	1	1	0
Mrs. Rooke	0	10	0
Miss Ivy and Ernest Rowlands	0	5	0
Miss S. J. Gregg (2nd donation)	1	0	0
Newchurch Sunday School (proceeds of Social Evening, per Mrs. Holt)	2	0	0
Mrs. Frank Preston	1	1	0
Anonymous	10	0	0
Mrs. Reginald Wight	1	0	0
Mr. and Mrs. T. E. Paget ..	5	0	0
	£1,412	0	9

Parcels have been received from:

The Guild of Good Will at Bridlington High School (per Miss Eleanor M. Symes), Chapel Lane Chapel, Bradford (per Mrs. Paxton), Miss Swaine, Mrs. Thos. Arthur Johnson, Miss Murray, Miss C. E. Cobb, Mrs. H., Miss Higginson, Stalybridge Branch Women's League (per Mrs. Stead), Birkenhead Unitarian Church Ladies' Sewing Circle, 2nd parcel (per Miss E. E. Hibbert), The Misses Murray, Miss H. B. Herford, Mrs. and Miss Croft, High Pavement Chapel, Nottingham (per Miss Guildford), Mrs. Walter Reeve, Mrs. Holmes, Mrs. Ellen Fuller, Miss Handley, Mrs. Walter Duckworth, Mrs. R. Le Neve Foster, Miss Aspland, Mrs. Aspland, Mrs. Gardner, The Misses J. and C. Badland, Mrs. Mary C. Lamb, Mrs. Arthur Read, The Misses Garrett, The Misses L. and M. Orrett, Miss

Eiloart, Westhoughton Congregational Church Girls' Guild (per Mrs. E. Smith), University of Bristol Women's War Fund (per Miss S. Worsley), Miss G. Jolly, Mrs. French, Mrs. J. S. Harding, Miss Gibson, Friends at Ullet Road Church (per Mrs. Odgers), Miss Roscoe, Mrs. Fry, Miss Warren, Mrs. Rawsthorn, Mrs. Cobb, Miss Heape, Miss Hill, The Working Men's Club and Institute Union (per Mr. J. Argyle), Anon (parcel of stationery), Miss Alderson, Mrs. Dean (Lexington, Mass.), Mrs. Mottram, Mrs. J. Kenrick Champion, Mrs. and Miss Holbrow, Miss C. Jevons, Mrs. Russell Martineau, Mrs. G. Titterton, Miss Waterall, Miss Potter, The Misses McConnell, Mrs. Frederick Robinson, Miss Darbshire, Mrs. Rowlands, Plymouth Branch Women's League (per Miss R. A. Bond), Miss E. A. Eveleigh, Miss F. M. Minns, Mrs. Alexander Christie, Mrs. Gimson, Working Party, Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas), Unitarian Guild Women, Christ Church, Brighton (per Mrs. Mellor).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE CHURCHES IN WALES.

[FROM OUR WELSH CORRESPONDENT.]

THE echo of the guns at Liège in August last straightway interfered with the normal activities of the Welsh as of all our other churches; but most of them have been quick to adapt themselves to the necessities of the new situation. When the war started we were about to enter on new missionary efforts at Tredegar and Abertillery. Both places had been visited by the Unitarian Van, and Sunday services had been started at the former place on the conclusion of the van mission. The South-East Wales Society has now taken this movement under its wing, and with the aid of a grant from the British and Foreign Unitarian Association sends pulpit supplies there once a fortnight, while members of the congregation, with commendable zeal, themselves conduct the services every other Sunday. The Society has since organised a series of lectures at Abertillery, given by the Rev. W. T. and Mrs. Lucan Davies of Newport. It has been found, however, that the public mind is at present concerned about other than religious problems, and a second series which had been arranged has been wisely deferred until a more opportune time.

The movement at Tredegar, on the contrary, gives every promise of having come to stay, and the Society will now probably concentrate all its surplus resources on establishing this church on a firm basis.

These missionary efforts are not, however, made at the expense of isolating ourselves entirely from other communions of the Church of Christ. That we are to some measure endeavouring to realise the ideal of the Church Universal may be seen from the following instances of interdenominational fellowship. At the

annual meetings of the South-East Wales Unitarian Society, one of the most brilliant and influential of the younger ministers of the Welsh Calvinistic Methodist communion (the Rev. Richard Jones, M.A., Llandinam) opened a conference on the Churches and Social Questions, while a Baptist minister (Prof. Morris Owen) preached at the Annual Meetings of the South Wales Unitarian Association. At the Harvest Festival Services in our church at Trebanos a Wesleyan minister preached in the morning, a Baptist in the afternoon, and a Unitarian in the evening, while still more recently the President of the South-East Wales Unitarian Society preached at the Windsor Road Congregational Church, Cardiff. Thus amidst the travail of nations a closer communion of the churches is being born even in sectarian Wales. And we may well hope that when the Welsh Church Act is consummated there will be a still closer combination of the Christian forces in their war against social wrong, which, after all, is the real battle of the churches.

In the field of social service we are not behind our brethren of other communions. The Rev. T. Arthur Thomas represents the body on the Committee of the Welsh School for Social Service. In May last Miss Margaret Ashton of Manchester made a tour through Glamorganshire, lecturing in various centres under the auspices of the South-East Wales Society on 'Lodging Houses for Working Women,' resulting in a branch of the National Association to be started in at least one centre, and eliciting from the mayor of one of our largest towns—an Anglican—a warm tribute for this signal service done to the community.

But all other activities have been overshadowed by the social activities called for by the war. All our churches have sent their quota of men to join the colours, ranging in number from 26 from Swansea (one of our larger churches) to 8 from Bridgend (one of our smaller). In several of these, such as Aberdare (Highland Place) and Cardiff, the names of these volunteers have been inscribed on a Roll of Honour hung in the school. Mr. Ben Davies, one of our students at Carmarthen College, has joined the R.A.M.C., with the approval of the Presbyterian Board with the intention of returning to conclude his studies on the termination of the war. Collections have been taken in aid of one or other of the relief funds, Llandyssul, Swansea, and others giving a monthly offertory since the outbreak of the war. The various sewing guilds have directed their energies to making comforts for the troops, while our schoolrooms and even our church buildings have been placed at the service of our country. Lectures have been delivered at the Pontypridd Church, under the auspices of the St. John's Ambulance Association, a concert organised by the church for that institution's funds resulting in the sum of £30, while several of the lady members are amongst the qualified nurses. The church at Aberystwyth has been busily engaged in caring for the troops billeted in the town, while the friends at Nottage have turned their schoolroom into a recreation room for the soldiers stationed in their village, a provision which has been greatly appreciated.

The schoolroom attached to the church at Swansea has been furnished by the congregation for the use of Belgian refugees. There are three families now living there—13 in all—and the members of the church, besides providing them with shelter, coal, and light, are subscribing £1 a week, to supplement the husbands' earnings, toward their maintenance. Thus the well-earned reputation of Unitarians for zeal in the public service is being maintained at the present crisis. And while our churches throughout the district are sadly in need of ministers—5 out of the 16 pulpits in Glamorganshire alone being at present vacant—we strive to supply through the ministry of service what we lack in the ministry of the Word.

WINIFRED HOUSE.

ANNUAL MEETING.

THE twenty-fourth Annual Meeting of the Home for Invalid Children, Winifred House, was held on Monday last under the presidency of Mr. T. Pallister Young. There was a good attendance.

The report, read by Mr. Ion Pritchard, Hon. Secretary, showed that during the year 1914 forty-three children had been received in the Home. They came mostly from various parts of London, and had been sent through the Invalid Children Aid Association, the hospitals, Charity Organisation Society, and a few on private application. The length of stay was a very important consideration, and, in some cases, extended to months and even years. The patients' average stay during the past twelve months was about twenty-four weeks. The fine summer months often enabled the children to spend the whole daytime in the garden, having their meals, play, and daily lesson in the open air. The little patients learn sewing, knitting, and other simple handwork, in addition to having lessons in reading, writing, and singing. Life in the Home also teaches something in the way of gentleness in behaviour and table manners. The total outlay for the year amounted to £818 16s. 8d. On the basis of this expenditure, each bed in the Home costs about £46 a year, including everything. This is not a large amount compared with the cost in the general hospitals in London, where £70 a year for each bed is considered rather a low figure. The total amount of receipts, together with the balance brought forward from 1913, amounted to £851 5s. 4d., enabling the Treasurer to meet all claims and to carry forward a reduced balance.

In moving the adoption of the report, the Chairman told how he had paid a surprise visit to the Home, and was glad to note two points—the happiness of the children and the neatness and order of the whole place.

Mr. West seconded the resolution, and stated how much he felt his sympathy with suffering developed by mixing among the little patients. The visit gladdened them and gladdened the visitor. The humanising influences of the Home impressed the children, and the impression remained after leaving.

In moving a vote of thanks to the doctors and nurses, the Rev. William

Wooding spoke of the changes that had taken place in their status and work during the last century. He referred to the great importance of both professions in the great European war, but reminded his audience that the value of both doctor and nurse had also a place in the little corner of Winifred House, and was of equal importance to the children received there.

The meeting closed with a vote of thanks to the Chairman.

THE Anniversary Meetings of the British and Foreign Unitarian Association will be held, as usual, during Whit week. On Tuesday evening, May 25, there will be a Religious Service; on Wednesday morning, May 26, the Annual Business Meeting and Conference on the work of the Association; the Public Meeting on Wednesday evening will be devoted to a presentation of the moral and religious implications of the war as interpreted by Unitarians. The *Conversazione* on Thursday evening, May 27, will this year be at Essex Hall, when the whole building will be utilised. The Sunday School Association, the Women's League, the Central Postal Mission, the Ministers' Conference, the Lay-Preachers' Union, and the Unitarian Temperance Association, will also, as in former years, hold their Annual Meetings during Whit week.

NEWS OF THE CHURCHES.

Carlisle: Appointment.—Miss Helen L. Phillips, who for the past three years has been in charge of the Unitarian Church at Ilkeston, in conjunction with Christ Church, Nottingham, has accepted an invitation from the congregation of the church at Carlisle, where she will take up duty early in May.

Hindley.—The Rev. R. F. Rattray has begun his ministry at the Presbyterian Chapel, and received an encouraging welcome from the congregation and the various institutions connected with the Sunday School.

Leeds.—The Rev. H. D. Roberts writes as follows:—

"The reporter of my sermon at Mill Hill Chapel, Leeds, has failed to note that I distinctly said it was Prof. Oncken (not Eucken) who reported the conversation with Lord Haldane regarding Germany being 'his spiritual home.'"

London: Essex Hall.—The first of a series of four midday services was held at Essex Hall on Wednesday, March 10. Dr. James Drummond of Oxford, was the preacher. There was a very fair attendance. The services, which last from 1.15 to 1.50, will be continued on March 17, 24, and 31. A special invitation has been issued to business and professional men.

London: Finchley.—On Wednesday, March 3, the Finchley Branch of the Women's League held a "Neighbourhood Meeting" at Granville Hall, to which members of other London Branches were invited as well as the Finchley congregation; the invitation included men as well as women, and 74 were present altogether. A lecture was given by Mrs. Roberts, of

Liverpool, on "The Love Story of Robert Browning"; Mrs. Herbert Smith, of Hampstead, was in the chair. The lecture was greatly appreciated. Mrs. Roberts treated her subject in a very tender and beautiful way, and there were flashes of humour now and then which added to the charm of the lecture. A hearty vote of thanks, moved by Dr. Blake Odgers, ended a very successful meeting.

London: Kentish Town.—The Rev. Herman Haugerud, minister of the Unitarian Church, Christiania, Norway, will preach at the Clarence Road Church next Sunday evening, March 14, at 7 P.M.

London, Ilford.—At the recent Annual Meeting of the Ilford Branch of the Women's League the officers were re-elected, and a very encouraging report of the year's work was read. During the autumn the members have been engaged in sewing for the Red Cross Society, their work being sent to Essex Hall for distribution, and a large quantity of clothing has been forwarded to the Belgian Relief Committee. It had been decided to give a donation to John Pound's Home, the money being received from Miss Keeler, whose Girls' Guild has contributed to the Home in past years. In the course of the evening, Miss H. Brooke Herford, Organizing Secretary, gave an interesting account of the work which is being done by the League in many parts of the world, especially through the Fellowship and International Sections. The latter branch has been instrumental since the war broke out in re-uniting many friends and relatives who have been separated and prevented from corresponding with each other.

Midlands' Guilds' Union.—A United Meeting of the Midland Guilds' Union was held at Coseley on Saturday last, March 6. Guild members were present from the Old Meeting Church and the Church of the Messiah, Birmingham, Walsall, Oldbury, Wolverhampton, Lye, Moseley, Dudley, and Coseley. The Rev. J. Morgan Whiteman opened the discussion on 'Belief versus Creed,' in which the Rev. J. M. Lloyd Thomas, J. A. Shaw, H. C. Hawkins, Mr. Williams - Price, Miss Twist, and the Rev. E. Glyn Evans took part.

Parkstone.—At the suggestion of the Southern Unitarian Association, Mr. Clement Ryley of Wimborne, will conduct the Sunday Evening Services at Emerson Hall, commencing on April 2.

Pontypridd.—The Rev. T. Eric Davies, Congregational minister at Treorchy, having satisfied the South Wales Advisory Committee, has accepted an invitation to the pastorate of the Unitarian Church, and will enter upon his ministry on April 18.

Sidmouth.—The Rev. T. Bowen Evans, M.A., has accepted the unanimous invitation of the Committee and congregation of the Old Meeting, Sidmouth, to become their regular minister.

Stratford.—The Annual Meeting of the Congregation of the West Ham Lane Unitarian Church was held on February 25. Mr. A. Savage Cooper in the chair. The Report showed that the church activities had been well maintained, and that the actual membership had slightly increased. The Church Guild had considerably increased its membership, and the Band of Hope had been re-organised under the title of The Independent Order of Young Christian Citizens, Lindsey Lodge. The West Ham Troop of Boy Scouts now has a roll of fifty, the largest number that can be accommodated. A falling off in the normal income is attributable, no doubt, to the general depression caused by the war, but Mr. Percival Chalk, the Pioneer Preacher in charge, pointed out that there had been a great improvement in the institutional work, and that if the same spirit of devotion is shown in the future as in the past, the

difficulties of the present time can be overcome. Sister Seymour gave an account of the work carried on by herself and Sister Knight in connection with the Church, and as its representatives on the West Ham Corporation War Distress Committee. Eleven members of the Church or old scholars have joined the colours.

The Rev. W. R. Shanks, Holbeck, Leeds, writes:—"A number of Troops of Boy Scouts now exist in connection with our Sunday Schools in various parts of the country, and on the suggestion of one of the leaders of the movement, who believes that the Free Churches of England can, with great advantage, encourage the organisation, I am preparing a register of troops with names and addresses of scoutmasters. I shall be glad if scoutmasters of troops of Unitarian boys will send me particulars of their headquarters, officers' names, and numbers of scouts."

NOTES AND JOTTINGS.

AN INCIDENT AT LUCKNOW.

The part which India is playing in the present conflict will not be forgotten when her claim for opportunities of self-development are voiced once more after the war is over. The sacrifices which her people have made for the Empire have already won the respect of many who were formerly inclined to speak of Indian aspirations with impatience, if not indifference, and a little incident narrated in a letter received by a correspondent is significant of the welcome change that has taken place. A train of wounded men passing through Lucknow was met by several doctors and men of note, and as it arrived at the platform the English of all ranks took off their hats, a thing which had never been done before.

THE AUSTRALIAN CHURCH.

The *Commonweal*, published by Dr. Strong, of Melbourne, contains the Annual Report for 1914 of the Australian Church, which is described as a "free, progressive, and unsectarian Religious Brotherhood, held together by a common religious spirit of trust, hope, and love towards God and man and a common endeavour after Christian life and practice, untrammelled by a final dogmatic theological creed." The Church has suffered a good deal as a result of the war, and Dr. Strong, who has been visiting the homeland after a long period of unbroken service, was greatly missed during his seven months' absence; but the congregation is pervaded by a spirit of courage and hope which the present crisis has really increased, opening up, as it does; so many fresh fields of spiritual activity, and it is felt that the times are ripe for strenuous work and the closer application of Christian principles to the world's problems. During the past year the Social Improvement and Friendly Aid Society in connection with the church has affiliated itself with other societies in order to share effectively in useful endeavours for the promotion of civic welfare, and the Peace Movement, the care of neglected or unmanageable boys, the study of criminology, the question of unemployment and the

work of the Women's National Council have received its special attention.

THE WOMEN'S MOVEMENT AND WAR AND PEACE.

Three important meetings will be held at the Central Hall, Westminster, on Monday, March 22, when 'The Religious Aspect of the Women's Movement in its Relation to War and Peace,' will be discussed. The object is not to deal with the present war, but to consider the contribution of women to the establishment of a Christian civilisation. The first meeting will be at 11 o'clock, the second at 2.30, and the third at 6 p.m. The speakers include Dr. Orchard, Dr. Percy Dearmer, Miss Barbara McKenzie, Mrs. Bruce Glasier, Miss Maude Royden, Mr. H. W. Nevinston, Dr. Henry T. Hodgkin, and the Bishop of Lincoln, and the chair will be occupied by the Rev. W. Temple. Copies of the programme giving full details as to the arrangements, price of tickets, &c., will be sent on application by Miss Lucy Gardner, Hon. Secretary, 92, St. George's Square, S.W.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 21.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. W. J. PIGGOTT.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bernondsey, Fort Road, 7, Rev. GORDON COOPER, B.A.
 Blackfriars Mission and Stamford Street Chapel, 11, Mr. PERCIVAL CHALK; 7, Mr. BARRETT-AYLES.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Dr. J. LIONEL TAYLER.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. DOUGLAS W. ROBSON.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, Rev. F. W. G. FOAT, M.A., D.Litt.; 6.30, Rev. WILLIAM LEA, B.A.
 Forest Gate, Upton Lane, 11, Mr. A. J. HEALE; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. G. MAURICE ELLIOTT; 7, Rev. J. ARTHUR PEARSON.
 Hampstead, Rosslyn Hill Chapel, 11.15, Rev. F. MUNFORD, B.A.; 6.30, Rev. Dr. TUDOR JONES.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. EDGAR DAPLYN.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, Rev. F. HANKINSON; 7, Rev. F. MUNFORD, B.A.
 Kentish Town, Clarence Road, N.W., 11, Rev. Dr. TUDOR JONES; 7, Mr. A. J. HEALE (Pioneer Preacher).
 Kilburn, Quex Road, 11, Rev. HENRY GOW; 7, Rev. A. GOLLAND.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. B. LISTER, B.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. H. N. CALEY.
 Pockham, Avondale Road, 11 and 6.30, Rev. MORITZ WESTON, D.D.
 Richmond Free Church, Ormond Road, 11.15, Rev. BASIL MARTIN.
 South Norwood League House, 141, Portland Road, 7, Mr. WALTER RUSSELL.
 Stoke Newington Green, 11.15, Rev. BERTRAM LISTER; 7, Rev. G. M. ELLIOTT.
 Stratford Unitarian Church, 11, Rev. W. G. TARRANT, B.A.; 6.30, Rev. W. H. ROSE.
 University Hall, Gordon Square, W.C., 11.15, Rev. HAROLD RYLETT.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. J. A. PEARSON; 7, Rev. D. BASIL MARTIN.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. A. A. CHARLESWORTH.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. G. TARRANT.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. W. L. SCHROEDER, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. W. E. GEORGE, M.A., of Derby.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLINE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11 and 6.30, Rev. W. H. DRUMMOND.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

SMITH.—On March 16, at her residence, Charnley House, Hyde, in her 68th year, Jane, widow of Edmund Wilde Smith and daughter of the late John Cheetham, J.P., of Hyde.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

ONCE again our Belgian Hospital Fund has made satisfactory progress. We cannot express in terms of money the value of the clothing sent to us, but it represents a large sum. We are deeply grateful to the churches and individuals who have helped so lavishly. Hitherto our appeal has been made with very little personal canvassing; but we feel that the time has come when we must ask some of our readers to help us in this way if we are to meet the demands made upon the Fund. With this object in view, the article by Mrs. Bernard Allen, which appeared in our last issue, has been reprinted as a leaflet for distribution. Will ministers, church secretaries, sewing circles, and others who think they can use some of the leaflets to advantage, apply to Mrs. Allen for them?

* * *

MANY people feel that the speech of Lord Kitchener, with its note of serious warning, did not come a moment too soon. The restlessness in the labour world, and the employment of the business opportunities of the war for private ends, have caused a good deal of anxiety, and it was time for a clear trumpet call to the nation to forget personal interests and do its duty. At the same time, the speech gives no ground for panic, and certainly was not meant to have that effect. There is every sign that the

Government has the situation well in hand. We may be confident that it did not speak anxiously at an earlier date owing to carelessness or miscalculation, but simply because this is, exactly the right moment to speak. Mr. Asquith and Lord Kitchener are not men who leave anything to chance.

* * *

OF course, the wiseacres are all busy, saying that we ought to have been warned long ago. They would have commandeered factories and regulated supplies at the beginning of the war. But many of the people who attack the Government in this strain would have been the first to resent such drastic legislation and to denounce it as Socialism. It is the chastening experience of the last few months, and the realisation that for all of us the conditions of life have undergone a fundamental change, which have made it possible for the nation to accept these far-reaching measures without a murmur. It is a signal illustration of wise opportunism and sound political instinct.

* * *

IT is really rather amusing the way in which the newspapers trot out their grievances against the censorship on every possible occasion. They have now discovered that it is really at the bottom of the recent labour troubles. If only they had been allowed to manage the war and the dissemination of news in their own way everything would have been different. Every man in the country would have realised the gravity of the situation and braced himself to do his share without grumbling. We have little confidence that in these circumstances the accounts which reached us would have been more veracious in their details or more terrible in their warnings than they actually have been. For months the Daily Press has overflowed with war news and war pictures, and there have been the long casualty lists. But for a large number

of people who are hardly conscious of having modified their daily habits it is still an engrossing pageant of heroism and horror in the newspapers. Our own country has not felt the hand of the spoiler, and people have gone about with smiling faces, saying "Business as usual." Now the real terror of the war has dawned upon us and stabbed us broad awake.

* * *

MR. LLOYD GEORGE has adopted exactly the right tone in commending the new business arrangements with the Government. He has disdained to cajole the capitalist or to flatter the wage-earner. To one and all he has made the same appeal of a lofty and broad-minded patriotism. He knows that there are going to be hard times for everybody—that is the price of freedom and victory—and he has the courage to say so. There is to be no haggling for compensation, and no striking for better wages. In all cases the Government intend to do what is equitable, and profits for the manufacture of war material will be distributed as fairly as possible. To make this programme quite just a further step ought to be taken in the direction of allocating some of the profits to the relief of taxation, and probably this will be kept in view. It is obviously unfair that the section of the people who can be employed upon business connected directly with the war should be placed in a position of financial privilege, while those who carry on the work of the country in other directions—teachers, artists, writers, small professional men—are taxed into poverty.

* * *

THESE principles, which were enunciated by the Chancellor of the Exchequer in an eloquent speech in the House of Commons last week, were elaborated by him in greater detail at a conference between representatives of the great Government departments and trade union leaders on Wednesday. Having

announced their intention to impose upon employers a limitation of profits, he pointed out that on the side of labour they must ask that in all cases work should go on while differences about wages are being adjusted, and there must be no restriction of output owing to a pedantic adherence to trade-union regulations. With his usual instinct for the human realities of a situation he prepared the way for his financial arguments by the following statement of the urgency of the need:—

The French told me in France, when I was there, that by a concentration of fire upon a particular point, they were able to achieve their purpose with one-tenth of the loss of life which they otherwise would have needed to accomplish that object. So that the turning out of munitions of war not merely means success, but it means the saving of lives; and, as we are all making our contribution in that respect, from every class, without distinction, in sending those who are related to us to the war, we are anxious to see our country win, and we are also anxious to save the lives of our people. That is why it is not merely urgent that we should get an increased output; it is urgent that we should accelerate it. Every month that there is delay in the output may mean two or three months added to the duration of the war, with all its horrors.

* * *

THE JOCKEY CLUB has spoken, and racing is to go on, not quite as usual, but in what is known in Court circles as half-mourning. The decision looks like a rather unwilling concession to public opinion. A race meeting is a gay society function, for which sensible people will be in no mood this year. It is also the happy hunting ground of touts, book-makers, and the whole undesirable gang of financial spongers who are a discredit to us at all times, and now would be a scandalous disgrace. The defenders of the "national sport" have made much of the fact that horse-breeding is an important industry. Is it too late to appeal to them to take the necessary step to make it a reputable industry as well by placing a ban upon the book-maker? We have no wish to put obstacles in the way of suitable relaxation during the war, but we have a strong repugnance to squandering money on betting and sordid pleasures, at a time when we ought to find our happiness in helping, and to be temperate in all things.

* * *

At the same time, we recognise with Mr. Ernest Barker, who writes a letter to *The Times* on 'New Puritans,' that our minds cannot always live in a state of tension. "When we resolve to live tensely, we are in danger of becoming hypocrites to ourselves and censors to others." There is also, as he points out,

a danger of swift reaction if we push regulation too far. He asks us to consider whether "it is, perhaps, true that just as we needed cleansing lest we perished of pleasure, so we need cheering lest we perish of pain."

Tragic sensibility [he says] varies from man to man and from class to class. It would be a pity to legislate for the multitude of the working men of England in terms of the sensibility of the man of taste. In a war which is engulfing three millions of the manhood of England our hearts are all engaged, whether we be rich or poor, high or low.... The apostle who thought that all meats were lawful nevertheless held that we ought not to eat to the offending of the brethren. And the one form of Puritanism that I will practise with alacrity is abstention from any pleasure to indulge in which might seem to our brethren in arms in dear and honoured France to be a thing unseemly. Here I will meet the demands of the Puritan in the gate. On other grounds I am critical. I love to think of Sir Thomas More dying with a jest. I long to think that my country, of which I was never more proud than I am now, can be as gaily gallant in great things as it can be mournfully serious in little things. I would have us meet the unseen with a cheer, and even with a smile, provided that no man is offended thereby.

* * *

THE ARCHBISHOP OF CANTERBURY has written a very sensible letter in reply to the suggestion of Sir Edward Clarke that the clergy should make a special vow of total abstinence during the war. He points out that it is a matter in which it is undesirable to make any distinction between the clergy and the laity.

You are aware [he writes] that in October last I made public appeal throughout England, not to the clergy only, but to people generally, that we should be total abstainers during the continuance of the war. Of course, by the very making of my appeal I declared my own abstinence. The response, though considerable, has been less than I had hoped for. You think that if the bishops and clergy would all abstain the effect on the country would be immediate and far-reaching. I hope you are right, but I think myself that any distinction between clergy and laity in such a matter is rather unfortunate, and I doubt whether those whom it is most important that we should help would be greatly stirred, or even interested, by the fact that bishops and clergy (the great proportion of whom are already life abstainers) were making such a promise. My appeal last October was to people generally; yours on March 5 was to the clergy. The greater includes the less. I am most anxious that we should leave nothing undone which can be helpful at this time in face of a very real danger. I think we want drastic legislation or drastic action on the part of the authorities to whom the emergency legislation has given unusual powers. England ought

not to lag behind her Allies in so great a matter at this solemn time.

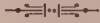
* * *

WE have nothing to modify in the comment which we made last week upon the proposed compromise on the Welsh Church Bill. By an unfortunate mischance the Welsh members were not consulted before the announcement was made of the Government's intentions. In consequence, some angry feeling has been aroused, which has tended to obscure the spirit of moderation and kindliness in which the compromise has been conceived. The postponement of its consideration till after the Easter recess will give time for reflection, and we hope that then some of the critics will acknowledge that it is a time when men ought to be generous to their political opponents, and not to be too suspicious that in pleading for delay they may only be playing a shifty party game. It is on the face of it absurd that a measure of delay, which has won the approval of Mr. Lloyd George and Mr. McKenna, can be hostile or even indifferent to the best interests of the Welsh people.

* * *

In an interesting article in *The English Review* Mr. Frederic Harrison discourses pleasantly about 'The Old Books in War Time.' Nothing, he tells us, has so calmed and refreshed his spirit as commerce with his favourite books. "Solitary walks, lovely scenes, intimate exchange of thoughts—all these made the present more irrepressible, more inexplicable, more black, more red. One thing only remained. I found it. In my old books, and all they recalled, all they told, all they promised—I found peace and rest." And so he praises once again the healing virtues of Homer and Virgil, of Sophocles and Theocritus. It would be interesting to learn what has been the experience of our readers in this matter. Into what books have they dived for a few moments of forgetfulness and renewal of heart amid the absorbing anxieties of the present? We know of one man who finds much of the help he needs in prowling in his library among the immortal dead. Long and exacting tasks of reading are impossible, but he turns with delight to the old English essayists, so ripe in their wisdom, so sane, and often so humorous in their view of life, prompted, no doubt, in part by the rich suggestiveness of Prof. Hugh Walker's book, 'The English Essay and Essayists' (J. M. Dent & Sons, 5s. net), and the 'Essays of Addison,' edited by Sir James Frazer (Macmillan & Co., 2 vols., 8s. net), which have come recently into his hands. How, we wonder, has it been with others?

LIBERTY OF DISCUSSION.



MEN of action are often impatient of the theorists, who insist upon discussing everything. What is the use, they say, of this endless warfare of words, when the need of the moment is to get things done. People of this kind are equally impatient of abstract questions of right and wrong, of religious speculation, and of debates in Parliament. They distrust the democracy of thought and reserve all their admiration for the fixed principles of the strong man. In one of his penetrating essays Walter Bagehot has shown how discussion is the safeguard of liberty and the best guarantee we possess of orderly progress.

A Government by discussion [he says], if it can be borne, at once breaks down the yoke of fixed custom. The idea of the two is inconsistent. As far as it goes, the mere putting up of a subject to discussion, with the object of being guided by that discussion, is a clear admission that that subject is by no means settled by established rule, and that men are free to choose in it. It is an admission, too, that there is no sacred authority—no one transcendent and divinely appointed man whom in that matter the community is bound to obey.... Once effectually submit a subject to that ordeal, and you can never withdraw it again; you can never again clothe it with mystery, or fence it by consecration; it remains for ever open to free choice, and exposed to profane deliberation.

To this plain statement of principle we give our hearty assent. To a journal like *THE INQUIRER* it is, indeed, the breath of life. It has always been our ambition to offer an equal opportunity to a great variety of opinions, and to exhibit a temper of happy tolerance towards them all, combined with the earnest advocacy of convictions and principles of our own. But obviously this imposes a rigorous discipline both upon those who read and those who write. The reader must not expect to find merely an echo of his own opinions. He must be prepared for the stimulus of dissent. If he disagrees, his disagreement ought to be based upon something better than the prejudice of a closed mind. A challenge to formulate the grounds of his objection is not to be dismissed with anger or resentment,

for it is often the best spur to clear faith and fruitful action.

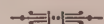
But the responsibility of those who write is in many respects even greater. Discussion, if it is to minister to something better than personal vanity and the advertisement of our own opinions, must be guided by adequate knowledge and the spirit of wisdom and moderation. This means that it must have some connection with vital interests and practical possibilities. Otherwise no man of large and liberal mind will take part in it. He will not, for instance, waste his breath in discussing the government of the world by archangels, or the extension of the franchise to children of two years old. But there are numerous other questions which require good judgment in regard to their timeliness and their practical utility before they can enter into the domain of animated discussion at all. It is no infringement of liberty if we refuse to allow correspondence in our columns upon the benefits of being conquered and the substitution of Prussian autocracy for English Parliamentary Government. These things do not bite into the public mind. They have no breath of moral reality about them. We are justified in dismissing them without more ado as ineffectual abstractions divorced from any sound instinct for practical duty. For it is the business of discussion to make us capable of wise and vigorous action, not to fill us with paralysing scruples. It should endow us with the quality of strength, combined with good sense, which Bagehot has described as "animated moderation."

It is plain [he says] that this is a quality which as much as, if not more than, any other multiplies good results in practical life. It enables men to see what is good; it gives them intellect enough for sufficient perception; but it does not make men all intellect; it does not "sicken them o'er with the pale cast of thought"; it enables them to do the things they see to be good as well as to see that they are good. And it is plain that a government by popular discussion tends to produce this quality. A strongly idiosyncratic mind, violently disposed to extremes of opinion, is soon weeded out of political life, and a bodiless thinker, an ineffectual scholar, cannot even live there for a day. A vigorous moderateness in mind and body is the rule of a polity

which works by discussion; and, upon the whole, it is the kind of temper most suited to the active life of such a being as man in such a world as the present one.

In the last place, in our devotion to some abstract doctrine of freedom, we must not overlook the fact that there are occasions when discussion may be not only untimely, but also actively harmful. So long as it can help to determine the course of policy or to shape some great programme of action which lies ahead of us, let it go on with all the vigour which we can command. But when once a man or a nation is committed irrevocably there can be no looking back, and the discussion of all the alternatives which have been decisively rejected can lead to little else but confusion of mind and paralysis of will. This is the position in which we find ourselves to-day. We have embarked upon the greatest and most terrible enterprise to which any country ever set its hand. There is no course open to us but to go on with all the strength at our command till we bring it to a triumphant conclusion. To indulge in any kind of discussion which damps down the fires of the spirit and encourages the mood of intellectual hesitation is to court disaster and deserve defeat. If at the present moment we have to discourage discussion of that kind in our columns, let it not be said that we are false to any principle of liberty. It is an obligation imposed upon us by our loyalty to freedom, for freedom itself is only to be esteemed one of the priceless treasures of the soul when it fits us to serve a cause and to throw ourselves, without backward glances or visionary fears, into the effective discharge of our duty.

Good Thoughts for Evil Times.



THE CHURCH OF GOD.

It's a Coal from God's Altar must kindle our Fire: and without Fire, true Fire, no acceptable Sacrifice.... Let us chuse, therefore, to commune where there is the warmest Sense of Religion; where Devotion exceeds Formality, and Practice most corresponds with Profession; and where there is at least as

much Charity as Zeal; for where this Society is to be found, there shall we find the Church of God.... The Humble, Meek, Merciful, Just, Pious, and Devout Souls, are everywhere of one Religion; and when Death has taken off the Mask, they will know one another, tho' the divers Liveries they wear here makes them strangers.—WILLIAM PENN.

Oh, make my anger pure—let no worst wrong

Rouse in me the old niggard selfishness.

Give me Thine indignation—which is love

Turned on the evil that would part love's throng;

Thy anger scathes because it needs must bless,

Gathering into union calm and strong

All things on earth, and under, and above.

Make my forgiveness downright—such as I

Should perish if I did not have from Thee;

I let the wrong go, withered up and dry,

Cursed with divine forgetfulness in me.

'Tis but self-pity, pleasant, mean and sly,

Low whispering bids the paltry memory live:—

What am I brother for, but to forgive?

Lord, I forgive—and step in unto Thee.

GEORGE MACDONALD.

LORD GOD ALMIGHTY, who pitiest Thy children more than any earthly father, pity us all, we beseech Thee, in these solemn days of our country's high and dangerous duty. Our hearts are known to Thee. According to the rectitude of our aims and the sincerity of our professions, be it done unto us, O God of justice and of mercy! Humbly believing ourselves to be the agents of divine judgment, in us let all human resentments and national hatreds cease; and protect our soldiers and our sailors, our counsellors and our rulers, so that justice may redeem their necessity, and mercy temper their justice. Let pity dwell within us for the transgressions of our enemies; and teach us to forgive as we would be forgiven. And in all lands multiply the number of good and kindly men who have the desire and wisdom to spread peace on earth, and number us in their holy fellowship; that Thy Will may be done on earth, as it is in heaven. Amen.

THE TOLL OF LIFE.

"ALL that a man hath will he give for his life." "Greater love hath no man than this, that a man lay down his life for his friends." The profound untruth of the first of these sayings, appropriately put into the mouth of Satan; the supreme truth and beauty of the second, have rarely been more strikingly evident among us than at the present moment. They both refer to the physical bodily life, not to that deeper life which we call spiritual, which is our true life. Day by day we are seeing that men, common people like ourselves, will not part with their spiritual possessions of loyalty, honour, liberty, in order to preserve their bodily lives; that they will lay down those lives for the sake of their country and their friends.

We are living in a very carnival of death. We cannot free ourselves from the vision of it. It haunts our thoughts. Imagination carries us across the Channel to battlefields. We see the reddened snow and the polluted streams. We breathe the tainted air. We shudder as we read of the sinking ships and the carnage of the guns. The splendid tales of heroism avail but little to mitigate the horror of it all. We are in some danger of becoming unmanned and irresolute through dwelling on this awful aspect of the war—we at home, that is, not those who are enduring it there. We are tempted to demand that it be stopped at all cost and whatever the result. Yet we well know that this cannot be done yet, except on payment of a price which must not be paid even for the immediate ending of this terrible thing.

We dare not allow ourselves thus to become faint and feeble in our efforts through pity and horror. We must keep it steadily in mind that for us the only way to end the war is to win the war. On the other hand, we cannot shut our eyes to what is going on; we must not allow ourselves to grow callous to human loss and suffering. We need some way of looking at this aspect of the war which will enable us to avoid these two dangers.

It may be found in remembering that it is one aspect only in keeping steadily in view the whole of which it forms but a part, however terrible. One of our Indian soldiers is reported to have said that this war was not like any ordinary war, but more like the Mahabharat, in which the gods came down and fought with men. He probably had in mind its scale and violence, yet his words suggest a truth which must never be forgotten. It is no ordinary war waged by men against men for territory, for material advantage, or for revenge. Principles of conduct, ideals of life, are struggling with other and widely different principles and ideals. These are the gods in the combat using and inspiring the men. As our opponents might put it, "Kultur" has joined issue with civilisation, and on the result depends the moral and spiritual welfare of the world for generations to come. Shall it be "Kultur" with its gospel of hate and practice of frightfulness? Shall it be civilisation, imperfect,

indeed, but with its ideals of goodwill and practices of freedom and toleration? In the presence of spiritual issues so vast, material losses, even of life, bodily pains and sufferings, great and real as they are, become relatively unimportant. To elevate them to the first place is to be guilty of a kind of refined materialism.

Recently I watched a battalion of the new army on the march. They were, for the most part, young City men, who a few months ago had never dreamed that they could be taking up arms or playing any part in such an awful drama. They marched well. Evidently their hearts were in this new part they had to play. One could not but be impressed by a distinct type of look upon their faces, a look of grave determination, as of men who had counted the cost of what they were doing and meant to go through with it. Then some one remarked, "How awful to think that so many of them will be killed." For him that was the outstanding feature of the case. Not so with them. Beyond all doubt they had reckoned with that, and put it behind them as a secondary matter—secondary to the fulfilment of the high purpose which animated them, to the victory of the ideals, the gods with and for which they marched to battle. And they were prepared to lay down their lives for their friends; prepared, too, to do what, for most of them, must be even more terrible, to take the lives of their opponents. For they know, as we know, that only so, in such a case as this, can their own sacrifice be made effective in the defence of their country and their cause.

We do such men a wrong if we allow ourselves to dwell too exclusively on that loss of life as if it were the chief matter to be considered. We do not help them by creating such an atmosphere about them.

Let us then put this terrible aspect of the war into its right place, look at it from the right point of view, and while not forgetting its horror, while doing everything in our power to mitigate the suffering, refuse to be obsessed by it as if it were the only, or even the chief thing to be considered. It is there, and must in no sense be made light of; but there is something else greater and more important there also.

It is not in time of war only that human life is sacrificed in the pursuit of ends not always so worthy as those for which we are now contending. The yearly toll of life in our great industries, notably on the railways and in the mines, is great and terrible. Yet we accept it as justified by the ends in view, subject always to this, that every effort be made to mitigate it. Get rid of it altogether we cannot; but we do not say that there shall be no more coal got, nor trains run; we do not shudderingly decline to travel by rail, or to warm ourselves at our fire-sides. We could conceivably get along without coal and without trains, but we cannot get along in any kind of life worth living without the spiritual goods for which we are now fighting—liberty, good faith, justice to the weak, an ideal of life which is not grossly materialistic. These things were in some danger at home before the war. Now that they are attacked from abroad we are waking

up once more to their profound importance, realising that it is better to part with life than to try to live without them.

But it is not a question of losing all life, not the abiding real life. There are those who in the name of religion would brand all fighting, in whatever cause, as indefensible. It is to be feared that by such indiscriminating censure they do but weaken what hold religion has upon their fellow-men. It is better to call our religion to the aid of our faith that the dissolution of the body does not end the life of the spirit, and that he who freely gives his life for what seems to him a great and good cause shall surely save it.

IGNOTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

AFTER THE WAR.

To the Editor of THE INQUIRER.

SIR,—Clearly it is no time to discuss terms of peace, and your columns would doubtless be closed to anything so futile. Further, I am sure that it will be almost universally agreed that the first duty of every one of us at this time is to consider periodically the question: "Am I doing the utmost possible to assist the country in achieving success in the task to which we as a nation are pledged?" Nevertheless, for those who are in training, as well as for those at home, the most engrossing subject for thought and discussion when "off duty" is the possibility of laying the foundations of a lasting peace. Undoubtedly this is mainly a problem in statesmanship, and as in a democratic system worthy of the name the voter must be to some extent a statesman, it is good to see such increasing prominence and support given to such bodies as the Council for the Study of International Relations.

Although very sceptical, I shall not presume to criticise proposals for the abolition of secret diplomacy, the democratic control of foreign policy and such like, but I should like to suggest for consideration the possibility of certain far-reaching and even revolutionary developments in the realms of science which may render war either impossible or unthinkable. Mr. H. G. Wells, in 'The World Set Free,' has fore-shadowed one example in the discovery of means for dissociating matter into its constituent ions suddenly and on a large scale. Many other similar developments are rapidly coming within the range of possibility. Mr. Wells pictures the use of such a discovery in actual warfare, but it is much more likely that the European powers, at any rate, would recognise that it were wiser to take effective steps to prevent wholesale mutual destruction by some organisation

of international relations. The advance of science, the free interchange (by congresses and scientific publications) of the results of research, notably in the cure and prevention of disease, and perhaps no less in physics and chemistry have already done much to break down the barriers between nations, and it would be a fitting outcome of such international application of thought and effort, past and future, if it supplied an "elixir of peace." Progress in science has become very rapid (wireless telegraphy, X-rays, and ionization of matter have all been developed in the last eighteen years) and that progress will doubtless be accelerated by the war.

We can expect that the exhaustion resulting from the war will prevent hostilities on a vast scale for several decades at least, and I for one am confident that that period will see fundamental discoveries of natural forces and phenomena hitherto unrecognised. The utilisation of such natural forces and phenomena for the service of man may demand co-ordination and co-operation of institutions, resources, and even governments of the different nations, and this in itself would help to build the structure of peace; and, as hinted in my brother's recent article, there is practically no limit to the tasks which can be undertaken if the nations are forced to face them. Clearly, although "the claims of nationality" may be recognised and preserved, the nations will tend to be brought together to the greatest extent by international but combined efforts to tame and harness newly found natural forces, or to explore new realms in nature, efforts which are independent of nationality and transcend the limits of race and creed. Always an optimist, I am confident now that one of the most powerful factors in securing the desired unity amid diversity will be the necessity for world-wide co-operation in grappling with, and turning to account, powers which may, in our own time, burst forth from the unknown.—Yours, &c.

WILLIAM H. BALLANTYNE,

Lieut. 12/R. War. R.

Newport, I. of W.

WELSH DISESTABLISHMENT.

To the Editor of THE INQUIRER.

SIR,—Permit me to express my dissent from your observations on this subject. The Government's Bill is simply playing into the hands of the Church Party—in England, rather than in Wales, for, in the latter country, there has been noticeable already a disposition to accept the new situation and make the best of it. In the former country, the Church Party have opposed Welsh Disestablishment, not from any particular love of the Church in Wales, but because it will be a precedent for England. Hence the clutching at every possible chance to postpone the dreaded day, in the hope that something would turn up, and the efforts to whittle down disendowment.

The Government Bill gives them, at last, what they have wanted, by providing that the Act shall not come into force until six months after the end of the war. Unless something totally un-

expected happens, a General Election must come less than six months after the conclusion of peace, and, if the Church Party, as is quite conceivable, win, then goodbye to Welsh Disestablishment for many a year to come. Moreover, to permit the creating of life-interests between now and the date of operation of the Act gives room for a repetition of the scandals in Ireland in 1869. As against the argument that the war, in its financial effects, will increase the alleged difficulty of replacing the lost endowments—it will take about 1d. a week from each communicant to do that—it should be borne in mind that, owing to the rise in the rate of interest, the disestablished Church will probably benefit by at least £100,000, without reckoning the benefit to individual clergymen by the rise in the price of corn, and, therefore, in the value of tithe-rent charge which will, for some time to come, be one of the consequences of the war. Instead of acquiescing in the Government's Bill, the supporters of Disestablishment should, rather, counter the Archbishop of Canterbury's declaration that he will renew the fight by demanding the disestablishment and disendowment of the Church of England.—Yours, &c.

FREDK. G. JACKSON,

Local Hon. Sec. Liberation Society.

8, Park Lane, Leeds,

March 15, 1915.

OUR GIRLS' HOME.

To the Editor of THE INQUIRER.

SIR,—Your readers will be interested to learn that the extension of our Barleycrofts Girls' Convalescent Home is now nearing completion. We have added six single bedrooms and a bathroom, enlarged the dining-room, and made other improvements. The cost of the structural work, about £400, is promised or in hand. We are now only concerned as to the decorating and furnishing of the new rooms. Ten pounds will cover the cost of a room. It has occurred to us that it would be a charming thing if these rooms could be named after some of the good and gracious women who have adorned our community. There could hardly be a better memorial than one which would serve to bring health and happiness to successive generations of our elder girls and working women. We shall be glad to thus name any of the new rooms in accordance with the wishes of friends who will provide the cost of completion as above, and we shall be further glad to hang a portrait of the lady so commemorated. The Home is worthy of this honoured association, as it is doing excellent work. Since its opening, six years ago, over one thousand guests have stayed in it, girls coming to it from all parts of the country. It is open to all on equal terms. It is the only Home of the sort associated with us. It is practically self-supporting, and yet the charges are kept so low as to bring it within the reach of all. As proof of the affection in which it is held, former guests have subscribed over £50 to the enlargement fund. The Home is a fine stone building, standing in five acres of ground in the healthy High

Peak of Derbyshire, than which hardly any more suitable site could be found.

May we earnestly appeal for help in the above or any other way.—Yours, &c.,

F. H. PIMLEY, *Chairman.*

{CHARLES PEACH, *Hon. Secs.*

{J. W. BISHOP,

H. J. BROADBENT, *Treasurer.*

*Green Croft, Worsley,
near Manchester.*

FOR THE CHILDREN.

THE STORY OF DANTE.

I.—DANTE AND BEATRICE.

WE are all interested in patriots, and have been reading lately about the Italian *soldier-patriot* Garibaldi. Have you heard of the Italian *poet-patriot* Dante?

Six hundred years ago Dante wrote a great poem which is very well known in other countries besides Italy. Dante, too, was an exile; and, more lonely than Garibaldi, he died in exile, mourning for the evil state of Italy. His great poem, however, ends happily, and because it did not move to a terrible ending like a tragedy, but moved from sorrow to joy, Dante called it 'The Divine Comedy.'

The story of this great poem grew out of Dante's memories in later life of something that happened in his early boyhood in his native city of Florence. This was no great catastrophe, like the terrible earthquake that has lately destroyed so many lives and so many homes in Italy. It was no great war for liberty such as that in Garibaldi's time, or the war now waged by the Allies. It was no public event at all. It was not even a boyish adventure that lingered in Dante's memory. It was just a meeting between two children that left a picture in his mind never to be forgotten.

Dante tells the story in his first little book. When he was "almost at the end of his ninth year," he met a beautiful girl of his own age, called Beatrice. She appeared to him "clothed in most noble hue, a subdued and modest crimson, girdled and adorned after the fashion that was becoming to her most tender age." From that time onwards Dante loved her, looked up to her with reverence almost as to an angel. She was his ideal of all that is noble and pure and holy, and as he grew up he wrote poems about his "gentle lady," and his love for her.

When Dante and Beatrice were grown up—just "twice nine years old"—they met again, as Dante tells us. At the ninth hour of the day he was standing on a bridge over the River Arno in Florence. And "it came to pass that this wondrous lady appeared to him clothed in hue of purest white in the

midst of two gentle ladies who were of fuller age." Of her gentle courtesy, to his intense joy, she granted him a greeting, a salutation. A picture by a modern English artist represents, it seems, the moment before the salutation, when Beatrice and her companions are approaching Dante as he stands on the bridge humbly waiting for his "gentle lady" to pass.

My lady looks so gentle and so pure
When yielding salutation by the way
That the tongue trembles and has nought
to say.

Dante was humbled, and happy at this recognition. Afterwards, however, Beatrice was not pleased with him, and when they met again she denied him her salutation. Dante was so ashamed and distressed that on returning home, tired out, he "fell asleep," he tells us, "like a little beaten, sobbing child." Notice this picture of a child sobbing itself to sleep after punishment. Was this a memory from his own childhood or a picture of some child he had noticed?

Dante believed that *obedience and shame* were the two things most needful for young people—as for older ones. His thoughts of Beatrice always made him feel his own unworthiness. In this way she became linked in his mind with shame and repentance, and also with visions of a better, more ideal life. We guess this from the little book describing his meetings with Beatrice—the meeting in childhood, the meeting of the salutation, and the meeting of the salutation denied. Dante saw her in a dream with the Angel of Love. Others, too, he tells us, thought of her almost as an angel. As she passed by, "it was said of many, 'This is not a woman, but one of the beautiful angels of heaven.'"

This little book tells us also of a dream of Beatrice that came to Dante when he was weak with illness. It was a sad dream, so sad that in his sleep he wept, and wakened weeping. He thought he saw his gentle lady lying in the sleep of death. This is represented in the famous picture 'Dante's Dream.'

On the death of Beatrice, which happened not long afterwards, Dante sought comfort in his grief by writing the little book which we have mentioned, telling the story of his love and devotion to her. He put in the right places in the story all the poems which he had written about Beatrice at different times, and he called the book 'The New Life.'

Dante now thought of Beatrice as "a citizen of eternal life":—

Beatrice has gone up into high Heaven,
The kingdom where the angels are at
peace;
And lives with them; and to her friends
is dead.

Not by the frost of winter was she driven
Away like others; nor by summer-heats;
But through a perfect gentleness, instead.

He had a vision of her as once more a child in the crimson robe in which he had seen her first, and again another more wonderful vision—so wonderful that he determined to "say nothing further of this most blessed one, until such time as he could discourse more worthily concerning her." The book

ends with the hope that if he studies all he can, he may some day be worthy to write a poem on this last most glorious vision that he has seen of Beatrice. The great poem 'The Divine Comedy,' which moves towards the light and ends in a glorious vision of Beatrice in the high heavens, was the fulfilment in Dante's last years of this early hope.

LILIAN HALL.

MEMORIAL NOTICE.

MRS. RUSSELL SWANWICK.

No one who knew Mrs. Russell Swanwick can help wishing that some impress of her radiant personality could be perpetuated, so that her death, which must cast so deep a shadow over her own circle, might release the light of her spirit from the narrower precincts within which it shone and make it a common possession. And though such wishes mock themselves, yet even as they proclaim their own vanity they refuse to abate their insistence.

Clara Bruce, born on St. Patrick's day in 1847, was the niece of Anna Swanwick (her future husband being her second cousin) and the daughter of the next younger sister Mary Bruce, *née* Swanwick. The biographies of mother and daughter alike may be summarised in the "common" words "daughter, sister, wife, mother," but "particularised" by the glowing memories, associations, and affections which press upon the minds of those who knew them as each word is pronounced, and as the living personality irradiates them. Many of our readers remember Mrs. Bruce, retaining in extreme old age the light step, the erect form, the beautiful and animated features which told of a spirit that had gathered and reflected beauty and joy through nine decades and had broken through heaviest bereavement and affliction, chastened, but undimmed.

In Clara, her seventh child and fourth daughter, her spirit lived again. The child, as her mother (her first teacher) recorded "seemed to acquire knowledge almost by intuition." She learned to read before any one had begun to teach her, and had discovered Thackeray all by herself at an age when most children are begging some one to read fairy tales to them. After a happy childhood, alternating between London and the seaside—spent in closest companionship with her brother William Wallace (only about a year her senior), whose memory and record of public work are still fresh among us—she had ample opportunities, at school and college and amongst the wide circle of her Aunt Anna's acquaintance, of cultivating and indulging her tastes for music, science, and, above all, painting and literature, and learning to back and solidify her brilliant gifts by habits of methodic perseverance. Directness of vision, courage, the tact that is born of sympathy, and sensitiveness to every kind of beauty and joy, came to her by nature and found in her surroundings a happy training ground.

Are gains and growth normally continuous and gradual, and losses catastrophic? How else should it be that the periods of even such a favoured life seem to be almost as often punctuated by sorrows as by joys? When Clara Bruce was eight years old she lost her eldest sister, a girl of eighteen; and the impression of that sorrow and the deeper realisation of the bond between mother and children that it brought with it were amongst the abiding influences of her life. She was about seventeen when her father, still in his full manhood and strength, died of bronchitis. Five years later her marriage to her second cousin Russell Swanwick, only son of the late Frederick Swanwick of Whittington, George Stephenson's pupil, opened to her a new life, full of bright hopes and realisations; but a minor strain mingled with the music even here, for her quiet wedding took place under the shadow of a loss. Her brother Alexander, just entering on his career as a medical man, had recently died of a fever. The beautiful marble medallion at the entrance of the Library of University College, in Gower Street, preserves the record of the features in which that choice spirit was enshrined. The inscription tells of his college honours, of the respect and admiration he had won from his teachers and fellow-students, and of the high hopes that were cut short when he died. But one by one the hearts are ceasing to beat in which the living record remains to interpret the letters on the stone.

Mr. Russell Swanwick had studied at the Royal Agricultural College, near Cirencester, and at the time of his marriage he was tenant of the "College Farm." It was there that Mrs. Swanwick spent her married life, befriending generations of students at the college, as well as all others that she came into contact with. It would be easy to tell of Shakespeare readings and what else made her house a centre of intellectual life, of her benevolences, including recently her care for Belgian exiles in the midst of heaviest trials of her own, of her presidency of the district branch of the Women's Liberal Association, of the unflinching courage, with which, loyally supported by her husband, she upheld principles, without apology or compromise, that a less ardent spirit would have toned down into something nearer to the "good form" of the surroundings. It is easy to tell all this, but it all tells nothing; for it does not tell of the spirit always "in tune with what is lovely, pure, and noble," of the graciousness that mellowed rather than tempered zeal, of the clean, clear-cut insight and sense of right and wrong, to which stupidity, perverseness, and slipperiness always remained unnatural and almost incredible. To the wavering and the laggard it was a tonic to come into her presence. To the harassed, the afflicted and the broken she was, "as the shadow of a great rock in a weary land," and "you never spoke to her about any public matter without feeling the whole thing lifted on to a plane of absolutely selfless devotion to duty." The word that rises most naturally to the lips of those who knew her best is "radiant."

The last landmark in her life is again a sorrow. A gallant son, her youngest but one, was shot in the fighting line

in the first phases of the present war. A brief notice of him—from her own hand it may now be said—appeared in these columns. She leaves, besides sisters and many friends and relatives, a husband, three sons, and a daughter to mourn her death and to give thanks for her life.

P. H. W.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

9TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,412	0	9
Anonymous	4	10	0
Mr. Robert H. Bland	5	0	0
A Few Manchester Art Students	0	10	0
Loughborough, Victoria Street			
Church Sunday School	0	4	0
Mrs. Thos. Worthington	1	1	0
Mrs. and the Misses Sedgfield	1	0	0
Mr. John S. Mackie (2nd donation)	0	2	6
Mrs. and Miss Leese (2nd donation)	1	0	0
Mrs. J. M. Perry (2nd donation)	2	0	0
Miss M. Preston (2nd donation)	2	0	0
Mr. W. Williams	0	10	0
Miss M. E. Nanson	1	1	0
Free Christian Church, Horsham (per Mr. Alberly)	2	5	0
Mr. C. W. Chitty (monthly donation)	4	0	0
A. W.	5	0	0
Miss Winkworth (2nd donation)	5	0	0
Mr. Lindsay Cropper	2	0	0
Mrs. Cusack	1	0	0
A Working Man, Ipswich (2nd donation)	0	10	0
A Working Housekeeper	0	5	0
The Rev. C. and Mrs. Craddock (2nd donation)	2	2	0
Miss Chapman	2	2	0
Mrs. A. H. Worthington	3	3	0
Geo. Thresher Isaacs	1	1	0
A. J. A.	0	5	0
Mr. E. W. Chitty (2nd donation)	5	0	0
Mr. F. Maddison	0	10	6
Mr. R. G. Lawson	1	1	0
Mr. Julius Hess	2	2	0
Mr. A. Kirkman	1	1	0
Mr. A. Pullman	2	2	0
J. G. F.	1	0	0
Miss White (2nd donation)	2	2	0
Miss Shannon (2nd donation)	1	0	0
"Dinant"	0	10	0
Miss Colfox (2nd donation)	10	0	0
Hamilton Road Domestic Mission, Liverpool (per Rev. J. L. Haigh)	2	16	4
Miss Rowlands	0	10	6
Mrs. Grant	1	0	0
Miss Muriel Harwood	1	0	0
"X." (2nd donation)	1	0	0
M. R. J. (2nd donation)	5	0	0
Mrs. Suffield (2nd donation)	2	0	0
Mr. A. H. Webster	1	1	0
Mr. Henry Marsden, J.P. (2nd donation)	1	0	0
	£1,501	8	7

Parcels have been received from:—

Miss Clark, Mrs. Herdman, Messrs. Baxendine, Mrs. Stephens, Mrs. Lord, Ladies of the Unitarian Chapel, Church Street, Preston (Miss Tabluner, Miss Smith, Mrs. Dewhurst, Mrs. Hurst, Mrs. Whitehead, Mrs. Parkinson, Mrs. Williamson, and Mrs. Richardson), Mrs. Wooding, the Misses H. and R. Drummond, Mrs. Joseph Coventry, Miss Prance, The Children of St. Agnes' School, Headingly, Mrs. T. Grosvenor Lee, Mrs. Enfield, Miss Julia Reckitt, Mrs. Marks, Mrs. L. M. Myers, Victoria Street Sunday School, Loughborough (per the Rev. H. D. Stephenson), Ladies' Working Party, All Souls Church, Belfast (per Mrs. Pickering), Finchley Branch Women's League (per Mrs. Blake Odgers), Unitarian Women's League and Bank Street Girls' Club, Bury (per Miss Johnstone), Unitarian Women's League, Padisham (per Mrs. Hargreaves), the British Union for the Abolition of Vivisection (Bristol and West of England Branch), Mrs. Felkin, Ullet Road Church Sewing Circle, Liverpool (per Mrs. Odgers), the Bank Street Chapel and School War Workers' Circle, Bolton, The Memorial Church Red Cross Society, Liscard (per Mrs. Parry), Miss E. M. Lancaster, Mrs. E. B. Cook, Miss G. Thomas, The Misses Cole, Richmond Branch Women's League (per Miss Ada L. Lord), Mrs. Cusack, Mrs. Amabel T. Simmons, Miss Gibb, Mrs. Robinson, Miss Short, Mrs. B. Lawford, Mrs. J. Byles, A Case of Chloroform from Doctors and Friends of Hornsey Hospital (money collected by Dr. French and the Matron), Miss K. Bruce, Mrs. Basil Hardcastle, Mrs. Rogers, Mrs. Thomson, Mr. A. C. Whitmee, The Anaesthetics Emergency Fund (per Mrs. Wm. Sharp—a large quantity of anaesthetics), Miss F. A. Short, Miss S. W. Stevenson, Miss Swaine, Mrs. de Zouche and Miss Garrington, Miss Wigley, Mrs. Vaughan Nash, Mrs. Caffyn, Mr. A. A. Worsley, University of Bristol Women's War Fund (per Miss S. Worsley), Mrs. Titterton, Girls of Friendly Society, Towyn (per Mrs. Cave-B.-Cave), Mrs. Robinson, Mrs. Rymer Harris, Unitarian Chapel, New Road, Brighton (per Mrs. Wilson), An Irish Sympathiser.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

EAST CHESHIRE CHRISTIAN UNION.

ANNUAL MEETING.

THE ANNUAL MEETING of the East Cheshire Christian Union was held at Glossop on Saturday, March 6. The proceedings opened with a Devotional Service in the Church at 3.30, the Rev. G. A. Payne of Knutsford being the preacher. The Business Meeting followed, at which the Annual Report and Balance Sheet, together with reports from aided Churches, were adopted. In the absence of the Rev. H. E. Dowson, in consequence of illness, the chair was taken by Mr. J. Hall Brooks. A vote of sympathy with the President and the Treasurer in their illness was passed. The officers were re-elected as follows: President, the Rev. H. E. Dowson; Treasurer, Mr. W. Hudson;

Secretary, the Rev. J. Ellis. A Public Meeting was held in the Church in the evening. The Mayoress of Glossop (Mrs. Partington) presided, and in a felicitous speech gave a cordial welcome to the speakers and the visitors.

The Rev. W. Jellie said that his intimacy with the men from our Churches who had joined the forces for this war, and his observation of the generous spirit of the people who had come to their assistance, impressed him profoundly. When the story of the war came to be written one of the most interesting chapters would be that which dealt with voluntary giving. He found the conduct of the men splendid. He found, also, good people eagerly ready to make their homes centres of kindly influence. He gave touching illustrations of the moral uplift which had come as a result of good billeting. What would become of these men after the war? Some would go back to their ordinary occupations. Many would remain with the colours. Many would go to populate the waste places of the earth in distant Colonies. What would be the duty of the Churches? It would be to follow them with the guidance, fellowship, and support of religion.

Councillor Margaret Ashton spoke on 'Morality and Patriotism.' She said it was the hardest duty of a patriot, at this time, to see where our country was in the right, and where it was not. War was wrong. They were not able, at that moment, to choose a right course. A hundred men in Europe had plunged the nations into this seething turmoil. They must end this war for the benefit of the world to come. War generally led to further war because the settlement was unjust. They must see to it that the settlement of this war was so just as not to get advantage by our power. They must give up what was unjust to the rest of the world. They must neutralise the sea. They must stand for a right settlement, whether it suited them or not. The finest thing they could do as a nation, in the reconstruction which must follow the war, was to set their own house in order. They, in their Churches, must present the ideal of the higher patriotism to the world. True patriotism was to cultivate the sense of right.

Mr. Ronald P. Jones spoke as Chairman of the Home Mission Committee of the British and Foreign Unitarian Association, and as Treasurer of the Sustentation Fund. He said the Sustentation Fund had relieved the Unitarian Association of responsibility for many grant-aided Churches, but the managers expected those Churches to continue to do their best to maintain their institutions. He urged that if it is necessary for business to go on as usual in these testing times, it is even more necessary for Church life to abound more and more. It would be a sad reflection, if, when the men who have so nobly responded to the call to service return home again, they should find the Churches reduced in vigour because those left behind have been preoccupied in thinking about the war. The Churches had a great opportunity now in the greater seriousness that has come over the nation. The complaint had often been made that one of the greatest

obstacles to church-going was the desire for amusement. That had gone. The war had evoked a wonderful response in generous giving—the basis of religion according to St. James. The great duty of the Churches was to prepare the minds of the nation for the coming peace. They must do this by going to the people in such a spirit of helpfulness and brotherliness as is now manifest in present sacrifice on all hands. They must get a warm and cheerful atmosphere in their Church and school buildings, and turn away from the cheerless and forbidding puritan conditions. He commended the naval formula "carry on" as a motto for Churches.

The Rev. John Ellis proposed a vote of thanks to the speakers, the chairman, and the vocalists. Members of the choir gave excellent selections of music at the afternoon service and during the evening.

NATIONAL CONFERENCE.

A SPECIAL MEETING of the Committee was held on the 12th inst. at Dr. Williams's Library, London, to consider further the question of holding the triennial meetings of the Conference this year. After full consideration of the various written opinions of members unable to attend, and of Resolutions passed by four bodies of ministers, it was decided that meetings of the Conference on a modified scale be held in London on September 28 and 29 to include a religious service, a public meeting, the business meeting, and a session for the report on public worship. A Sub-Committee was appointed to draft the necessary arrangements, and the next meeting of the Committee was fixed for the Wednesday afternoon in Whit week.

NEWS OF THE CHURCHES.

Astley.—The chapel which has been closed for repairs and beautifying was reopened on Sunday. A Special Service was held in the afternoon, conducted by the Rev. Peter Holt. There was a good attendance. A collection was made in aid of the funds for repairs.

Accrington.—A sum of over £30 has been realised for the funds of the Oxford Street Church by a sale organised by the Women's League.

Belfast.—The Annual Meeting of the Belfast Domestic Mission was held in the Central Hall, Rosemary Street, on March 8, Mr. J. W. Kampster presiding over a large attendance. After hymn and prayer by the Rev. Eustace Thompson, the Committee's Report was read by the Secretary, Miss Charlotte Bruce. Sympathetic allusion was made to the losses sustained by the Mission through the death of Mr. John Rogers (Senior Trustee), Miss Carruthers, and Miss Drennan, all of whom had rendered devoted service. The more detailed report which the missionary, the Rev. Fred. Woolley, submitted to the meeting, emphasised the effect upon the Mission's institutions and activities of the present war. Fifteen young men had joined the colours, while the energies of the members remaining at home had been employed in

making provision for the needs of the soldiers and sailors. The Treasurer, Mr. J. Mackenzie, showed that the finances were in a sound condition; and the Chairman, in proposing the adoption of the reports and statement of accounts, remarked that the subscribers had received full value for their money in the good work done so economically. After Mr. J. E. Barker had seconded the adoption of the reports, the Rev. E. S. Hicks, who had preached the Annual Sermons the previous day in the First Church and All Souls', spoke in cordial and encouraging terms of the past year's work. Mr. Eustace Gordon and the Rev. E. H. Pickering voiced the feelings of the audience in submitting a warm vote of thanks to Mr. and Mrs. Woolley. The Rev. G. J. Slipper proposed that thanks be given to the devoted voluntary workers, making special reference to Dr. Malcolm Brice Smyth, who, like his father and brother before him, freely placed his medical skill at the disposal of the Mission. Mr. Hugh Erskine, who had earlier submitted the report of the Provident Fund, seconded the resolution, and it was carried unanimously. With the exception of the blanks occasioned by death or removal, the members of the Committee of Management and of the Ladies' Committee were re-elected on the proposition of the Rev. J. A. Kelly, seconded by Mr. Harold Thomas. A vote of thanks to the Chairman, proposed by the Rev. H. J. Rossington, concluded the proceedings.

Dundee.—At a Public Meeting held under the auspices of the Free Religious Movement in Foresters' Hall on March 14 the question of the establishment of arbitration machinery to secure immunity from struggles such as that in which we are at present engaged was discussed. Mr. David Duncan presided, and the Minister, the Rev. Henry Dawtrey, delivered the address, concluding by moving a resolution to the effect that the leading clause in the instrument of peace should embody that in future all States should refer all their serious differences to an international tribunal.

Leeds.—At the Annual Meeting of the Leeds Charity Organisation Society, which was held on March 12, Mr. M. E. Sadler (Vice-Chancellor of the Leeds University) moved the election of the officers and members of the Council, and also the election of the Rev. Charles Hargrove as the Vice-President of the Society. In doing so he paid a tribute to the work accomplished by Mr. Hargrove, and said that whilst to all present he was a pattern of citizenship, to many he was a dear personal friend. The resolution was adopted.

London: Mansford Street Mission.—The Annual Meeting of Subscribers and Friends of the Mission was held at Lindsey Hall on Monday, March 15, the chair being taken by Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association. The Committee's Report and Financial Statement were presented by Mr. A. H. Punnett. The former records with much regret the death of the following supporters of the Mission: Sir Edwin Durning-Lawrence, President in 1896, Mr. Hugh Martineau, Mrs. Hind, and Miss Reid. The principal event of the year had been the opening of Mansford House, Birchington—the generous gift of Mr. R. P. Jones, who was most cordially thanked—and the transference there of the convalescent and holiday work of the Mission from its temporary home in Apple Bay Road. From Whitsuntide till October eighty-two visitors stayed at Mansford House, thirty-four of them remaining for a second week; but since then it has been occupied by wounded soldiers, chiefly Belgians, the offer of the Home for hospital purposes having been made to the Red Cross Society at the beginning of the war. Accommodation was provided for

twenty-five men, and the average number of patients at a time has been about twenty. All the arrangements are excellent, and have won high official praise. The state of the Mission finances still occasions much anxiety. There has again been a heavy loss in subscriptions, and the deficit amounts to £199 13s. 5d., though this sum has been partly reduced by £100, part of the legacy of £500 left by the late Mr. Stanton Preston. The detailed reports of the various institutions and guilds show that there has been no slackening whatever in the devoted efforts of the workers, upon whom the war has, of course, thrown additional burdens. The distress in the neighbourhood arising from unemployment, &c., has, however, not been as great as was anticipated. It is felt that the real time of difficulty will come at the close of the war, when the task of industrial readjustment has to be faced. The Rev. Gordon Cooper, in the course of his report, expressed his complete confidence in the work of the Mission, though he urged that its scope could be widened, and the influence of the Men's Club in particular greatly extended, if there were two missionaries, or three, instead of one. In moving the adoption of the Reports, Mr. Brunner congratulated the Committee on the record of the past year and the united spirit of the workers. The harder they fought to mitigate sorrow and relieve distress, he said, the better they were fulfilling their national duty and the dictates of true patriotism. The Rev. J. H. Weatherall seconded the adoption of the Reports, and made an urgent plea for a fuller recognition of the essential principle which underlay the Domestic Mission Movement. The great tragedy of the Reformation was that the Church, as a whole, lost for a time the sympathies and affections of the poor which the Catholic Church has always retained. It ceased to be the home of pity and of love, and, cursed with intellectualism, did not touch the lives of the struggling. It was the renewal of the spirit of love and sympathy which inspired the Evangelical revival of the eighteenth century, issued later in the desire for the liberation of the slaves, and more recently had found expression in the High Church Movement, with its profound and moving compassion for the sufferings of the poor. The foundation of the Domestic Missions was in line with these movements, and formed the brightest page in the history of their religious fellowship. These Missions had done splendid work, and their opportunity was great at the present time, when people were discarding the superstition that our social problems were all going to be permanently solved by legislation. It was only through that sense of fraternity which the Church was able to create that there was any hope of redemption for the human race. A resolution expressing thanks to the retiring Committee and proposing the election of the new Committee was moved by Mr. Worthington. The Rev. H. Gow proposed a vote of thanks to the Rev. Gordon Cooper for the enthusiasm and sympathy with which he led his band of workers. The proceedings concluded with a vote of thanks to Mr. Brunner, proposed by Mr. Ronald P. Jones, seconded by Mr. Punnett.

The Sunday School Anniversary Services were held on Sunday, March 14. Mr. T. M. Chalmers, the Secretary of the Sunday School Association, conducted the afternoon service, and also opened the subsequent Conference. In the evening the Rev. F. K. Freeston was the preacher. The afternoon collection, amounting to over six guineas, was given to the Sunday School Association Motor Ambulance Fund.

Newcastle. — On Thursday evening, March 11, a deputation from the Church of the Divine Unity, Newcastle-on-Tyne, waited upon Alderman Sir Joseph Baxter

Ellis, J.P., to present him with an address congratulating him upon having on that day completed fifty years' connection with his firm of John Hindhaugh & Co., during the whole of which time he had been connected with the Church. The Rev. Alfred Hall introduced the business, and asked the Secretary to read the address, after which Mr. O. Levin, J.P., presented it. Sir Joseph in an interesting speech expressed great appreciation of the gift and the kind wishes it conveyed.

Rochdale. — On Saturday, March 13, the Annual Meeting of the Rochdale Fellowship of Unitarian Churches was held at Oldham. Established six years ago, the Fellowship includes the churches at Oldham, Rochdale, Middleton, Heywood, and Todmorden. There was a large gathering, and after tea the President, Mr. Nurse, of Rochdale, took the chair, and gave an address on the work of the past year. Mr. J. Partington, on the nomination of the Oldham congregation, was elected President for the ensuing year.

Stourbridge. — The Annual Meeting of the Congregation of the Stourbridge Presbyterian (Unitarian) Church was held on Thursday, February 9. In spite of the war, the financial statement, which last year gave rise to anxiety, showed a considerable improvement, a deficit of £120 having been reduced to about £20. A weekly contribution of about £1 10s. is being made to the local Belgian Refugees' Fund. Sixteen men connected with the Church and Sunday School are serving with the colours. The women of the congregation are also doing their share of work for the country, more than 300 garments having been made in response to various war appeals. Attention is now being concentrated on Belgian soldiers interned in Holland, for which purpose a grant of £5 has been made for material by the local Belgian Fund. At a meeting of the Women's Society on March 3 a special address was given by the minister, the Rev. John Ewart, on 'The Duty of Women in War Time.' It was followed by a useful discussion.

NOTES AND JOTTINGS.

A FRIEND OF THE LEPERS.

In January, 1913, when Sir George Turner's name appeared in the list of New Year Honours, *The Times* published an appreciation of the work of this remarkable man, whom the writer justly named "Another Father Damien." The services which Sir George Turner has rendered to humanity since his retirement from the position of Medical Officer of Health in Cape Colony in 1895 at the age of 50 have been numerous and valuable, but perhaps the noblest work of his life was done in the leper asylum at Pretoria, where he prosecuted a tireless research into the nature of leprosy for several years, giving up all his spare time to the task of alleviating the sad lot of the fifty Dutch and forty native patients among whom he lived. He saw the lepers early in the morning, and again when he came home in the evening. Saturday and Sunday were entirely given to them. He was regarded with passionate devotion by all the inmates of the asylum, especially the children, who used to follow him about the settlement in a crowd. The saddest feature of these institutions is afforded by the leper children born of leper parents, for in every case several members of a leper family are admitted together.

After several years' work in this country (during which he pursued his studies of leprosy with unremitting zeal) Dr. Turner discovered that he had himself contracted the disease, and since then he has lived in retirement at Colyton, Devon, where his death occurred last Sunday.

THE PROTECTION OF OUR BIRDS.

The Royal Society for the Protection of Birds has, with great foresight, prepared a handbill, briefly setting forth our close-time law in French, Flemish, and English, for the benefit of Belgians who have made their home temporarily in England, especially in country places. A certain amount of snaring of small birds for the pot has been more customary in parts of Belgium than is approved or legalised in England, and it is as well that our visitors should be made acquainted with the Bird Protection Laws of Great Britain, so that they may not infringe them through ignorance. Any assistance in circulating these handbills will be welcome. Copies can be had on application to the Secretary of the Society, 23, Queen Anne's Gate, S.W.

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The Society offers to send a Popular Speaker free of charge to Literary Societies, League Meetings, &c. With regard to the Lecturer, the Secretary of a large Brotherhood said: "Mr. Reed did us very good service, and the men were delighted with his earnestness and ability."

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The ANNUAL MEETING of the Subscribers and Friends will be held at STAMFORD STREET CHAPEL, S.E., on MONDAY, 29th March, at 7.45 P.M. J. F. L. BRUNNER, Esq., M.P., President of the British and Foreign Unitarian Association, will preside. Tea, to which friends are cordially invited, will be provided at 7.

A. A. TAYLER, Hon. Sec.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

SIMULTANEOUS COLLECTIONS.

In Support of the Work of the Association, will be held on SUNDAY, March 21, at the Places of Worship in this District.

THE ANNUAL MEETING

will be held on SATURDAY AFTERNOON, March 20, at Uilet Road Church Hall, at 3.30 o'clock. Reports of the Work at Crewe, Bootle, Garston, St. Helens, and West Kirby, and of the Minister-at-large, will be presented.

ARTHUR S. THEW, Esq., in the Chair.

BOURNEMOUTH UNITARIAN CHURCH.

A SALE OF WORK, in aid of the Funds of the Church, will be held in the LECTURE HALL, WEST HILL ROAD, on WEDNESDAY, April 7, opening at 3 o'clock. A box will be provided at the Sale, into which things purchased may be put, as gifts for the Belgians, to be sent to headquarters. Contributions of money or goods will be gratefully received by Mrs. DAVIS, 2, Milburn Road, Bournemouth West.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 28.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. H. C. HORSLEY, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. VICTOR FOX.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, and 6.30, Rev. BASIL MARTIN.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. J. KINSMAN.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. PERCIVAL CHALK; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon Square, W.C., 11.15, Rev. G. HAMILTON VANCE, B.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worples Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. W. G. PRICE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. B. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, B.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. Prof. L. P. JACKS.
 MANCHESTER, Upper Brook Street Free Church, 11, Rev. E. W. SEALY, M.A.; 6.30, Mr. L. GORDON RYLANDS, B.A., B.Sc.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLYE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

MORGAN.—On March 24, at Coniston Deane, Bolton, Walter Simpson, infant son of the Rev. and Mrs. Edward Morgan, aged 11 months.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE have had good news of our work for the Belgian Hospitals this week. Looking back over the period of three months during which he has been acquainted with them, the friend who has acted for us said the other day: "There is a great change for the better in their appearance and equipment since December, and a good share of it is due to the help of our Fund." Another large consignment has been distributed, and fresh lists of necessities to be sent out before Easter have reached us. Care is taken to prevent overlapping. The Belgian authorities on the spot are fully aware of what we are doing and make suggestions from time to time, which help the effectiveness of our work. They continue to express not only their warm gratitude, but also their surprise at the promptness with which everything is carried out. The beautiful human side of it all is illustrated by the letters of thanks addressed to Mrs. Allen, and through her to our readers, which appear in another column.

* * *

NOTHING in the news of this week is more welcome than a sentence in an interview with Sir John French, which has been circulated by the Press Association. Since it has passed the Censor, we suppose it may be accepted as authentic, at least in general intention. "I do not believe," he said, "in a protracted war." But the words must not

be misunderstood. They do not mean that our worst difficulties are over. It is only by concentrated and overwhelming effort that the war, with its terrible toll of human misery, can be shortened by even a few weeks. And we must be prepared to keep the effort going without a moment's relaxation, as long as it is needed. The belief of the most trusted general will not really shorten the war by a single day. We hope and pray that it may be over in a few months, but we know quite well that it may go on into next year. Our duty is not to waste time in speculation, but to keep stern resolution at the sticking point, and to be ready to surrender everything to the supreme demand.

* * *

SIR EDWARD GREY made an important speech on Monday, marked by the quiet reserve of strength and the clear moral judgment, which have won for him the confidence of his countrymen. It is well both for ourselves and for the whole of Europe, that the plain issue with which we are faced, should be stated and reiterated from time to time by a statesman of the first rank. "Do not let us lose sight," he said, "even for a moment, of the character and origin of this war, and of the main issue for which we are fighting." Germany, he insisted, could have had peace had she desired it. It was not a war due to misunderstandings. "We know that the German Government prepared for war as only people who plan can prepare, and this is the fourth time within living memory, that Prussia has made war in Europe."

* * *

SIR EDWARD GREY reminded his hearers that Germany has had very recent experience of the value of joint discussion between the European Powers, and of our capacity of entering upon such discussion with a single eye to the well-being of Europe.

It would have been far easier [he said] to have settled by a conference, the dispute between Austria-Hungary and Serbia, which Germany made the occasion for this war, than it was to get successfully through the Balkan crisis of two years ago. Germany knew from her experience of the Conference in London which settled the Balkan crisis that she could count upon our goodwill, our goodwill for peace, in any concert or conference of the Powers. We had sought no diplomatic triumph in the Balkan Conference. We had not given ourselves to any intrigue. We had pursued impartially and honourably the end of peace. We were ready last July to do the same again. In recent years we had given Germany every assurance that no aggression upon her would receive any support from us. We had withheld from her but one thing—we had withheld our unconditional promise to stand aside however aggressive Germany might be to her neighbours.

* * *

THE other great speech of the week, was made by Sir John Simon in Manchester on Tuesday. It was significant, chiefly for the practical rebuke which he administered to the impractical idealism, which imagines that the time has come for constructing schemes of peace.

Let us make no mistake [he said] the situation as it exists at this time, is not a situation that can be usefully dealt with by speculating in abstract terms as to what would be the pleasantest way in which the war could be ended. Our business is to end it, and to end it in the only way in which it can be ended by remembering how we got into it, by urging that as the overwhelming reason for a united national determination to carry it through, and by preserving that same memory when the happy time comes in which we may usefully and fruitfully discuss what are to be conditions of victorious peace.

There is here no touch of political chauvinism or military excess. The object is not to crush Germany but to win security for freedom and public law

in Europe. "When this war is over," he reminded his hearers, "there will still be the British people, great and powerful and energetic, and there will still be the German people, great and powerful and energetic—you are not going to alter fundamental facts like those. The real issue is not that; the real issue is between two ideals."

* * *

It is difficult to keep the imagination alert over the whole military area. The portion which lies nearest to us, where our own men are engaged, absorbs our attention, and seems almost to exhaust our sympathies. Even the news of the fall of Przemyśl, one of the most spectacular events of the war, hardly caused more than a flutter of excitement. But we cannot be deaf to the appeal of human anguish, and Serbia has a special claim upon our help. In a letter which he has sent to the press, Sir Thomas Lipton describes the terrible epidemic of typhus which has broken out in Nish and the surrounding country.

Nish, with a normal population of 15,000 to 20,000, is now packed with over 100,000. In that overcrowded town there are many thousands of typhus cases; on one day in Nish nearly 300 people died of typhus, and the cemeteries were unable to receive the dead. Typhus carts, drawn by oxen, rumble through the streets, bearing as their burden, men raving in fever and delirium. On the street pavements I saw white-faced men sitting down and shivering in the first grip of the disease, unable to drag themselves to shelter. I visited the hospitals from north to south, and everywhere I found them full of typhus cases. In some hospitals they had neither blankets nor mattresses: in others the mattresses were put sideways, and three or four patients were lying on one mattress. Dr. Ryan, the chief of the American Red Cross Mission in Serbia, who has 2,900 patients under his care, told me that unless something is done immediately to stop the disease, more than half the population of Serbia will be wiped out.

* * *

CLEARLY the need is so colossal and so urgent that private charity can hardly attempt to deal with it. We should like to see a Government grant for hospital work and the equipment of a sanitary commission. There are brave men and women who will be eager to go, if only the means are placed at their disposal. Meanwhile, the British Red Cross are willing to extend their operations in Serbia if the necessary funds can be obtained, so that their work may not be hampered in other directions. Contributions for this special purpose should be sent to Lord Rothschild at 83, Pall Mall, London, S.W., earmarked "For Serbia."

* * *

THE Government scheme for organising the resources of the country, has

made good progress, not the least remarkable thing about it being the quietness and good sense with which it has been accepted. In place of a competitive scramble for profits and wages, the one consideration is to be the welfare of the State. In itself, this appears to be so reasonable that it is impossible to stifle all speculation upon the way in which it will react upon our industrial arrangements, when the war is over. For the moment, however, questions of that kind are purely academic, and it would be most unfair to hail it as a triumph of socialism over individualism. Whatever our own economic creed may be, we can all agree to regard it as a most instructive experiment, which has been forced upon us by circumstances that are entirely abnormal.

* * *

FOR the moment, the question of the more adequate control of the Drink Traffic seems to be hanging fire. We hope that it does not mean that the interests are being mobilised and placing political obstacles in the way of a drastic national measure, which alone can be effective. Probably there is no trade in the country which finds it harder to be patriotic. On the one hand it has a position of special privilege, which it is most unwilling to surrender; on the other it is well organised to resist the pleas of the temperance reformer, which it always regards as fanatical and absurd. Meanwhile we are glad to see that so able a representative of working class opinion as Mr. J. H. Thomas, M.P., has urged the railwaymen to take the matter into their own hands by the adoption of a policy of voluntary abstinence. What was of far greater effect and moment, he said at Leamington on Sunday, than all questions of legislation in this connection should be the determination of the people themselves to say, "What to me is a luxury in normal times has to-day become a national evil." Their personal considerations must always be subordinated to the national good.

* * *

In a letter to the Rev. Evan Jones of Carnarvon, like himself a supporter of disestablishment, Mr. Lloyd George has made a vigorous defence of the policy of the Suspensory Bill. After brushing aside the speeches of irresponsible and extreme men as irrelevant, he affirms without hesitation that "to refuse to assent to this settlement at this moment or to enter into it in a grudging and querulous spirit, would be a blunder."

I wonder [he continues], whether the urgent need for union in this terrible hour is even now fully appreciated by the nation. Will nothing but disaster teach us not to manu-

facture quarrels over matters of secondary concern, whilst the fate of European freedom is being settled on the battlefield on which thousands of Welshmen have already fallen, and many thousands more are now facing death? It is my sincere hope, in the highest interests of Wales, that the leaders of Welsh opinion shall not prove themselves to be very small men in a very big situation. Wales would suffer more from such an exhibition than from a dozen bills such as the Postponement Bill. I mean to save Wales from that reproach if I can.

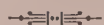
* * *

THE flood of pamphlets and small popular books, which crowd the bookstalls just now, is certainly bewildering and, to many people, not a little wearisome. It is hardly a case in which in the multitude of counsellors there is wisdom. Most of the discussions about Germany, from one point of view or the other, may be neglected without loss. There is nothing new to be said; the moment for an impartial valuation has not come; and many of us are rather tired of the contrasts between ourselves and the Germans, in which some writers seem to find an endless source for vague moralisings. Even placid and well-mannered exhortations against hatred are seldom the best incentive to charity. What we need to do chiefly, in view of the future, is to gain some accurate information about the history and achievements and national genius of our Allies. The admirable volume on Belgium which Mr. R. C. K. Ensor has contributed to the "Home University Library" (London, Williams & Norgate, 1s. net), is worth a whole stack of war pamphlets. No one can read it without glowing admiration of the spirit of a people who have refused so often to be conquered; and this kind of admiration, firmly based upon historical facts, is just what we need to teach us patience and good-temper in the strain and difficulty of the present situation.

* * *

ANOTHER small book of great value, brilliantly written and masterly in its survey of a vast and unfamiliar field, is 'Russia's Gift to the World,' by Mr. J. W. Mackail (London, Hodder & Stoughton, 2d. net). Russia, as Mr. Mackail says, is, for the mass of people in England, an unknown country; and the ignorance of which we are not ashamed is the mother of prejudice. "Those who know something of Russia know that the popular view is entirely wrong. And like all great errors about the facts of life, it is actively mischievous. We shall never be in good and useful relations with any nation, or with any body of our fellow-men until we take some pains to understand them and to know what they really are, what they think, what they create, what they seek to attain."

THE SORROW OF THE WORLD.



WE shall keep the days which are dedicated to the memory of the Passion and death of Christ with more solemnity than usual this year. We are more conscious of our need of their message. Fellowship with the sufferings of Christ seems no longer remote and unattainable, something reserved for the saints, but happily beyond the reach of ordinary men. The whole creation is groaning and travailing in pain. Death has entered our homes. We have been baptized into the sacred fellowship of sorrow. It does not seem strange that at the heart of our religion there should be a cross, the marred visage, and the crown of thorns.

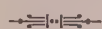
It is this sombre note of tragedy in our own experience which has baffled and perplexed many people. They tell us that it is a time of special difficulty for religion. It seems to them easier to deny God than to affirm their faith in Him with any confidence. They even express the vague hope that when the war is over and the days of peace and ordered happiness return, it may be possible for us to recover our belief. Now it is certainly true that many of the pleasant day-dreams of the past lie shattered in the dust, but our faith in God and Christ ought not to be one of them. If religion has for us no light in the darkness, no healing and consolation for our bitter pain; if it is equal to the mystery of a death-bed in a comfortable home, but breaks down when the young and the brave die battling for their country, it does not mean that God has left us to ourselves, but that our thought of Him is poor and unworthy. There has been much in the religious life of the modern world which has obscured the essential element of tragedy in Christian experience. Sometimes it has been sensuous and sentimental, with little reference to human suffering and sin. Elsewhere it has thrown its energies into practical philanthropy supported by a vague belief in the benevolence of God. Men have fancied that a doctrine of divine good nature can give them all they need. In their eagerness to create a terrestrial

paradise they have forgotten the life everlasting and the tribulation by which its beatitude is won.

And now the time has come for deep searching of heart and a great awakening. It is hard indeed for many shallow convictions to survive. We are startled to find how much more we have accepted than we have ever put to the test. The words of Scripture, its warnings, its judgments, its unearthly valuation of life, begin to penetrate deeper into the heart. The great books of Christian experience and consolation, so long neglected or despised, speak again with a living voice. We are discovering daily the tragic intensity of life, and, if we have faith and vision, behind the tragedy the immortal love of God.

We have few more words to add, for it is not our purpose to defend a position or to present an argument, but simply to suggest a line of prayerful meditation. None of us can escape the sufferings of this present time. We must see to it that we suffer with nobility of mind. Our private griefs can be borne with such unselfish heroism that they will turn into a well-spring of charity and healing compassion. Our public sorrows and losses may purge and fortify our hearts and unite all classes of our people in bonds of intimate sympathy. As disciples of the Crucified we shall find in the thought of fellowship with his sufferings some sense of the redeeming virtue of our own. Once we asked that God should prove his goodness by making us happy in our own way. Now we know that He has kept some better thing for us. He lays upon us the sorrow of the world. He offers us the Cross.

Good Thoughts for Evil Times.



A DIALOGUE BETWEEN THE RESOLVED SOUL AND CREATED PLEASURE.

COURAGE, *my soul!* now learn to wield
The weight of thine immortal shield!
Close on thy head thy helmet bright!
Balance thy sword against the fight!
See where an army, strong as fair,
With silken banners spreads the air!
Now if thou be'st that thing divine,
In this day's combat, let it shine!

*And show that Nature wants an art
To conquer one resolved heart.*

PLEASURE.

Welcome, the Creation's guest,
Lord of Earth, and Heaven's Heir,
Lay aside that warlike crest,
And of Nature's banquet share!
Where the souls of fruits and flowers
Stand prepared to heighten yours!

SOUL.

I sup above: and cannot stay
To bait so long upon the way.

PLEASURE.

On these downy pillows lie!
Whose soft plumes will thither fly:
On these roses! strewed so plain,
Lest one leaf thy side should strain.

SOUL.

My gentler rest is on a thought;
Conscious of doing what I ought.

PLEASURE.

Hark, how Music then prepares
For thy stay these charming airs!
Which the posting winds recall,
And suspend the river's fall.

SOUL.

Had I but any time to lose,
On this I would it all dispose.
Cease, Tempter! None can chain a mind
Whom this sweet chordage cannot bind.

CHORUS.

*Earth cannot show so brave a sight
As when a single soul does fence
The batteries of alluring sense;
And Heaven views it with delight.
Then persevere! for still new charges sound;
And if thou overcom'st, thou shalt be
crowned!*

PLEASURE.

All that's costly, fair, and sweet
Which doth scatteringly shine
Shall within one Beauty meet,
And she be only thine.

SOUL.

If things of sight such heavens be,
What heavens are those we cannot see?

PLEASURE.

Wheresoe'er thy foot shall go,
The minted gold shall lie;
Till thou purchase all below,
And want new worlds to buy!

SOUL.

Were't not a price, who'd value gold?
And that's worth nought that can be sold.

PLEASURE.

Wilt thou all the glory have,
That war or peace commend?
Half the world shall be thy slave,
The other half thy friend.

SOUL.

What friends ! if to myself untrue ?
What slaves ! unless I captive you ?

PLEASURE.

Thou shalt know each hidden cause,
And see the future time
Try what depth the centre draws,
And then to Heaven climb.

SOUL.

None thither mounts by the degree
Of Knowledge but Humility.

CHORUS.

*Triumphs ! Triumphs ! victorious soul !
The world has not one pleasure more.
The rest does lie beyond the pole,
And is thine everlasting store.*

MARVELL.

COLLECT FOR HOLY WEEK.

O LORD GOD, Who hast made the sacrifices of Thy faithful children mighty for good ; we would especially remember at this time the death of Jesus Christ on the cross. May we and all who take his name be so filled with his spirit, and so guided by his example as to be ready to deny ourselves for the good of others, and to say with him in every hour of suffering and trial, "Father, Thy will, not mine, be done."

AMEN.

OUR BELGIAN HOSPITAL FUND.

LETTERS OF THANKS.

I HAVE received a number of letters this week which I should like the contributors to our fund to see, as they show the spirit in which our gifts have been received.

(1) *From an Officer in the Belgian Army at the Front.*

"The doctors and stretcher-bearers for whom you have sent the 'pharmacies portatives' thank you very warmly for putting them in the position of being able to give their best help to the sick and wounded. We none of us know how to express our gratitude. During the moments of calm in the firing line, we gather the pieces of shells, &c., and I am trying to send them to you. The soldiers send you these things, which they have picked up expressly for you to show that they think with emotion, at the front, of the generous English, who have sent them medicaments and clothing." He goes on to ask for various anæsthetics and medicines for the chaplain of his battalion, "Who on many occasions has not hesitated to penetrate almost to the German lines to pick up the wounded. He spends the whole of his time among the men in the trenches, and is a physician of the body as well as of the soul."

(2) *From a doctor in charge of a hospital established in what was formerly a crèche.*

"The sick and wounded in my hospital have been greatly touched by your gracious generosity. Your different gifts will contribute to restore health, and to give comfort to our unhappy soldiers so far from their homes. The Belgian soldier, so proud to fight side by side with the valiant English soldier, will never forget the help and support of the great English nation. Thank you, for my sick and wounded."

(3) *From the Little Sisters of the Poor, to whom besides medicaments and clothes, we sent beds for themselves.*

"We are deeply touched by all the interest which you show for us, and we want at once to express our gratitude, but we cannot tell you all we feel for your delicate attentions for ourselves ; but we beg you, madame, to let us give these good beds to our brave soldiers, and then we will take back for our own use the straw palliasses to which we are accustomed, and with which we shall be much more comfortable than we were on the floor."

The gentleman who took out the stores and beds writes :—

"The gratitude of the *Petites Sœurs* was most embarrassing. They swarmed round me, and all said they would never be able to get up in time in the morning ; instead of half-past 4, they wouldn't get up until 5 ! They are going to pray for 'la grande Angleterre qui a si bon cœur.'"

(4) *From the doctor of a hospital in a schoolroom.*

"I have the honour to report to you that I have received the bandages, dressings, instruments, and medicaments, &c., which you have been so good as to send me for the use of this hospital. I beg you, madame, to receive this most respectful expression of my warm gratitude for the interest you take in our sick soldiers, and for the means which, with so much generosity, you have put at our disposition to restore them to health."

(5) *From an English girl nursing in one of the Belgian hospitals.*

"The members of the First Aid Yeomanry Corps wish me to tender their most grateful thanks to the readers of THE INQUIRER for their great kindness in sending medical stores and clothing to this hospital. The former have been of the greatest comfort to the patients ; some of the latter I took up to the trenches myself. The men's gratitude was boundless ; one man told me he had not had a new pair of socks for three months. You may like to hear a few details about our work. We came (six trained nurses and ten assistants) to — in October. The Belgian military Medical Service entrusted us with the nursing in this hospital in a school building, where we have six wards containing about 100 beds. We had a small convalescent home for about six weeks where sixteen patients recovering from typhoid were sent, but this had to be closed owing to lack of funds. The Belgian authorities provide the food for the patients, surgical and medical attend-

ance, and male orderlies ; but we are responsible for the equipment of the hospital, medical comforts, and clothing that the patients need. We are in the position of Belgian Army sisters, there being no permanent female staff of nurses attached to the Belgian Army Medical Service. Under the direction of the Belgian officers we distribute clothing to the men in the trenches, who express great gratitude for the little that we can do for them. The general feeling among the Belgians out here is that the English say nothing, but they work, work, work, and for them nothing is impossible ! We wish to thank most heartily those readers of THE INQUIRER who have so nobly come to our aid."

(This hospital has since been damaged by a bomb, but, fortunately, no serious harm was done beyond a number of broken windows.) ROSE ALLEN.

BERNHARDI REDIVIVUS.

GENERAL BERNHARDI'S recent apology for Germany, republished in *The Times* from American newspapers, is a very striking indication of German stupidity. The irony of Germany's innocence being defended by such a man would be delicious if it were not so utterly absurd. If the German authorities had the least understanding of the mind of neutral nations, and the way to deal with them she would order Bernhardi to be silent. It is open to the Germans to say, as some of them have said, that Bernhardi's book does not in the least represent the real aims or temper of Germany. They might claim, as some of them have claimed, that Bernhardi is a mere individual, that he is comparatively unknown, that his book has no influence, and that the civilised world has ascribed to it an importance far beyond the facts.

They might say it is an obscure jingoistic utterance from a man of no authority : it is quite unfair to regard it as a representation of the inner mind of Germany. They might argue that England has ascribed for its own purposes an exaggerated importance to Bernhardi and Treitschke. Against such a repudiation of these men it would be difficult for us to bring irrefragable proof of our belief that they express the Prussian spirit and the Prussian aims. It may be that, in spite of them, Prussia was essentially lamblike and conciliatory and kindly affectioned towards other nations. We may have been doing her an injustice in regarding these men as her prophets. But when Bernhardi himself comes forward to defend the lamblike character of his own book, and to show that the Allies are wolves, we gasp with astonishment. We feel it is blindness with an element of insanity in it.

Bernhardi's book is before us. It was, at least, an honest, outspoken defence of militarism. It glorified war as an essential instrument of civilisation. It argued ably against the existence of any moral principles for nations. Its own welfare and its right to take whatever it can get is the ultimate law for every state. It urged Germany to be ready to strike for her own advantage at the

first favourable moment. Russia must be chastened, France must be destroyed, England must be humiliated. Germany was called to world dominion, and that dominion could only be established by a great and splendid war. Nothing could be plainer than this teaching of Bernhardt's book. However much we abhor his principles, there was a certain intellectual sincerity in him which we could not but admire. It was disgusting, but it was at least honest.

And now this man dares to come forward and assert that England is the real cause of this war, and that Germany was most anxious to live in perfect peace with all her neighbours. He tells us of her deep, unfeigned respect for little nationalities, of her freedom from all aggressive aims, of her love for peace. He tells us that this war has been forced upon her against her will. This is not *splendide mendax*. It is nauseating.

As we read the stupid vituperation and the wild, angry expressions of German authors, we remember the words "*Quos deus vult perdere prius dementat*." They began with declaring that England had gained by trickery an Empire which she could not hold, that we were a nation of shopkeepers, that we were decadent and effete, hopelessly divided amongst ourselves, incapable of heroism. Now they charge us with being the tyrants of the world; we are the most aggressive, the most dangerous power the world has ever seen. We are strangling all civilised nations. Our hydra heads must be cut off. We are a Colossus which rules the world, interfering with the legitimate liberties of all. No one is safe from our insatiable lust for power. Germany has undertaken a holy war in order to free the world from our tyranny. We know, of course, that the charge is made as the result of an indignant surprise at our having prevented Germany from carrying out her plans for the destruction of France. But when Bernhardt says such things we feel there is madness in the air.

All nations tend to pervert facts for their own advantage in times of war; but for their own safety, and in order to influence neutrals, they must keep within the limits of sanity. Bernhardt's defence shows that under the obsession of lust for world dominion, and its bitter disappointment at the frustration of carelessly laid plans, the Prussian mind has become unhinged. Not merely does it not see things exactly as they are—very few, even in calm moments, can do that—but it sees things essentially as they are not; it has lost its reason. Glaring contradictions in its arguments are no longer felt. The absolute inconsistency between Bernhardt's book and his apologies for Germany is typical of the Prussian mind at the present time. Such insanity is not incompatible with much cleverness, much courage, much stubborn resistance. I do not even know that it is incompatible with victory. But it alienates such a nation from the sympathies of the civilised world.

Bernhardt's book made us all realise the danger to the world of Prussian militarism. It was a strong, rational, terrible theory which was a constant threat to peace. But Bernhardt's Apologia is worse. It is the revelation of a mental attitude maddened by anger and

disappointment more ruthless and more deadly, because more divorced from reason. We cannot argue with such delusions. Some day we may hope that the great German democracy may awake and fling away its delusions, and drive out those who have imbued it with this poison of insanity. Meanwhile, it is by deeds not words that truth and justice can alone be defended. With infinite sorrow, but with ever increasing confidence, we have to go on with this hideous warfare until the sanity of Germany is restored.

HENRY GOW.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

UNITED ACTION.

To the Editor of THE INQUIRER.

SIR,—I have read with much interest your inspiring article in the *INQUIRER*, entitled "*The Young Men*." The time, as you rightly say, for debate has long passed. I am glad that you have emphasised this in your admirable article on "*Liberty of Discussion*" in "last week's issue. It is fatuous, and may do much harm, to raise, at this juncture, academic discussions as to whether it would have been wiser to have avoided this titanic struggle, and to have accepted, if necessary, Prussian military domination. It becomes clearer every day to all but a very insignificant minority, that we had no option but to take our share in this struggle,—a struggle forced upon Europe by a power that aimed at world domination, which, if secured, was to be upheld by military authority. If in this case our interests have synchronised with our duty, that does not make our duty any the less clear, nor does it detract from the nobility of the sacrifices which are being daily recorded, and which, while filling us with pride, are certainly making us a sorrowing nation.

Never, does it seem to me, was the path of Britain clearer; never has the necessity for united action been more imperative; never have the issues been more stupendous. We are upholding the rudimentary rights of nations, small as well as great; the sacred inviolability of treaties, without which sanction all international progress is impossible; and we are now called upon to rid the world for ever of a military despotism which preaches that every kind of horror and cruelty and barbarism is allowable, nay imperative, in the prosecution of war. Surely these are issues which all our young men who have flocked so willingly to the colours may be justly proud to support. Surely we, too, may be proud to let them go, even if our hearts are heavy and our eyes are dim. Surely we do not ask for more than is fitting and right when we plead that

there may be no discordant note, no hesitating voice, and no reluctance to bear all that may be necessary to achieve the final victory.—Yours, &c.

HUGH R. RATHBONE,

President of the National Conference.
Liverpool, March 23, 1915.

BRITISH RED CROSS SOCIETY.

To the Editor of THE INQUIRER.

SIR,—It will be remembered that in response to an earnest request from the British Red Cross Society, an Appeal was issued in December last to all Unitarian and Free Christian Congregations whose names appear in the Essex Hall Year Book, inviting them to make a Collection on the first Sunday in January. Lord Rothschild, on behalf of the Headquarter Collection Committee, desires to thank those who responded so generously to the Appeal. Something like 15,000 Congregations belonging to all denominations contributed the large sum of £78,500; and it is gratifying to know that our Congregations were not backward in responding. A number of Congregations for various reasons were unable to make a Collection in January; and to them an earnest appeal is now made by the Red Cross Society to take part in this benevolent work. To show how urgent is the need, it is only necessary to state that the expenses of the work at home and on the Continent amount to nearly £2,000 a day. Cheques should be made payable to Lord Rothschild, and forwarded to the British Red Cross Society (Room 99), 83, Pall Mall, London, S.W.—Yours, &c.

W. COPELAND BOWIE.

Essex Hall, London, W.C.,

March 23, 1915.

BOOKS AND REVIEWS.

SOCRATES.

Socrates, the Man and his Mission. By R. Nicol Cross, M.A. London: Methuen & Co., 5s. net.

ONE of the minor miseries of the war must be felt acutely by authors, who after long labour find themselves at the moment of publication face to face with a world which has almost ceased to read. Mr. Nicol Cross is in this evil case with his "*Socrates*," and an acute feeling of sympathy almost disarms the critic. We shall not, however, pay him and his book the poor tribute of undiscerning praise, for it is his first essay in authorship, and the book itself is far too good for trivial compliment. It is the product of long and conscientious labour, and it has the good fortune to fill a gap. Socrates is familiar enough in histories of Greek philosophy, and much has been written about him in introductions to the Platonic Dialogues or Xenophon's *Memorabilia*; but we know of no similar attempt to present him in a full-length portrait, as a man among men, with the careful elaboration

of personal detail, which enables the ordinary reader to feel the human reality behind the mythical teacher of virtue. It may, indeed, be doubted whether Socrates is likely to make a strong appeal to the religious affections of the modern world. He was, in a sense, too lonely and self-sufficient, with too little of the unearthly grace of Christian saintliness, to touch the deepest springs of religious loyalty. It was never said of him that the common people heard him gladly, or that tired and sinful souls found in him the rest of the love of God. But he had in large measure the lower and less appealing grace of moral vision and of fortitude unspoiled by his own mental subtlety, which gave him at last the martyr's crown. He remains for all time the highest expression of what Greek philosophy can do for the human soul, but no one has ever woven a doctrine of redemption round his death. Mr. Cross has expressed exactly what we mean, the strength and also the limitations of his influence, in the following passage about his religion: "His position was the result of that solid common sense and quiet sanity which characterised all his relations (secular and sacred), and which were the embodiment and expression of the faculty of reason, constructed and enriched by wide reading, large experience, and assiduous thought upon the many problems of human conduct."

Mr. Cross would have consulted the interests of the general reader to better purpose if he had pruned some of his excursions into technical scholarship or relegated them to an appendix. In many places he has distilled the finer essence of his subject and made it contribute to an essay in portraiture; but elsewhere we are plunged into the arguments and rivalries of different schools of interpretation, which have little meaning except for scholars of special training. The style in which the book is written also seems to us to need the discipline of reticence and simplicity. Its pages bristle with too many allusions to the fashionable authors of the moment. It is just because Socrates is not modern, but timeless, that he retains his human value and his power of appeal. To compare him with Mr. Bernard Shaw, almost as though it were a compliment to Socrates, is to surround him with an atmosphere of restlessness and false emphasis, from which it is not the least merit of the classical figures of the past that they have extricated themselves, and finally escaped. But these are merely the natural blemishes of a first book. If we venture to point them out it is because, taken as a whole, in the solidity of its workmanship and the breadth of its human interests, this volume on Socrates is full of happy augury for the author's literary future.

ENGLISH LITERATURE IN THE REVOLUTIONARY PERIOD.

The Cambridge History of English Literature, Vol. XI. Cambridge, at the University Press, 9s. net.

"BLISS was it in that dawn to be alive, but to be young was very heaven," wrote Wordsworth when, in 1814, he reviewed the recent story of France and

the outcome of Revolution. But in that dawn he was too immature to give worthy utterance to what he felt, though, as he says himself, "led to take an eager part before my time." And Wordsworth, born in 1770, was the eldest of the poets of this period. The inspiration of what might, perhaps, be called the greatest event of the world's history, came to a later generation, babes or yet unborn when the first outbreak occurred, but from early manhood initiated in the great ideas to which it gave birth. So this volume of the Cambridge History, despite its title, seems to us a very quiet one. Burke and Bentham are not names associated with the advocacy of revolution. Cowper and Crabbe, Wordsworth, Coleridge, and Southey, we think of as advocates of quiet thoughtfulness and gentle orthodoxy. Burns, conscious of his mental superiority to patrons so far above him in society, was a strenuous Radical; but it is not the French, but the sturdy Scotch spirit of independence which inspires his song. Blake is, indeed, a heretic and revolutionary, and the 'Book of Urizen' (1797), reminds us of the famous Nietzsche.

Perhaps among all the excellent articles of this volume, what will best repay reading are the essay on Wordsworth by the French Professor of English Literature at the Sorbonne, which adds to all that has been written by English admirers a sketch "from the European point of view," and albeit it would have provoked the poet's "surprise and resentment" is well worthy of consideration; and, with this, Mrs. Aldis' delightfully written article on 'The Bluestockings,' the first Englishwomen who, not merely as individuals, but as a society or coterie, made a practical and successful protest against what Swift wrote of as "the pernicious error prevailing among men that it is the duty of women to be fools in everything except what is merely domestic."

MR. DICEY has issued a revised and enlarged edition of his 'Introduction to the Study of the Law of the Constitution' (London: Macmillan & Co., 10s. 6d. net), at an opportune moment. We can imagine no more salutary discipline for political speculators, with their tendency to fall into the snare of vague and ambitious phrases, than the careful study under a competent guide of the problems of Government and the slow growth of a democratic constitution. Such an opportunity is provided by Lord Bryce's 'Studies in History and Jurisprudence' or the volume before us. The special feature of this new edition is the long Introduction dealing with the changes and the new ideas, which have modified the working of the constitution during the last thirty years. Among other topics it discusses Woman Suffrage, Proportional Representation, Federalism, and the Referendum. Mr. Dicey's highly critical attitude towards many of our popular political specifics may provoke the reader to strong dissent. In any case, it will save him from the dullness of easy agreement.

'THE POEMS OF EMILE VERHAEREN,' translated by Alma Strettell, has just

been issued by Mr. John Lane. The volume contains a Biographical Introduction by the translator, and a portrait of the author specially drawn for this edition by John S. Sargent, R.A. All profits will be devoted to the Belgian Field Hospital. The price of the book is 3s. 6d. net.

PUBLICATIONS RECEIVED.

MESSRS. J. & J. BENNETT:—The Messiah: Rev. R. A. Cumine. 3s. 6d. net.

MR. A. C. FIFIELD:—After the War: G. Lowes Dickinson. 1s. net.

HEADLEY BROS.:—Christ and Peace. 1s. net.

MESSRS. LONGMANS & Co.:—Germany in the Nineteenth Century (Second Series). 3s. 6d. net. The Arya Samaj: Lajpat Rai. 5s. net.

OXFORD UNIVERSITY PRESS:—"Papers for War Time, 2d. each—The Removing of Mountains, by the Author of 'Pro Christi et Ecclesia.' International Control: W. G. S. Adams, M.A.

MESSRS. WILLIAMS & NORGATE:—"Home University Library," 1s. net per vol. Milton: John Bailey. Political Thought in England from Spenser to To-day: Ernest Barker. Belgium: R. C. K. Enser. History of Philosophy: C. C. J. Webb.

THE CAMBRIDGE UNIVERSITY PRESS:—The Fourfold Gospel: Edwin A. Abbott. 12s. 6d. net.

MESSRS. CORNISH BROS.:—Nihilism: a Pa-thetic Essay: Henry Jolly. 6d. net.

MR. A. C. FIFIELD:—Heritor of All: Gertrude de la Poer. 1s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Great Acceptance: Guy Thorne. 1s. net.

THE LINDSEY PRESS:—Theology in Scotland: Alexander Webster. 1s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—Hugh: Memoirs of a Brother: Arthur C. Benson. 7s. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy, International Journal of Ethics.

WE are requested to correct an *erratum* in the notice of Mrs. Russell Swanwick in our last issue. Mrs. Bruce (*née* Swanwick) was the eldest of the three sisters and Anna Swanwick the youngest.

FOR THE CHILDREN.

THE STORY OF DANTE.

II.—POET, PATRIOT, AND EXILE.

THE poet Dante had many friends amongst the poets, painters, and musicians of Florence. He and the poets talked of poetry and wrote poems to one another. One of his friends, who was a musician, set some of Dante's verses to music, and would sing them to him. Another painted later a portrait of him in a group on the wall of a new palace-chapel in Florence.

This building was afterwards used as a prison, and for many centuries the walls of the chapel were covered with whitewash. At last, about sixty years ago, a party of English and Americans in quest of the supposed Dante portrait, succeeded in getting the whitewash removed. There they found, as they expected, the precious picture of Dante, still fresh and beautiful in line and colour—uninjured, except that the eye was spoilt by the workman's tool.

Imagine the interest of that discovery! Portraits were known of Dante in later life. But here, behind the whitewash, was the youthful poet who had loved Beatrice, had wept at her death, and had written 'The New Life.'

Towards the end of 'The New Life' he tells us that once he (the poet) tried, like his artist friends, to draw the picture in his mind. On a certain day, just a year after his gentle lady had been made a citizen of eternal life, Dante was thinking of her as he sat alone. And thus remembering her he betook himself "to draw the resemblance of an angel." He then went on to draw more "figures of angels." Dante's thoughts seem to have been very often like pictures. He remembered as in pictures, and could make word-pictures for others to see.

Some day as a poet—an artist in words—Dante would be able to make real for others his vision of Beatrice amongst the saints and angels of Heaven—as one "of the citizens of eternal life." But he had other work to do first. He himself was a citizen. He loved his native city and was ready to take his share in public life. It was for him to work for the welfare of Florence, and, if need be, to suffer for her.

Dante served in the Florentine army, in one battle "fighting valiantly on horseback in the front rank." He served his city, too, in ways of peace, but not for long, because those were unsettled times. One Italian city was often at war with another. In Florence, also, different parties in the management of public affairs would resort in the conflict to violence and even to war. There was often actual fighting in the streets between different factions, and the leaders of the defeated party would be sent into exile.

In our days we try more and more to manage our city affairs without quarrelling or violence. In our school games we learn to play fairly and to carry on our contests without malice. We try to strive, one side against the other, with goodwill to our comrades and goodwill to our opponents. In public life, too, we try to keep to the rules of the game.

In Dante's time there was still fierce conflict in Florence and fierce resentment for defeat. He himself was bitterly angry with the leaders who kept the city in a constant state of turmoil, caring more for the triumph of their own side than for the good of the people. All through his life he held fast to the ideal of a government based on justice and obeyed in peace. He kept on hoping that better times were coming for Italy, but again and again he was disappointed. All through his life, like Garibaldi, Dante mourned for the dark days, still keeping the fire of hope burning in his heart. But he mourned and hoped alone. He might have worn on his breast, as a badge, the black flag of Garibaldi and his followers, but he would have found few, in his time, to understand its meaning.

Dante's side in the government was defeated, and he was banished from Florence, never to return, on pain of death. His family, it seems, remained in Florence. We know nothing of his home except the names of his wife and four children, two sons and two daughters. His younger daughter bore the name of Beatrice, "the gentle lady" of Dante's poems.

He did not settle down in any other place, but spent the rest of his life as a lonely exile, thinking of his native city and longing to return. We know that he carried with him into exile vivid

memories of his native city. He remembered the beautiful cathedral—once a temple of Mars—with its pavement of black and white marble; its dome, added in Christian times, and the stone font in which every Florentine baby was baptised. We know that Dante remembered the hills about Florence, the River Arno, with its bridges, wharves, and boats. He remembered, too, many stories from the book of Florentine history and legend. He could see as in a picture many a scene and many a figure from the past life and legend of his native city. It was as if the old badge of Florence, a white lily on a field of red, was pictured on Dante's heart, that he might never forget her.

And Dante still treasured in secret the wondrous vision of earlier days. But before he could worthily picture this vision for all later ages, he had far to travel and much to learn. L. H.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

10TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,501	8	7
In Memoriam C. G. C. P., killed in action, March 14	50	0	0
Miss H. Beard (Monthly donation)	0	2	6
Mrs. Baines	2	2	0
" Benzoic "	2	2	0
Mr. E. B. Squire	5	0	0
Anonymous	5	5	0
The Rev. T. Bowen Evans ..	5	0	0
Stanhope Street School Infants' Dept. (collected chiefly in farthings, per Miss Perrin)	0	18	0
Ilford Branch Women's League (per Mrs. Green)	1	0	0
Miss E. B. Partridge	5	0	0
R. B. D.	5	0	0
Mr. and Mrs. C. Fellows Pearson (2nd donation)	10	0	0
Mr. Henry Sharpe (3rd donation)	20	0	0
Miss F. Booth Scott (3rd donation)	0	10	0
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Mrs. Webb	10	0	0
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The Rev. W. G. Tarrant ..	1	0	0
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Mrs. Isherwood, Miss Crook, and Mrs. Hewitt)	20	0	0
Miss Louisa Marshall	10	0	0
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Mrs. Reid	1	1	0
Mrs. W. E. Woods	3	3	0
Mrs. J. M. Gimson	2	0	0
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C. W. Mellor, J.P.	5	0	0
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Mrs. Arthur Read	5	0	0
Mrs. E. Broune	2	0	0
Miss M. Dowell (house to house collection in Warbleton)	6	13	6
The Rev. H. S. and Mrs. Tayer	2	2	0
Miss Frieda Tayer	0	10	0
Mrs. Ellen Kemp	1	0	0
Mrs. Walter Mallett (2nd donation)	2	2	0
Miss E. M. Oram	0	10	0
Miss G. Coe (2nd donation) ..	1	0	0
Staff of Central School Haverstock Hill, per Mr. F. Chappell (2nd donation)	1	3	6
" W. W. "	0	10	0
Mrs. Charlotte S. Stoddart ..	1	1	0
Christ Church, Nottingham (per Miss Helen Phillips) ..	1	1	0
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Parcels have been received from:—

Mrs. Handoll; Hornsey Moravian Church Relief Working Party (per Mrs. E. E. Rosser); The Lady Mayoress of Leeds' Committee, Bandaging Section (per Mrs. E. P. Williams); Anonymous; Miss Noëlie Bord; Mrs. and Miss Harris; Mrs. Major; Mrs. S. Coppock; Mrs. Hill; Mrs. Goodfellow; Mrs. Notcutt; Hope Street Church, Liverpool. Ladies' Work Society (per Miss Tait); Mr. Hamo Thornercroft; Miss Brooks; Mrs. John Taylor Jones; The Misses E. C. and B. Harvey; Mrs. Aspland; The Mothers' Work Party at Miss Marriott's Free Kindergarten, Edinburgh; The Misses E. and A. Brothers; Monton Church Women's Union (per Mrs. Nanson); Mrs. Harrison; Mrs. E. Herbert Grundy; Mrs. French; Miss Garrett; The Misses L. and M. Phillips; B. S. and G. E. R.; The Mayoress of Ipswich's War Hospital Supply Fund (per Mrs. Griffin, Hon. Sec.); Miss Lister; Miss Short; Mrs. Notcutt; Miss Ashton; Mrs. Milligan; Mrs. M. Hill; Miss Duplock; Mrs. Wallis; Mrs. R. T. Herford; "Kitty A"; Mr. A. C. Whitmee; and a parcel from 12, Ennerdale New Brighton (name torn off); Miss Pycroft; Miss France; Mrs. Skelton; The Misses Dowson; Friends at Ullet Road Church (per Mrs. Odgers); Platt Chapel Dorcas Society (per Miss A. Fryer).

Note.—The garments asked for in largest numbers are shirts, socks, woven underwear (or the equivalent in flannel), also bed linen, towels, and handkerchiefs.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

ANNUAL MEETINGS.

THE Twenty-Fourth Annual Meetings of this Association were held on Saturday, March 20. The attendance was well up to the average, and the proceedings were enthusiastic beyond what might have been expected in such times as the present. The usual afternoon service was held in Cross Street Chapel at 3.30. The Rev. W. Jellie, of Southport, conducted the service, and preached a strong and helpful sermon on the "Steadfastness of Faith." The organist and choir of Brookfield Church, Gorton, provided the musical part of the service. After tea, the Public Meeting was held in the Memorial Hall, the President, the Rev. J. Morley Mills, in the chair. The Report of the Governing Body and the Treasurer's balance sheet were adopted, and addresses were given by the President, Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association; and Mr. Philip M. Oliver, Secretary of the Social Questions Committee of the Association and Liberal candidate for Knutsford. The President based his remarks on the contents of the Report, and appealed for perseverance with the good work in hand. "It may be fairly claimed," the Report said, "that 'the spirit of revival and enterprise,' referred to last year as 'felt by many, and generally admitted to be moving in most parts of the district,' has continued to operate, in spite of circumstances which might be regarded as difficult and adverse, arising from the war." The Report noted with appreciation the satisfactory continuance of the Midday Services held every Tuesday in Cross Street Chapel. It concluded with a cordial acknowledgment of the close fellowship which has been maintained between the Home Missionary College and the District Association, and its "particularly happy issue in the establishment of a most promising student ministry at Oldham Road."

The adoption of the Report and balance sheet was moved from the chair, and seconded by Mr. J. Wigley, who drew attention to the reformed Lay Preachers' Union, which, with the assistance of the Principal and Warden of the Home Missionary College already generously given, might be expected to become very serviceable.

Kindly criticism and valuable counsel were contributed by Mr. J. F. L. Brunner, M.P. His pointed challenge, "We are sure of our principles; are we so sure of our methods?" went home, as did his claim that "we can help" in the settlement of Peace terms, which would supply a more difficult task than the carrying on of the war. Mr. Philip M. Oliver made a spirited defence of the special series of Lenten Addresses which were being given in Cross Street Chapel at the Tuesday Midday Services. The Meeting closed with the usual votes of thanks.

WE understand that the Motor Ambulance Fund, for which the Sunday School Association appealed to the children and young people of our Churches and schools, has so far met with a satisfactory response. Letters with donations have been coming in from all parts of the country during the last few days. The final day for sending in contributions was Tuesday, March 23; but no doubt there are still a number of schools and churches which do not wish to be left out, and they should forward their donations as soon as possible.

** OWING to pressure on our space we are compelled to hold over some reports till next week.

NEWS OF THE CHURCHES.

Bath.—A *Conversazione* was held on March 17 under the auspices of the Social Committee of the Trim Street Congregation in aid of the S.S.A. Ambulance Fund. The Rev. A. Cunliffe Fox presided, and in a few words of thanks, referred to the great Christian work which was being done by the churches throughout the land for the alleviation of the sufferings of the men who were fighting the nation's battles. Just over £7 was raised.

Hastings.—At the Annual Meeting of the Free Christian Church held recently, encouraging reports were presented from the different branches of the work. Notwithstanding the many claims which have had to be met in connection with the war, the Treasurer (Mr. H. G. Proctor) was able to announce a substantial balance in hand. The Secretary of the Church Guild (Miss Viner) reported that the usual work had been on the whole well maintained, and that the Minister, the Rev. E. Lockett, had held weekly classes for the young people, and a Study Circle for members of the congregation, which had proved very helpful. Lectures had been given during the session by the Revs. W. H. Drummond, S. Burrows, and the Minister. The Treasurer (Mr. D. Pilcher) reported favourably of the Guild finances. The Ladies' Sewing Circle, of which Mrs. Measures is the Secretary, has done excellent work in making garments, &c., for the soldiers, in addition to its ordinary work. Here also Mrs. Mason (Treasurer) was able to report a balance on the right side. During the year the Church has lost one subscribing member by death, and three new members have joined. On Sunday, March 14, the Church was visited by the Rev. Dr. James Drummond, who preached at both services to large congregations; and on Thursday, the 18th, the Rev. Joseph Wood gave a lecture under the auspices of the Guild on 'Conversation and the Conversationalists,' which was much appreciated.

Hindley.—The Presbyterian Chapel held its Welcome Meeting to the Rev. R. F. Rattray on the 17th inst., when there was a large attendance, and the proceedings were of the most cordial character. The Chairman was Mr. I. Barrow, and the other speakers were the Revs. J. C. Odgers and S. A. Mellor, J. J. Wright, H. Fisher Short, W. T. Bushrod, Mr. Upright (Primitive Methodist Minister, Hindley); Dr. George Jessel, Mr. Ernest Blundell (Superintendent of the Sunday School), and others,

Lampeter.—The Rev. R. C. Jones has tendered his resignation as pastor of Brondeifi church. He has been minister of the church from the opening in 1876—the only minister. He was instrumental in building it and having it paid for, and this twice, as the first building collapsed owing to some defect in the structure. Mr. Jones will have been forty-eight years in the ministry when he retires in July.

Malton.—The Bi-Centenary of the Unitarian Church, which was referred to at the services on Sunday, March 14, will be celebrated in the autumn, when the Yorkshire Unitarian Union is to hold its Annual Conference at Malton. The Church was erected in 1715. From the first it stood for liberal religious thought, but it did not become distinctly Unitarian in its teaching until after 1783, when the Rev. John Bartlett began his long pastorate. In 1784 the congregation carried out extensive improvements to the building, considerable help being given towards defraying the cost by Unitarians in York, Wakefield, Leeds, Bradford, Sheffield, and Manchester. After Mr. Bartlett's death there was a succession of ministers; but for the past ten years the church has been under the charge of Mr. T. Manning, of York, who has visited Malton, and taken the services on alternate Sundays. In recalling the splendid spirit of the men who had fought for freedom of worship in the past in his sermon on Sunday, March 14, Mr. Manning said they re-dedicated the chapel on that day as a temple of worship, praise, and gratitude to God, and re-consecrated themselves to the service of mankind in the spirit of their fathers.

Midland Christian Union.—The Annual Meeting of the Midland Christian Union of Presbyterian, Unitarian, and other non-subscribing Churches, was held on March 16 at the Temperance Hall, Birmingham, Mr. W. Byng Kenrick presiding. According to a Report which was presented by the Secretary (Mr. E. Ellis Townley), steady progress was being made in the formation of guilds. The grants made by the Union amounted to £381, as compared with £394 the previous year, and the incidental expenses were less. Proposing the adoption of the Report and statement of accounts, the President observed that, as English men and women, they could not be insensible to the great events that were going on in the world around them. Particularly in their religious denomination there were points to which they could not be insensible: in many of their social gatherings the common note was one of civil and religious liberty. There was not one of them, he imagined, who was not convinced that the powers which dominated Prussia, and through Prussia the great central States of Europe, were inimical to civil and religious liberty all over the world. Certainly the young men among them had not been in any doubt about that, and they had shown their determination to take their share in the work which confronted the nation as a whole. There were, however, special duties which naturally fell to those who were left comparatively unemployed so far as the direct issues were concerned, but who, nevertheless, had duties which they must carefully consider and perform. Not the least among those duties was that they should stimulate themselves and one another in holding fast to the essential things of religion in this time of difficulty. They were entering upon a period of strained endeavour and cheerful endurance. When the time came for some great national settlement let them be prepared, in the proper frame of mind, without hatred and without tolerance of what was wrong, to do their share in calling for a proper settlement. The Rev. J. M. Lloyd Thomas, seconding, said one of the first effects of the war was that people

began to crowd the churches. Now they had again settled down to the old indifference that was characteristic of the pre-war days. He could only describe that conduct as mean. It seemed people were prepared to use religion in a selfish manner. When they recovered from the first shock of war and felt somewhat secure they fell back to the old groove. The Report was adopted, and Mr. W. Byng Kenrick was re-elected president. The following were appointed on the Executive Committee:—Mr. W. Cheshire, Mr. J. P. P. Duffield, Miss E. R. Lee, Mr. Lewis Lloyd, Miss Nettlefold, Rev. J. E. Stronge, Rev. J. M. Lloyd Thomas, and Rev. I. Wrigley. The Rev. Joseph Wood, Mr. W. Byng Kenrick, and Mr. E. Ellis Townley were elected delegates to the Southern Advisory Committee; Mr. Philip J. Worsley was reappointed hon. treasurer, and Mr. E. Ellis Townley, hon. secretary. After luncheon at the Imperial Hotel, a Conference was held at the Waverley Road Church, Small Heath. The subject for discussion was 'Mysticism,' the speakers being the Revs. W. Whitaker (Manchester), W. E. Ireland (Macclesfield), and J. M. Lloyd Thomas (Birmingham). A public service was held in the evening at the Waverley Road Church, the preacher being the Rev. Dr. J. Estlin Carpenter, Oxford.

Women's League.—The Committee of the League of Unitarian and other Liberal Christian Women arranged for a Special Service for Women, which was held on Tuesday, 16th inst., at 5 P.M. The use of Essex Church was kindly granted them, and about 100 women availed themselves of the opportunity offered for united prayer and praise. The Rev. J. H. Weatherall conducted the service, and gave an address from the words "The morning cometh." The quiet organ voluntaries contributed to the devotional atmosphere of the hour's worship.

NOTES AND JOTTINGS.

AN ENGLISH NURSE IN THE TRENCHES.

The following extract from a letter written by an English nurse, who is shortly to marry a Belgian officer, is taken from *The Nursing Times*:—"Yesterday I went up to the trenches with W—— and Mr. H. with the Mors. We went to our usual *poste de secours*, and met a very charming major, and he let us go up to the trenches; we went right along the line with the Lieutenant distributing cigarettes and woollies. We went to the Major's hut and had coffee there, and then the Lieutenant took me up to the first line, and I had a most exciting time as it was being bombarded, and the Lieutenant, after going in front to show me the way, suddenly ran back and told me not to come any further as there was a *blesé* there and the Germans were shelling the place. However, I insisted on going, and explained I was a nurse, and at last he let me, and I actually did first aid in the first line of the trenches! Shells fell quite near me, and unfortunately one man rolled dead at my feet and two others were badly wounded. I helped the doctor with them, and assisted them to the Major's hut, where we got stretchers for them and carried them to the *poste de secours*, where I dressed

them properly, and then got permission to take them to Calais. I gave them hypodermic injections of morphia and strychnine; however, on the way one man collapsed so much we took him to A——, a small English hospital for the Belgians. All the officers I saw yesterday were so kind, and the doctors were keenly interested in the way I dressed the wounds, and stood and looked on, and let me give the injections and everything myself, and allowed me to bandage as I wanted to, and when finished said, 'Bien ça!' So I honestly think good work was done yesterday."

THE PROTECTION OF NATIVE RACES IN AUSTRALASIA AND POLYNESIA.

The third annual report of the Association for the Protection of Native Races in Australasia and Polynesia clearly shows that there was urgent need of a society of this kind in the Commonwealth when it came into being, and that in many directions it has been able to take useful action on behalf of the aborigines, preventing acts of aggression and checking notable abuses. The natives of Australia have claimed its first attention, but the sympathies of the Association has been extended to the groups of islands in the Pacific. In Papua, up to the present time, there has been no need for the Association to interfere, but it is recognised that, with the growth of commerce in that territory, there will develop a "labour problem," and also other cognate problems, which will call for much watchfulness if the desire to get wealth is not to supplant the desire to give justice to the natives. So far, it is gratifying to learn, the Federal Government has been guided solely by the desire to discharge its responsibilities in a spirit of fairness when dealing with the people whose land has come under their administration. The desire of the Association is that the aborigines shall all be brought under one single national control, irrespective of their location. This alone will develop a national sense of responsibility and establish equitable conditions for these people. It will be seen that the members conceive of their duties in the light of guardians of the rights of individuals, irrespective of colour, and, although they do not attempt to take part in the active amelioration of conditions which it is the province of Governments and missionary organisations to deal with, they seek to create a humane public sentiment and a sound conscience among the people of Australia, on the very important question of native administration in all its aspects.

BISMARCK ON POLITICAL AND MILITARY LEADERS.

Bismarck had a large measure of political wisdom which has been denied to his successors. How clearly he perceived the danger of military autocracy to the modern state is seen in the following passage, which we quote from 'Bismarck, the Man and the Statesman,' vol. ii. p. 102. He had "the conviction that even vic-

torious wars cannot be justified unless they are forced upon one, and that one cannot see the cards of Providence far enough ahead to anticipate historical development according to one's own calculation. It is natural that in the staff of the army not only the younger active officers, but likewise experienced strategists, should feel the need of turning to account the efficiency of the troops led by them, and their capacity to lead, and of making them prominent in history. It would be a matter of regret if this effect of the military spirit did not exist in the army; the task of keeping its results within such limits as the nation's need of peace can justly claim is the duty of the political, not the military, heads of the state. That...even down to the most recent times, the staff and its leaders have allowed themselves to be led astray and to endanger peace lies in the very spirit of the institution, which I would not forego. It only becomes dangerous under a monarch whose policy lacks sense of proportion and power to resist one-sided and constitutionally unjustifiable influences."

BISMARCK'S IDEAL OF INTERNATIONAL RELATIONS.

The same book illustrates the radical difference between his view of German policy in relation to other countries and the truculent desire to dominate which has taken its place: "It has always been my ideal aim [he said], after we had established our unity within the possible limits, to win the confidence not only of the smaller European states, but also of the Great Powers, and to convince them that German policy will be just and peaceful, now that it has repaired the *injuria temporum*, the disintegration of the nation. In order to produce this confidence it is above everything necessary that we should be honourable, open, and easily reconciled in case of friction or untoward events."—Vol. ii. p. 290.

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The German Soul and the Great War ..	Baron Friedrich von Hugel, LL.D.
Psychology with and without a Soul ..	Fr. Aveling, D.Sc.
Faith and Arms ..	Edwyn Bevan, M.A.
The Hindu View of Art ..	A. K. Coomaraswamy, D.Sc.
Spiritual Use of War ..	The Editor.
The Wider Consciousness and Humour ..	Edward Lewis.
Corsica and Galilee ..	M. Joynt, M.A.
A Litany of Nature ..	D. H. S. Nicholson.
The Bystander ..	A. C. H. Kennard.
Blue Sky ..	B. E. Baughan.
'Mysticism and War' ..	M. B. Theobald.

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April

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11. Rev. WILLIAM JELLIE, B.A. (of Southport).

18. Rev. EDGAR INNES FRIPP, B.A. (of Leicester).

The Evening Services will not be resumed for the present.

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The ANNUAL MEETING of the Subscribers and Friends will be held at STAMFORD STREET CHAPEL, S.E., on MONDAY, 29th March, at 7.45 P.M. J. F. L. BRUNNER, Esq., M.P., President of the British and Foreign Unitarian Association, will preside. Tea, to which friends are cordially invited, will be provided at 7.

A. A. TAYLER, Hon. Sec.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE 70TH ANNUAL MEETING will be held at BROOKFIELD CHURCH AND SCHOOL, Gorton, Manchester, on GOOD FRIDAY. The proceedings will begin with Public Worship at 11 A.M. Preacher, Rev. J. J. Wright, F.R.S.L. Business Meeting, 2 P.M. Public Meeting, 6 P.M. Speakers: Rev. Dr. R. F. Rattray, M.A., on "Sunday School Teaching and World Citizenship," and Dr. George Jessel, M.A., on "Alcohol and the Sunday School." Luncheon and Tea provided at a charge of 9d. and 6d.

Collections for the work of the Association.

BOURNEMOUTH UNITARIAN CHURCH.

A SALE OF WORK, in aid of the Funds of the Church, will be held in the LECTURE HALL, WEST HILL ROAD, on WEDNESDAY, April 7, opening at 3 o'clock. A box will be provided at the Sale, into which things purchased may be put, as gifts for the Belgians, to be sent to headquarters. Contributions of money or goods will be gratefully received by Mrs. DAVIS, 2, Milburn Road, Bournemouth West.

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LAYMEN'S CLUB.

The ANNUAL COMPETITION for the Club's Gymnastic Shield will take place at Stamford Street Chapel, on THURSDAY 8th, at 8 P.M.

It is hoped that members of the Club will make a point of being present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 4.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. CHAS. E. MERCER.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. WAKE.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, and 6.30, Rev. WILLIAM WOODING, B.A.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. PERCIVAL CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. HARMAN TAYLOR.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Mr. E. CAPELTON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fsgard Street, 11, Rev. H. E. H. SPEIGHT, M.A.

DEATHS.

BAKEWELL.—On March 27th, at his residence, 60, South Hill Park, Hampstead, N.W., Herbert James Bakewell, late Engineer Inspector at the Admiralty, aged 81.

SWANWICK.—On March 21st, at The Fort, Milverton, Somerset, Ernest Swanwick, aged 63.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

SEVERAL gifts have been sent to our Belgian Hospital Fund this week as Easter offerings. This fine motive adds a touch of religious devotion to our work. Next Thursday, April 8, will be the birthday of King Albert. Who will send us gifts in his honour? We are sure that no greeting of respect and admiration will touch him more deeply than help sent to his wounded soldiers.

* * *

THE Easter holidays will be shorn of their brightness. Indeed, for most sensible people they will almost cease to exist. Many who have worked hard during the past six months may need a few days of quiet recuperation in order that they may go on with renewed vigour; but they ought to make the period of resting as short as possible, for there is something for everybody to do. At a time when we are making the utmost demands upon labour we must beware lest any of us set an example of self-indulgence in pleasure or leisurely idleness. We are sorry chiefly that there will be no spring exodus for the mass of the toilers in the great cities. The cheap fares which take them for a day to the sea mean much to them. But the railways are firm in their refusal to give any holiday facilities, and they are right. They are needed for sterner work.

* * *

BUT this *fat* that most of us are to curb our wandering habits and stay at home may be to many people a blessing in

disguise. We have become the victims of restlessness. A holiday has come to mean going somewhere, instead of leisure to enjoy our own surroundings. In every home, however poor and confined it may be, there are opportunities of happiness, treasures of memory and rest and human fellowship which we miss because we have no time. May we suggest a voyage of discovery and recreation in our own homes as the best kind of holiday for most of us this year. It will cost little, and it will be in harmony with the fine temper of simple living and readiness for sacrifice which we want to foster.

* * *

As we go to press the air is full of rumours of the imminence of drastic action to restrict the sale of drink. Any measures that have been taken hitherto have been of a very mild character, and were obviously intended to serve the purposes of military discipline. Now the whole question has to be faced as it affects the industrial life of the country. The restriction of the sale of drink to men in uniform, which has been supported in our columns chiefly on the ground of decency and public order, is only one aspect of the much larger problem of keeping all the citizens of the country efficient. Social reformers have long been aware of the terrible wastage due to intemperance, but they have spoken usually to deaf ears. Now the concentrated sense of danger and urgent need has brought us all to our senses, and it seems probable that men of all parties will be forced to accept a measure exceeding anything proposed hitherto by practical statesmen. This result has been achieved, not by agitation, but by the logic of facts.

* * *

A DEPUTATION representing the leading shipbuilding firms in the country laid their views on the need of restriction before Mr. Lloyd George and other

members of the Government on Monday. The members of the deputation stated that, speaking with the experience of from twenty-five to forty years, they believed that 80 per cent of the present avoidable loss of time could be ascribed to no other cause but drink. The figures of weekly takings in public-houses near the yards were convincing evidence of the increased sale of liquor. Allowing for the enhanced price of intoxicants and for the greater number of men now employed in shipbuilding, the takings had in one case under observation risen 20 per cent, in another 40 per cent. They gave several instances in which important work had been delayed owing to the "drinking habit." It was this rather than drunkenness which was costing the country so dear. In these circumstances the deputation regarded the mere curtailment of facilities as of little use, and plainly hinted at the need of a national measure of total prohibition.

* * *

IN his reply Mr. Lloyd George expressed his inability to cast doubt upon the alarming statements which had been made. If the Government had appeared to be a little slow to deal with the matter it was because it was undesirable to introduce severe measures of restriction in advance of the general sentiment of the community. Now, however, the country was beginning to realise the gravity of the position, and workmen themselves were getting more and more prepared to accept very drastic action.

Having gone into this matter [he continued] a great deal more closely during the last few weeks, I must say that I have a growing conviction, based on accumulating evidence, that nothing but root-and-branch methods will be of the slightest avail in dealing with this evil. I believe that to be the general feeling. The feeling is that if we are to settle German militarism we must first of all settle with the drink. We are fighting Germany, Austria, and Drink; and, as far as I

can see, the greatest of these three deadly foes is Drink. Success in the war is now purely a question of munitions. I say that, not only on my own authority but on the authority of our great General, Sir John French. He has made it quite clear what his conviction is on the subject. I think I can venture to say that that is also the conviction of the Secretary of State for War, and it is also the conviction of all those who know anything about the military problem—that in order to enable us to win, all we require is an increase, and an enormous increase, in the shells, rifles, and all the other munitions and equipment which are necessary to carry through a great war. You have proved to us to-day quite clearly that the excessive drinking in the works connected with these operations is interfering seriously with that output.

* * *

It is significant that this demand for Prohibition is supported by a growing body of opinion in the Trade Unions. Naturally they resent the severe strictures which have been passed upon some skilled trades as a whole owing to excessive drinking by a small minority of the workers. The Executive Committee of the Transport Workers' Federation have promised their support of any measure which the Government may regard as necessary in the following terms :—

We are prepared to support the Government in any drastic restrictions they may deem desirable, provided that they affect all districts alike and all classes alike, thereby removing any suggestion of favourite treatment. We are convinced that, although excessive drinking is indulged in by only a small minority, so interdependent is modern labour that the diminished efficiency of this minority has a marked influence upon the output of the total number of men engaged in any set of operations.

This being so, and in the interests of national well being, we would urge the Government to take immediate and decisive action to reduce the results of intemperance to a minimum. We would, however, suggest that where work is conducted during the night in shipyards, docks, and other places of production some canteen provision should be set up in order to fulfil the requirements of the men for necessary refreshment. Provided that this shall be done, it would meet the requirements of most reasonable workmen.

* * *

THERE has been quite a small tempest in the columns of *The Times* over a sermon preached by the Head Master of Eton at St. Margaret's, Westminster. Probably it will soon sink into oblivion, but as an esteemed correspondent pleads with us to honour Dr. Lyttleton for his courage, one or two words of comment may not be out of place. The passage in

the sermon which has been so eagerly discussed was a tentative suggestion that we might surrender Gibraltar to an international commission in return for the neutrality of the Kiel Canal, and by this act of magnanimity establish permanent relations of goodwill with Germany. The question is so highly abstract and academic that it is difficult to take much interest in it. In times of peace it might form a topic for good-natured discussion in the dead season of the year. But now it strikes us as ridiculously inopportune. A man who speaks in a prominent public place at the present time has a heavy burden of responsibility. He must weigh every word. He must guard himself against the possibility of misunderstanding. He must put a severe check upon his fondness for quixotic suggestions, which other people may take too seriously, or even regard as an indication of public opinion in England. On the whole, in the light of his own explanations, we are not inclined to attach much importance to Dr. Lyttleton's sermon, or even to admire his courage. He seems himself to be merely surprised at the outcry, and to be quite unconscious of playing the part of a brave *Athanasius contra mundum*.

* * *

MAY we in this connexion utter a word of warning against the ineffectiveness, which is the besetting snare of many high-minded idealists. We have heard a great deal lately about the need of industrial efficiency, but we want spiritual efficiency as well. We doubt whether those people are the best guardians of the national conscience who are obsessed by the thought of the moral dangers of the war for ourselves. Every big and dangerous duty has its pitfalls and its snares, but we escape them best when we go bravely forward, doing our part as strongly as we can, and giving free play to the natural affections and loyalties of the honest and good heart. We are not going to be saved from the spirit of hatred by continually dwelling upon it with morbid self-consciousness. So far as Germany is concerned, indirect methods are now the best, and, indeed, no others are open to us. We shall keep our natural human feelings, our faith in loving kindness, our trust in men and women of different character and nationality from our own in full and active play by helping our Allies and binding up their wounds, and for hearts so occupied there is little room for hate or vindictiveness. When the time comes for active friendship with Germany again—we know not how long that may be—it is those who have talked least, and not tried to ignore the reality and the rightness of strained relationships at the

present time, who will have the biggest influence in restoring goodwill.

* * *

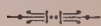
THURSDAY was the centenary of Bismarck's birth. The celebrations in Germany were shorn of much of their splendour. Perhaps in some high quarters there was an uneasy feeling that his memory has no blessing for this war. There is much in his career and his published memoirs which shows how fatally Germany has drifted since his strong hand was withdrawn from the helm. He created the effective machinery of the Empire with Prussia firmly entrenched in despotic control. But it has been used, with a complete absence of high political instinct, to further a policy of personal ambition and sordid intrigue which he would have despised.

* * *

A CHARACTER-SKETCH of Bismarck, by Mr. Sidney Whitman, appeared in *The Observer* on Sunday. It is written with personal knowledge, and does not conceal the frank admiration natural to one who was admitted to the great man's friendship. Its chief interest lies in the confirmation it affords of the view that once the consolidation of the Empire had been achieved the foreign policy of Bismarck ceased to be aggressive. It was never his ambition to dominate the sea, while the necessity of maintaining friendship with England was with him almost a political axiom.

Bismarck [Mr. Whitman writes] was more anxious for the internal consolidation than for the external expansion of Germany. He did not believe that Germany would not prosper without a great Colonial Empire, nor that a fleet rivalling that of Great Britain and threatening the very existence of England was necessary for the protection of Germany's commerce which had the free run of the British Empire.... As a conclusive proof of Bismarck's supreme wish to stand well with England, I can vouch for the following. His last verbal instructions to German diplomatic representatives abroad, more particularly to the Consuls of India and of Egypt, where since his day German intrigue has been rampant, often terminated in the words: "Do all in your power to keep up good relationship with the English. You need not even use a secret cypher in cabling. We have nothing to conceal from the English, for it would be the greatest possible folly for us to antagonise England." Indeed, there can scarcely be people for whose standards of life Bismarck felt greater respect than the English, and none on whose friendship—not even that of Russia, to whom, after all, Germany was indebted for neutrality during the war of 1866 and 1870—on which he set a higher value.

VICTORY.



THE message of Easter is one of victory. It enshrines in one moment of luminous vision the certainty of the immortal love of God, without which Christianity would cease to be a Gospel for the storm-tossed children of men. With what heavenly light this faith in the victory of the soul over pain and death irradiates the pages of the New Testament. How triumphant is the tone with which the apostles announce the good tidings to the world. No buffetings without or perplexities within can ever make them doubt it. To the age-long question, If a man die shall he live again? they have only one answer. "Because Christ lives, we shall live also. If in this life only we have faith in Christ, we are of all men the most miserable."

This faith was not born without a struggle. It did not woo men as a delightful thing in days of affluence and peace. It was the child of agony. If its first teachers were conscious, in the midst of their own glowing confidence, of hesitation and reluctance to accept it, they thought chiefly of the spiritual blindness, which springs from hardness of heart and ease of life and ambitions limited to this world; and their whole effort was directed to the cure of this blindness through the discipline of struggle and the faithful acceptance of the yoke of Christ. It was, in their view, only the clear and simple soul, which learns by the things which it suffers, that can fix its hopes on a glory to be revealed. They asked for heavenly affections as a condition of belief in heaven. This is a hard message to speak at the present time, when our chief emphasis is upon the intellectual difficulties of faith, and we trust far more to argument than to moral discipline to retain a few fragments of Christian belief for our use. If holiness and the vision of God could come to us by thinking, we should have attained long ago. But we possess them only in the proportion in which we share the mind of Christ; and that means that we must bear his yoke.

We have been not a little perplexed to find many earnest men so full of dark

forebodings for religion in this agony of the war. Many of us have seen the eclipse of our hopes; but does this mean the eclipse of our faith? Do we only believe in the goodness of God when our schemes of human well-being turn out as we have planned? Has the suffering and crucified Christ lost his power to speak to our souls, when the sun itself is darkened and we ourselves are at the extremity of our need? Surely exactly the opposite is the case. This familiar world which we have loved, and desired so eagerly to enjoy, is passing away visibly before our eyes; but it is still true that he that doeth the will of God abideth for ever. The rather comfortable and unheroic type of Christianity, so familiar to most of us, with its committees for inaugurating an earthly paradise, had almost ceased to cast its plummet into the deep mysteries of the soul, and spoke with a faltering and uncertain sound of the life everlasting. But now, when the dark shadow is stealing into our homes and our young men have flung comfort and worldly ambition to the winds, accepting death rather than dishonour, we are beginning to value things differently. Our comfortable surroundings, our dreams of success, our absorption in the daily care for money and pleasure, had blinded us to the poverty of a religion which has no faith in immortality. Certainly Christianity cannot exist without it. It is an integral part of its revelation of God and its message of human victory. This is a lesson which no argument can teach us. We learn it through the things which we suffer. Many chastened hearts are learning it through the sufferings of this present time.

It is, then, with a note of triumphant joy that we keep the festival of Easter this year. Man's extremity is always God's opportunity. We may be sore buffeted; we may lose much that we hold dear; life may emerge from this ordeal harder in its burden and sterner in its duties; the discipline imposed upon us may try our faith severely; we may have to bear the worst trial of all, when our friends, our children, are wracked with pain, and, having laid their gift on the altar of their country's need, are condemned henceforward to lives of frustrated hope. But the Christian knows that none of these things can

separate him from the love of God. And that is enough. It is strength and steadfastness and peace for our wandering feet and our anxious hearts. It is the light of a sure and certain hope flooding the dark valley with heavenly day. It is the confidence of achievement amid the defeat of earthly desires—the sacrifice and victory of Christ turned into spiritual food for the health of our souls.

Good Thoughts for Ebil Times.



AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light.—*Ephesians v. 14.*

BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 *John iii. 2, 3.*

THE TEMPORAL AND THE ETERNAL.

WHEN the day comes that we must quit this old familiar world and be torn away from much that we have known and loved on earth, we may pass into regions and worlds unknown, where all besides shall be strange and new, where many of the powers and acquirements of the past shall be superseded, where tongues shall cease and knowledge vanish away; but the soul which loved and lived for Christ, and imbibed the spirit of his life, in which the divine fire of love to God and man has been enkindled, that soul is free of God's universe. In that moment when the tie to earth and earthly things is severed, and it must pass a naked, solitary thing into a world unknown, wherever its destiny may be, unless it can go where God is not, the atmosphere in which it breathes, the elements of its happiness, will still be there, fresh as when it drew the first breath of spiritual life, welling up with inexhaustible fullness from the eternal springs of thought and joy. For "the things which are seen are temporal, but the things which are not seen are eternal."

JOHN CAIRD.

EASTER DAY.

AWAKE, sad heart, whom sorrow ever
drowns ;

Take up thine eyes, which feed on earth ;
Unfold thy forehead gathered into frowns :
Thy Saviour comes, and with Him
mirth :

Awake, awake ;
And with a thankful heart His comforts
take.

*I got me flowers to straw thy way ;
I got me boughs off many a tree :
But thou wast up by break of day,
And brought'st Thy sweets along with
Thee.*

GEORGE HERBERT.

O GOD, the King of Glory, who
leadest us through the darkness
of trouble into the light of immortal
day, grant us thy grace in all time of our
need that no cross may seem too heavy
for us to bear. As we are baptized into
the death of Christ so may we be par-
takers of his risen life and evermore
rejoice in thy holy comfort. Amen.

O GOD, the Author of peace and Lover
of concord, grant us to be so firmly
established in the love of thyself, that
no trials whatsoever may be able to
part us from thee. Amen.

OUR READING IN WAR
TIME.

THE Editor expressed a desire recently
to know into what books his readers have
dived "for a few moments of forgetful-
ness and renewal of heart amid the
absorbing anxieties of the present."

Most of us, probably, have found our-
selves, as he suggests, going back to old
favourites. This is partly, I think,
because any kind of intellectual concen-
tration has become so extremely difficult
that we prefer to re-study a familiar
message rather than embark upon the
making of fresh acquaintances. Also,
we instinctively turn to the highest that
we know in this our hour of need, and
where we have found inspiration in the
past we seek it eagerly to-day. Will it
fail? we ask ourselves, knowing that
nothing but realities are of any avail at
the present moment, and that should
the most cherished volumes in our library
be found barren of help now they will
have proved their worthlessness for all
time.

I have a shelf consecrated to the best-
beloved of my books. My Dantes are
there, a few Franciscan volumes, one or
two of the mystics, some Plato, some
Euripides, Amiel's 'Journal,' George
MacDonald's 'Diary of an Old Soul,' and

Emerson. The only one of these which
has failed to stand the grim test of war
is Amiel. The delicacy and pathetic
charm of his thought, the truth and
sincerity of his self-analysis, awaking as
it does so many answering echoes in the
hearts of unsatisfied truth-seekers—of
what avail is all this now when we are
passionately demanding, not the ex-
pression, however tender and beautiful,
of the hunger of the human soul for
ultimate realities, but the satisfaction of
that hunger? Amiel, we have to confess,
is merely enervating at such a crisis; he
has no message for those who must make
decisions—who, however mystical and
contemplative their bent may be, must
perforce plunge into active life, and
throw themselves with vigour upon one
side or the other in a great struggle.

But it is of my oldest favourite, Emer-
son, that I wish to speak. At the hands
of modern critics he meets often with
scant courtesy. His transcendentalism
is sneered at; he is called "the young
lady's philosopher." I can only record
my own experience, that at this supreme
moment his writings have lost no jot of
their appeal. He can lift us to heights
whence we may contemplate the welter
of the world with a serenity that is not
selfish but sublime, heights where we
realise that "it is only the finite that has
wrought and suffered; the infinite lies
stretched in smiling repose." But he
does not leave us there. Always his
most transcendental flights are followed
by a swift descent to the daily paths of
duty and of action.

To read again the essays on 'Experi-
ence,' 'Spiritual Laws,' 'The Over-soul,'
and 'Circles' is to be braced up for
manly action and decision, to banish the
cobwebs of doubt and dismay. He is
continually castigating the folly of eternal
questioning of life's riddles. "We must
set up the strong present tense against
all the rumours of wrath, past or to
come. So many things are unsettled
which it is of the first importance to
settle, and pending their settlement, we
will do as we will do. Whilst the debate
goes forward on the equity of commerce,
and will not be closed for a century or
two, New and Old England may keep
shop."

Neither must we let the burden of an
unknown future weigh us down. To try
to pierce the veil that hides it is "low
curiosity." We who are moved to
wonder, as we contemplate the chaos
which has taken the place of civilisation,
What shall be the end of these things?
may well take to ourselves Emerson's
brave words: "These questions which
we lust to ask about the future are a
confession of sin. God has no answer
for them. No answer in words can apply
to a question of things. It is not in an
arbitrary 'decree of God,' but in the
nature of man, that a veil shuts down
on the facts of to-morrow; for the soul
will not have us read any other cipher
than that of cause and effect. By this
veil, which curtains events, it instructs
the children of men to live in to-day.
The only mode of obtaining an answer
to these questions of the senses is to
forgo all low curiosity, and, accepting
the tide of being which floats us into the
secret of nature, work and live, work and
live, and all unawares the advancing

soul has built and forged for itself a new
condition, and the question and the
answer are one."

And those who lament "the failure of
the Church" at the present crisis, who
see the resources of organised religion
tried and found wanting, may rise to
broader and more hopeful views when,
after reading Emerson's somewhat
scathing indictment of our national
Church in 'English Traits,' they arrive
at his concluding paragraph, and think,
as they read it, of the spirit which is send-
ing forth our countrymen with joy to
suffer and die for the world's well-being.
"But the religion of England—is it the
Established Church? No. Is it the
sects? No. They are only perpetua-
tions of some private man's dissent, and
are to the Established Church as cabs
are to a coach, cheaper and more con-
venient, but really the same thing.
Where dwells the religion? Tell me first
where dwells electricity, or motion, or
thought, or gesture. They do not dwell
or stay at all... Yet, if religion be the
doing of all good, and for its sake the
suffering of all evil, 'souffrir de tout le
monde et ne faire souffrir personne,' that
divine secret has existed in England from
the days of Alfred to those of Romilly,
of Clarkson, and of Florence Nightingale;
and in thousands who have no fame."

BOOKS AND REVIEWS.

AN IRISH PATRIOT.

The Essays of Thomas Davis. Centenary
Edition. Dundalk, at the Dundalgan Press,
3s. 6d. net.

Few books are more stimulating at
the present time than those which con-
tain the writings of the world's pure-
minded patriots. Mazzini is not only a
prophet of nationality, he is also a moral
guide through our difficulties, and keeps
our faith in an unseen Providence steady
while the ground rocks beneath our feet.
The name of Thomas Davis is one to be
mentioned in the same breath with his,
for he belongs to the same elect company.
His early death limited his work and
cut short its promise, though much of it
that remains is of the finest quality; and
the fact that he was an Irishman has
dulled his lustre in English eyes. But of
all the men who worked for the renaiss-
ance of Ireland none kindled a more un-
selfish enthusiasm, or left so imperishable
an image of charm and self-devotion.
As a patriot he was endowed with vision
and imagination. He called upon his
countrymen to fulfil their destiny instead
of brooding upon their wrongs. He
desired to raise and enrich everything
that was distinctive in national gift and
character that Ireland might at last
take her rightful place in the comity of
nations. His creed of patriotism is
contained in the following passage:—

"You have a country. The people
among whom we were born, with
whom we live, for whom, if our minds
are in health, we have most sympathy,
are those over whom we have power—
power to make them wise, great, good.
Reason points out our native land as

the field for our exertions, and tells us that without patriotism a profession of benevolence is the cloak of the selfish man; and does not sentiment confirm the decree of reason? The country of our birth, our education, of our recollections, ancestral, personal, national; the country of our loves, our friendships, our hopes; our country —: the cosmopolite is unnatural, base—I would fain say, impossible. To act on a world is for those above it, not of it. *Patriotism is human philanthropy.*"

By the side of this we may place another striking passage in which he appeals to the pride of historical memories, which he and his friends did so much to quicken and revive.

"This country of ours [he says] is no sandbank, thrown up by some recent caprice of earth. It is an ancient land, honoured in the archives of civilization, traceable into antiquity by its piety, its valour, and its sufferings. Every great European race has sent its stream to the river of the Irish mind. Long wars, vast organisations, subtle codes, beacon crimes, leading virtues, and self-mighty men, were here. If we live, influenced by wind and sun and tree, and not by the passions and deeds of the past, we are a thrifless and hopeless people."

Thomas Davis was born at Mallow in 1814. He died of fever in 1845. His short public career has been described in the biography which Sir Charles Gavan Duffy wrote in honour of his friend. His brilliant writing, mostly in the form of articles contributed to the *Irish Nation*, is fitly represented in this centenary volume. It is the work of a sane idealist, equally removed from the weakness of cosmopolitan sentimentalism, and the hard and relentless temper which feeds the soul of patriotism on the memory of ancient wrongs.

HUGH: MEMOIRS OF A BROTHER. By Arthur Christopher Benson. (London: Smith Elder & Co., 7s. 6d. net.)

MR. A. C. BENSON has written exactly the kind of book which we expected about his brother. There is not a vestige of detachment about it. It is quite as much about himself in relation to Hugh as about Hugh in relation to his family and his world. We are only allowed to see the central figure through the medium of a temperament which had more instinctive affection than understanding sympathy. And so this study strikes as an external just in regard to the matters which are of most interest, the deeper springs of religion, the spiritual unrest which found its peace in Rome, and the sources of the preacher's power over other souls. These are matters upon which his Roman Catholic friends will be eager to write. Meanwhile, we may be grateful for what the book gives us instead of grumbling at its limitations. For there is much in it that is attractive and revealing. It gives an admirable picture of an educated English home, and the relations of frank comradeship among the young people, their argumentativeness, their criticism, and be-

neath it all their delight in one another's society, and their complete loyalty to the family group. Mr. Benson emphasises the tolerance of differences as specially characteristic of his home life and the absence of any attempt to weaken the sense of personal responsibility or to curb the freedom of individual choice. "No one can really understand Hugh's life," he writes, "without a knowledge of what my mother was to him—an equal friend, a trusted adviser, a candid critic, and a tender mother as well. And even when he went his own way, as he did about health and work, though she foresaw only too clearly what the end might be, and, indeed, what it actually was, she always recognized that he had a right to live as he chose, and to work as he desired." Equally attractive is the description of the country house at Hare Street, which was Hugh Benson's home for several years. The garden, the chapel, and the old-fashioned rooms with their books and artistic decoration combine to make one of the pictures of quiet and good-mannered charm, neither too grave nor yet too gay, which are familiar to readers of Mr. Benson's other books. It would have been better if the chapter which deals with the death-bed scene had been left unwritten. There are things which may only be spoken about in broken sentences among intimates. Anything else is an offence against reticence, and violates the sacred privacy of death. The volume contains a number of striking portraits and other illustrations.

FOR THE CHILDREN.

THE STORY OF DANTE.

III.—THE TRAVELLER.

It has been said lately of our new soldiers that the outdoor life, with training in looking into the distance, has improved their eyesight, so that some have been able to give up wearing glasses. The poet Dante had been a great reader, a great student, and had suffered, we are told, from his eyes. Perhaps his outdoor life as exile and traveller, with the habit of looking into the distance, improved his sight also for near objects. For he seems to have had wonderfully good eyes for all that is beautiful and interesting in this world of ours. As a wanderer from place to place he would travel mostly on foot. He seems to have noticed different sorts of scenery, and can give us word-pictures of all sorts of places from snowy Alps to flat Flanders with its banks to keep out the sea. He also noticed ships and trees moving in the wind, the falling of leaves in autumn, and flowerets bent and closed in the chilly night but reviving in the sunshine. He observed the habits of animals and birds. He watched with interest all sorts of people at their various trades, occupations, and amusements. He noticed children too—children in trouble, children happy at their play, or "hungry," "spoilt," "greedy," "won with an apple," "frightened," "ashamed." Once, when telling something about the stars,

he describes a child skipping and the line the rope makes as it goes round.

Dante must often have looked into the far distance as he walked. He so often tells of distant views. He must often have looked up into the sky and watched the clouds, the flight of birds, the movements of the sun, moon, planets, and stars. He knew much about astronomy, and was familiar with the aspect of the heavens at all times. He could tell the time of day or night by the sun and stars. He was accustomed to think of the earth as a sphere in space, and he could imagine how the sun, moon, and planets and stars would look from any other part of the earth. He would know, therefore, what time it would be at any other place. In this way he could see, as it were, what was out of sight.

In the Belgian story by Maeterlinck, the boy Tyltyl, who is sent by the fairy to seek the Blue Bird, has very good sight. He says he can see the time by the church clock. That is good, the fairy says, but it is not good enough. He has to see more than that, he has to see the inside of things, the souls of things; he has to see the past and the future. He had to see what is out of sight. To find the Blue Bird Tyltyl needed what we call insight and imagination, to be able to look into the unseen. We call it seeing with the inward eye, "the mind's eye"; but it is also like feeling inwardly. We say "Do you see?" when we mean "Do you understand?" "Do you feel it?" We all have this magic diamond of imagination, especially poets. But it is only a poet who can by word-pictures make visible for us the beautiful visions of his inward sight. A true poet can help us to see and feel and understand.

Accustomed to look into the far distance, Dante looked forward also into the unseen future. On his solitary journeys he had plenty of time for day-dreams, visions of what might be. He was an idealist, a dreamer of dreams, a seer of visions. He became the great poet of the unseen. With a poet's fancy and a patriot's enthusiasm he imagined what the world would be under a government as good as he could plan it. At one time, indeed, he hoped that a ruler was coming from beyond the Alps to restore order in Italy, and establish an ideal Empire. But Dante was disappointed once more, and by degrees he realised that even the best men as rulers could not make other people good. Each one has to learn for himself and try for himself. He came to see that the only way for the world to grow better is for each one to do his best, for each one to try to be better, and to go on trying. If we were all idealists like that the world would soon be different.

LILLIAN HALL.

MEMORIAL NOTICE.

MR. H. J. BAKEWELL.

We regret to announce the death of Mr. Herbert James Bakewell, at his home in Hampstead, at the age of 81. He was the third son of the late F. C. Bakewell, scientific author and inventor of an electric telegraph for the facsimile transmission of handwriting, and a grandson

of Robert Bakewell, the first English geologist. He entered the engineering office of the Admiralty at Woolwich in 1856, and was transferred to Keyham and then to Whitehall, where he became an Engineer Inspector, upon whose inspections and certificates marine engines made by contractors to the value of £7,000,000 were passed into the service, and all with satisfactory results. In the course of his experience he made many valuable suggestions for improvements which were adopted. He retired in 1898, after a successful professional career, and will long be remembered for many acts of kindness and generosity, and as a man of unblemished character and sterling integrity. For many years he was an active member of Rosslyn Hill Chapel, Hampstead, during the ministries of Dr. Sadler and Dr. Brooke Herford.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

11TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,743	2	7
Miss Ada E. Abbott ..	0	2	6
Miss M. Webster ..	0	5	0
Miss E. Crowe ..	1	0	0
Brookfield Church Sunday School, Gorton, Manchester, Relief Work Society (per Mrs. Annie Crutchley, Hon. Sec.) ..	2	10	0
Mrs. M. E. Rye, M.B. "D." ..	1	0	0
Miss E. S. Paget ..	10	0	0
Miss Louisa Paget ..	2	2	0
Mrs. Jeremy ..	2	2	0
Mr. Harold W. Jones ..	3	0	0
Mrs. Eveleigh ..	0	10	6
Mrs. Shearman ..	5	0	0
Mrs. E. Dowell (4th donation) ..	1	1	0
Nom (2nd donation) ..	0	2	6
Per Dr. Samways ..	20	0	0
Mr. Charles H. Bache ..	0	10	6
Mr. George H. Evans (4th donation) ..	1	1	0
P. J. W. ..	0	10	6
Mrs. Buckton (2nd donation) ..	50	0	0
Mr. Edward Bond ..	5	0	0
Mr. S. R. Kearne ..	2	2	0
Miss A. H. Lunn ..	2	0	0
Miss Walker ..	1	0	0
Miss Helen Clergue ..	1	0	0
Miss E. S. Hollins ..	0	10	0
Mrs. J. C. Hollins ..	2	2	0
The Misses Addiscott ..	2	2	0
F. G. K. (Edinburgh) ..	0	10	0
Mrs. J. R. Wilson ..	0	5	0
Miss Lovell (2nd donation) ..	5	0	0
Miss Bird ..	2	0	0
Wimbledon Unitarian Church (per Mr. W. N. Martin) ..	1	1	0
Per Mrs. Campbell :—	1	1	6
Mr. H. V. Coats ..	1	0	0
Miss Coats ..	0	10	0
Miss Mulligan ..	0	10	0
Miss Cicely Eyles ..	0	10	0
Mr. J. F. L. Brunner, M. P. ..	0	2	6
Miss F. A. Short ..	25	0	0
	2	0	0

Miss W. M. Nanson ..	1	0	0
The Misses E. and M. Raws-thorn ..	0	7	6
Mrs. Moule ..	0	5	0
	£1,900	8	7

Parcels have been received from :— Miss M. Hill; Miss Duplock; Mrs. Wallis; Mrs. R. Travers Herford; "Kitty A."; Mr. A. C. Whitmee; Mrs. Francis Bishop and Mrs. W. H. Travers; Miss Pycroft; Miss Prance; Mrs. Skelton; The Misses Dowson; Friends at Ullet Road Church, Liverpool (per Mrs. Odgers); Platt Chapel Dorcas Society (per Miss A. Fryer); Liverpool Women's War Service Bureau; Mrs. Titterton; The Misses Potter; Miss Nettlefold; Mrs. J. Fowler Marriot; Cairo Street, Warrington, Sewing Society (per Miss Houghton); Miss Thirkell Cox; Mr. J. Ballantyne; The Misses Webster; Mr. T. Newton; Mrs. Harrison; Miss M. Booth Scott; Central Committee Women's League, Essex Hall; Miss Mellor; Mrs. Alfred Comport; The Ladies' Sewing Guild, Unitarian Church, Swansea (per Mrs. Reid); Miss M. S. Worsley; Mrs. Rodick; the Misses E. and M. Drewry; Mrs. and Miss Carter; High Pavement Church, Nottingham, War Relief Committee (per Miss S. Guildford); Mrs. Eveleigh; Mrs. Shearman; Master H. Kenyon; Mrs. S. Sinclair; Mrs. Roscoe; Mrs. Philip Boyle; Mrs. Moule; Miss Florence A. Sayer; Mrs. E. Worthington; Mr. and Mrs. J. du Vallon; Miss Mace and Miss C. Clark; Mrs. Walter Baily; Mrs. Mercer; Anon.; Mrs. Dean and Friends, America (per Mrs. Gimson); Mrs. Joshua Buckton; Mrs. S. Sinclair; Plymouth Branch of Women's League (per Miss Bond); Mrs. Edmund Grundy.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Cainsborough Gardens. Hampstead, N.W.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council of the British and Foreign Unitarian Association was held at Essex Hall on March 30, at 3.30, the President, Mr. J. F. L. Brunner, M.P., in the chair. There were present Sir Edgar Chatfeild-Clarke, Mr. H. Chatfeild-Clarke (Treasurer), Mr. R. P. Jones (Chairman of the Home Missions Committee), the Rev. W. Wooding, Mrs. Wooding (Chairman of the Publications Committee), Mrs. Bartram, Mrs. Aspland, Miss Lister, Miss F. Hill, Miss Taylor, Miss Martineau, Miss Lake, Miss Burkitt, Miss H. Brooke Herford, the Revs. W. G. Tarrant (Chairman of the Executive Committee), F. Summers, V. D. Davis, J. Harwood, W. W. C. Pope, and Dr. Tudor Jones, Mr. Percy Preston, Mr. Ion Pritchard, Mr. T. B.

Taylor, Mr. C. F. Pearson, Mr. J. Sudbury, Mr. F. W. Turner, the Rev. W. Copeland Bowie (Secretary), and the Rev. T. P. Spedding (Missionary Agent).

After reading the Minutes the Secretary, the Rev. W. Copeland Bowie, read the Report, prefacing it by a short account of the War Distress Work carried on at Essex Hall during the past eight months to assist "alien enemies" of the liberal faith stranded in London, and in other ways to minister to the necessities of combatants and non-combatants alike in our own country and on the Continent. To these and other efforts, including the help given by Miss Brooke Herford in London, and Miss Van Eck in Holland, in establishing communications between friends and relatives anxious for news of each other attention has already been drawn in these columns, as also to the general work of the Association dealt with in the Report. The grave national crisis through which we are passing has naturally affected the activities of the Association to some extent, and it has been found necessary to postpone, for the present, some new missionary efforts which would otherwise have been put into operation this year. The work of the Missionary Agent and the Pioneer Preachers is dealt with in a separate report, from which we hope to give some extracts next week. The present time is hardly opportune for the continuance of the Van Mission Meetings, which have accordingly been discontinued, but the Committee has decided to organise an Open-Air Mission this summer, in which Ministers and Lay-Preachers are invited to help, in order to take some share in an effort to strengthen the religious thoughts and aspirations of men which is urgently needed if the world is to be saved from a repetition of the conflict now being waged. Three additions to the series of Modern Handbooks of Religion, of which three volumes have already been published, are in preparation—"Communion of Man with God," by the Rev. R. Nicol Cross; 'Christ and Christianity in the Twentieth Century,' by the Rev. Alfred Hall; and 'The Revelations of God in Nature and in Man,' by the Rev. Dr. Thackray. The war has led to the issue of a good many publications, the most recent being six "War-Time Leaflets," which include 'The Religious Spirit that Befits this Crisis,' by the Rev. John Hamilton Thom; 'Non-Resistance,' from a letter of Dr. Channing's written in 1829; 'War and Religion' and 'Christians, Awake!' reprinted from *The Times* Literary Supplement by permission. Colonial and foreign work and the McQuaker Trust are also dealt with at length in the Report. The financial statement shows that, owing to the fact that some of the committee's plans have had to be temporarily abandoned, the Treasurer has an unexpected balance in hand. The receipts for the year amounted to £6,015, the expenditure being £5,728. The death is recorded with deep regret of four honoured members of the Council—Mr. William Long (President of the Association 1893-4), Miss Emily Sharpe, Miss Mary Martineau, and Mr. Clive Fleetwood Pritchard. To their relatives the Committee tender their respectful sympathy.

The Chairman, in moving the adoption of the Report, referred to the losses they had sustained by death. In commenting on the record of work which they had just heard he alluded appreciatively to the valuable assistance to their cause which was being given by the Pioneer Preachers. In regard to finance, he was particularly glad, he added, that in these troubled times, when it was so necessary that economy should be practised, even if it involved the curtailment of cherished schemes, they were setting the example of making both ends meet. The Rev. J. Harwood, in seconding the resolution, expressed the pleasure of the members of the Council at welcoming Mr. Brunner in their midst for the first time in his official capacity. The resolution was carried.

The Anniversary Meetings will take place as usual during Whit-week. A religious service will be held at Essex Church on Tuesday, May 25, when the Rev. V. D. Davis will be the preacher. Wednesday will be devoted to the annual business meeting and conference on the work of the Association. The Public Meeting on May 26 will be addressed by the Rev. Charles Hargrove, Dr. Mellor, Mr. R. M. Montgomery, and Mrs. Sydney Martineau on 'The Moral and Religious Implications of the War.' A Conference of Ministers on 'The War as it has Affected our Ministry and Congregations' will be held on Thursday, May 27, Dr. Estlin Carpenter delivering the opening address, and the *Conversazione* will be held the same evening, this year at Essex Hall. Meetings of the Sunday School Association, British Women's League, Central Postal Mission, Lay Preachers' Union, and Temperance Association will also be held during the week.

A draft letter was read by the Rev. W. G. Tarrant, with the suggestion that it should be sent to the Rev. T. L. Marshall, who this week attains his 90th year, expressing in cordial and affectionate terms the Association's appreciation of Mr. Marshall's lifelong labours on behalf of liberal religious ideals in his capacity of journalist, and at one time editor of *THE INQUIRER* and minister alike. Mr. C. F. Pearson warmly endorsed the proposal, which met with the approval of all present. The letter will accordingly be sent.

THE LIVERPOOL DISTRICT MISSIONARY ASSOCIATION. ANNUAL MEETING.

THE Annual Meeting of the Liverpool District Missionary Association was held at Ullet Road Church Hall, on Saturday, March 20, when the Report and Accounts for the year were presented. The Report includes interesting summaries of work by the Minister of the Association (the Rev. H. D. Roberts) and the Rev. G. Pegler (Crewe), the Rev. Walter Short (Bootle), and the Rev. Charles Roper (West Kirby). A detailed statement of the financial position of the Association takes up a large proportion of the General Report. The serious loss suffered by the deaths of Mr. Philip H. Holt and Mr. Alfred Booth is placed on record.

The chair was taken by Mr. A. S. Thew (President of the Association). The Chairman, touching on some of the salient points of the Report, spoke with deep regret of the death of Mr. P. H. Holt. He rejoiced to be able to say that, though old friends were passing away, they had among them young men who were showing equal zeal and great ability. He commented on the faithful labour of the ministers, and referred to the removal from the district of the Rev. S. H. Street, who was followed by their good wishes. A meeting-room had been acquired at 70, Lord Street—a great want for a long time—which would prove of service to the community in many ways. He spoke with much appreciation of the work of Mr. Roberts. His labours had been cut short by the war, and their sympathy was with him in the disappointments of the situation. The resolution was seconded by the Rev. A. E. Parry (Liscard).

Mr. Lawrence Holt moved a vote of confidence in, and sympathy with, the work of the ministers. At the present time circumstances were very discouraging to the spiritual worker. The hopes of their Minister-at-large had suffered a limitation owing to finance and to war. The war had upset all outward conditions. None of them knew what would happen to any one of them. Everything was suspended indefinitely. They were faced with the danger of desolation of soul during these terrible times. Sometimes it seemed as if the very foundation of religion were removed. The elemental virtues should be their sole refuge while they were faced with this calamity. His sympathy was with the Minister in his frustrated plans and with all the ministers in their good work. They looked to them to maintain in their midst all confidence and hope, that they might still have light to see the Master's footprints even in these dark days, and that they might help all to see still that "God is Good." Mr. Arthur Hall seconded the resolution, and short speeches in acknowledgment were made by the Revs. G. Pegler, W. Short, and C. Roper.

The Rev. H. D. Roberts made an earnest appeal for increased subscriptions, and spoke with enthusiasm of the opportunities of the Association. He described the very hopeful conditions at St. Helens, and acknowledged with gratitude the services of the lay-preachers. Difficulties were made to be overcome, and when normal times at last returned he hoped for still greater determination on the part of the Association to do what was expected and required of it.

The officers for the year were proposed by the Rev. J. C. Odgers and seconded by the Rev. T. Lloyd-Jones. The Rev. H. W. Hawkes moved a vote of thanks to the Chairman and to Ullet Road Church for the use of their Hall. The Rev. C. Craddock, in seconding, said that that meeting had been profitable beyond any in his recollection of the Association. He had felt the difficulty of speaking to purpose during these last months. It had been a time for silence rather than for speech. He was very grateful for the sympathy that had been expressed for their work. Mr. Thew briefly responded, and the meeting concluded.

AMERICAN SYMPATHY.

THE REV. LYMAN M. GREENMAN writes to us from Quincy, Illinois, as follows. We need scarcely point out the happy evidence which his letter affords of the deeper currents of sympathy with England even in districts in the United States where there is a large German element in the population.

I have read *THE INQUIRER* for the last fifteen years, but never with so much interest as during the last six months. Thoughtful men about me are saying: "Germany must not win"; "the world can't afford to let Germany win." Quincy is the third largest city in Illinois, and strongly pro-German in its sympathies, owing to the fact that about two-thirds of the population are of German descent. About one-half the families in my congregation have German names; nevertheless, we held a week ago a special service in celebration of the centennial of peace between Great Britain and the United States. The crowded church seemed to attest the interest of the congregation in the special purpose of the service. A few days later I addressed the pupils and teachers of the High school on the occasion of Washington's birthday. My introductory remarks met with such cordial response on the part of the five hundred pupils and the local chapter of the Daughters of the American Revolution, that I am encouraged to send you a copy of my introduction.

"February 22 has always meant much to me. Where I lived as a boy we always made a glad holiday of Washington's birthday; all business was suspended, the schools were closed, and the bells all over the city were rung morning, noon, and night. When I grew older, I learnt that Sarah Flower Adams, the author of 'Nearer My God to Thee' was born on February 22, and so was our patriot and man of letters, James Russell Lowell. Many years later, when I was a student in Manchester College, Oxford, I discovered that the college I was attending was founded on February 22. But what appealed most to my pride as a child was to know that my grandmother Folger was born on the very day Washington was 58 years old. It is not surprising, therefore, to know that grandmother named her first son George Washington. One of my earliest recollections is of an incident related to me by my mother concerning her brother George, who was in 1815 three years old.

"It appears that my great-grandfather's sloop Polly Folger, the packet sailing weekly, 'tide and weather permitting,' between Noods Holl and Nantucket, one hundred years ago, just as the sun was dipping below the long low prairie of the sea, crossed the bar, rounded Brant Point, and warped up to Long Wharf. The mail was flung ashore, the skipper 'dug aloft,' and from the rattlings announced to the crowd on the wharf the welcomed news of the Treaty of Peace. Whereupon my grandfather, who happened to be on the fringe of the crowd, flew to the old church tower, and eagerly grasping the bell rope clanged out the joyful news that peace had been established. My grandmother, overcome by the news, wept for joy. She was thinking of her only brother, a young

super-cargo of an American merchantman who had been captured by the English and confined for many months in Dartmoor Prison. And she had other dear ones on the high seas. But my little uncle George, on being told that the bells were ringing for joy, breaking away from his mother, ran down the quaint old Nantucket streets shouting in childish excitement: 'Peace, peace, the bells are ringing for Mr. Joy.' It seems a Mr. David Joy was one of grandmother's neighbours. This bedtime story used to amuse me when I was a lad; but as I grew older, I came to value it more and more for the comment my mother would add from time to time. Though the dear uncle died in the wretched English prison, yet my mother would say: 'It was all a mistake; a national blunder that will never happen again. Peace has been maintained these sixty years, my son, surely it will never be broken; for are not the British our cousins? Did we not have the same forebears in Norfolk, Lincoln, and Essex? And besides we are Christians; we are Christian and peace-loving nations.' 'But mother, don't you remember the British destroyed great-grandfather's property in Newport. Look, mother; look over there through the trees across the river; there is Bunker Hill.' 'Yes, my son, but that, too, was a mistake; a glorious mistake. Believe what I say, the British are our friends, our relatives, our cousins; never forget it; say so when you are a man, and help our country to live in peace with England and all other countries.' You see with all our bell-ringing on Washington's birthday, Independence Day, and Bunker Hill Day, I was reared in an atmosphere of goodwill toward the British, and taught to believe they were our friends. When I grew to man's estate, I found that history confirmed my mother's instruction. But my greatest delight was to have actual first-hand experience of the fact. During a delightful year spent in England, I was made to feel by every sign and ritual of friendliness and goodwill that I was a guest of the English people."

VACATION TERM FOR BIBLICAL STUDY.

It is hoped to hold the thirteenth Vacation Term for Biblical Study this year at Cambridge from July 24 to August 14. The object of the term is to give to students of the Bible who feel the need of more scientific and intelligent study a special opportunity of becoming acquainted with the results of modern Biblical scholarship, and of receiving systematic instruction on academic and undenominational lines. The idea running through the entire series of lectures this year is that of 'The Redemption of the World through Suffering.' The inaugural address will be given by the Bishop of Ely, and courses of lectures have been promised by Dr. Swete, Regius Professor of Divinity, Cambridge; Dr. Whitehouse, Cheshunt College, Cambridge; Canon Nairne, Professor of Hebrew, King's College, London; the Rev. S. C. Carpenter, Selwyn College, Cambridge; Dr. Oesterley, Jesus Col-

lege, Cambridge; and Miss F. Rosamond Shields, M.A., Warden of the Household and Social Science Department, King's College for Women, University of London. Single lectures will also be given by Prof. van Hoonacker, the Rev. B. T. D. Smith, and the Rev. Wilfrid Moulton. Particulars may be had on application to Miss E. Lawder, Secretary, 25, Halifax Road, Cambridge.

In a letter to the Rev. C. J. Street Dr. Boros writes from Hungary as follows, under date February 20:—"Perhaps some change will soon be in this terrible war. Anyhow, I expect to meet you and my English friends, to whom my sympathy and brotherly feeling does not change, whatever may happen among the nations. Please assure our good Unitarians that on the whole we are satisfactorily well here. Of course, thousands of our good men are on the fields, and many of them we shall not see in life, but that cannot be otherwise. Our work is going on much the same as before. We are praying every day that God may put an end to this war."

NEWS OF THE CHURCHES.

Bolton.—In response to THE INQUIRER appeal for funds in aid of the Belgian hospitals, a Grand Concert was held recently in the Bolton Street Chapel schoolroom. The arrangements were in the hands of Mrs. Isherwood, Miss Jean Crook, and Mrs. Hewitt, the Secretaries of the Social Union. Mrs. John Harwood presided, and the following artistes provided an interesting and attractive programme: Misses Minnie Pilkington, Stephanie Baker, Hilda Scoweroft, Doris Pickup, Messrs. Launcelot Quinn, A. Wilkes, Foden Williams, and Tony Wilson. Dr. Rigby officiated at the piano. The tastefully decorated schoolroom was filled by a large and appreciative audience, and the concert resulted in a gain of £20, which sum has been sent to Mrs. Bernard Allen, Hampstead, as a contribution to the funds.

Bristol: Domestic Mission.—The Annual Meeting of the Lewin's Mead Domestic Mission was held on March 22 at the hall in Lower Montague Street, Mr. Charles Cole presiding, when a satisfactory Report of the year's work was presented by the Hon. Secretary, Mr. E. Sibree. Under Mr. Thomas Gaylard, who had succeeded the Rev. Thomas Graham as missionary, the Sunday Services and weekday meetings had been well attended, and it was gratifying to learn that the decided improvement which had taken place in the tone of the neighbourhood had been attributed in no small degree to the beneficial influence of the Mission. The Statement of Accounts presented by Mr. J. Kenrick Champion showed a balance in hand of over £6. Mr. Gaylard, in making his report, alluded to the suffering caused by the war, which had greatly increased their responsibilities, and to the hundreds of visits which he had paid to people in distress. He had endeavoured to follow the line taken by his predecessors,

and make the Mission a real Domestic Mission to the poor. It had always been carried on in a purely undenominational spirit, and any help he had been able to give had been tendered without distinction of creed or religious belief. A vote of thanks to Mr. and Mrs. Gaylard was proposed by Mr. W. J. Adams, seconded by Miss Worsley, and heartily carried. Thanks were also accorded to the Rev. A. N. Blatchford, the Rev. Dr. Beckh, and Mr. Gaylard for their sermons on behalf of the Mission. At the close of the meeting the Chairman presented Mr. W. G. Fry with a cheque in appreciation of his twenty-five years' service as organist. It was also mentioned that on the previous day Mr. Fry completed fifty years' service at Lewin's Mead Sunday School.

Bristol: Lewin's Mead.—The announcement of the resignation of the Rev. A. N. Blatchford, who has been Minister of Lewin's Mead Chapel for nearly forty-nine years, has been received by the members of the congregation with much regret. The information was conveyed to them at the Annual Meeting, and a deputation was appointed to wait upon Mr. Blatchford and ask him to reconsider his decision. This, however, he is unable to do through considerations of health, and at a subsequent meeting a resolution was passed expressing the heartfelt gratitude of the subscribing members to Mr. Blatchford for his long and faithful service as minister and friend, and the hope that he may enjoy his retirement from active service for many years to come. *The Western Daily Press*, in an article reviewing Mr. Blatchford's long connection with the religious life of Bristol, speaks of the love and respect which he has won in that city, and of the regret that will be felt by thousands of people representing every phase of its life in losing him from their midst. When he first went to Bristol, it was as assistant to the Rev. William James, and when the latter died ten years later he took sole charge. The various institutions connected with Lewin's Mead found in him an enthusiastic supporter, and he held many offices. He was President of the Cambrian Society in 1893, and afterwards became President of the Devonians in Bristol. Mr. Blatchford has always been a very happy speaker, and some of his most genial addresses were given at the annual banquets of the Bristol and West of England Newspaper Press Fund, as a result of which he was affectionately called the "Press Fund Chaplain." It is the intention of Mr. and Mrs. Blatchford to spend the rest of their days in some quiet place in Devon, and the most cordial wishes for the enjoyment of a well-earned rest will follow them in their retirement.

Manchester Domestic Mission.—The Annual Meeting was held on March 23 at Renshaw Street Mission, the President, Mr. G. H. Leigh, J.P., being in the chair. The Reports which were presented showed that the Society had this year special reason for feeling the importance and value of the Missions, because in the great crisis through which the country is passing they can make their influence felt in the densely populated districts of Hulme and Collyhurst. When the war began, it was decided to place the Missions as far as possible at the disposal of the civic authorities for emergency work. At Renshaw Street a workroom was opened, where women affected by the war have been employed under the direction of Mrs. Timmis. The Willert Street rooms are similarly being used for the additional work which has been undertaken by the School for Mothers. The President expressed the great appreciation felt by the Committee for the high level of efficiency maintained by the Rev. A. W. Timmis in his work at Willert Street, and emphasised especially the debt that was owing to the self-sacrificing labours of

Mrs. Timmis. The Committee were also grateful to the Rev. W. F. Turland, who had thrown himself so energetically into the work at Willert Street, of which he has had temporary charge during the winter months. The meeting had the pleasure of hearing an address from the Rev. T. Lloyd Jones, who dwelt usefully on parallels and contrasts between the needs that are met by the Domestic Missions in Liverpool and Manchester. He pleaded strongly for the holding of another Domestic Mission Conference, and urged that it should be held in Manchester.

London: Blackfriars Mission and Stamford Street Chapel.—The Annual Meeting was held on Monday evening, March 29, Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association, being in the chair. The Committee's Report was read by the Hon. Secretary, Mr. A. A. Tayler, and the Statement of Accounts by the Hon. Treasurer, Mr. W. S. Tayler. The former chronicles a year of steady work, which has been carried on with enthusiasm in spite of the trying times through which all Missions, and other religious institutions, are passing on account of the war. The Men's Club has, of course, suffered greatly owing to the withdrawal of many members in response to the nation's call to arms, no fewer than fifty-nine having joined the colours. In consequence of the very high prices also the Coal Club has broken down temporarily. The Mission has sustained heavy losses during the year through the death of Sir Edwin Durning-Lawrence, Mr. Nathaniel Waterall, Mr. James Welch, Mr. and Mrs. C. J. Fry, Mr. Nathaniel Manning Tayler, Mr. Hugh Martineau, Miss Mary Martineau, and Mr. T. P. Warren, all valued friends and supporters of the work of the Mission, and the financial position gives cause for some anxiety. Neither energy nor zeal are lacking, however, on the part of the Minister, the Rev. W. J. Piggott, whose efforts are loyally shared by Mrs. Piggott and a faithful band of workers; and the Committee's Report ends on a note of hopefulness and courage. Mr. Piggott emphasised in his report the atmosphere of worshipfulness which characterises the activities of the Mission, and constitutes the central purpose of the fellowship that meets in Stamford Street Chapel. Since the outbreak of the war the work of relief has been exceptionally heavy; but gradually the strain has lessened, and unemployment is now practically confined to theatrical workers, printers, and women and girl workers. Out of 127 cases personally investigated, work has been found for 103, and permanent work for 71; but the Minister urges that great help can be given by those who can give odd jobs to people out of work in winter and summer alike, as these often help to keep the home together and tide over a difficult period. The Chairman, in moving the adoption of the Reports, expressed his pleasure at being amongst the friends of the Mission once more, and sitting in the chair which his father had occupied. He felt that Mr. Piggott was happy in his description of their work as plough work. The Mission did indeed tear up the traditional, disturb the commonplace, and sometimes use novel methods, and in so doing it prepared the way for the fruitful work which followed. Miss Francis seconded the resolution, which was carried. Mr. Percy Preston proposed, and Mr. Pain seconded, the resolution recommending the Committee and officers for the ensuing year; and Mr. C. F. Pearson moved that the hearty thanks of the meeting be given to Mr. Piggott and all who have assisted in the work of the Mission and Chapel during the past year. The Rev. W. C. Bowie, in seconding, referred to the great changes which had taken place in the general attitude to social work, and the increasing responsibilities which the State has taken upon itself in ameliorating the

conditions of the people since Domestic Missions were first started. He urged, however, that too much reliance should not be placed on the growth of a vast mechanism of relief which in some ways did away with the close contact between mind and mind, between heart and heart, which was more needed at the present time than ever it was. One of the great things which a Mission like that had to do was to nourish and strengthen this personal human contact, and in looking back he was glad to think that the work had always been done by men with a certain individuality of their own, differing from each other in many respects, who had made their personality felt. The resolution was carried, and the proceedings closed with a vote of thanks to Mr. Brunner, proposed by Mr. A. A. Tayler, and seconded by Mr. Quarmby.

Leeds.—Speaking at the evening service last Sunday at Mill Hill Chapel the Rev. Charles Hargrove referred to the fact that all controversy is silenced in the face of the national crisis. They could understand well how it should be so on the field of battle, for argument was necessarily silenced when men were brought to face the mighty issues of life and death; but as it was at the front, so it was, more or less, at home. Alike in religion as in politics, questions which seemed, and which were, of immense importance only a year ago, things about which they argued, about which in politics they would fight, things about which they spent their money and invited controversy—about those things they were silent now. Honour, peace, freedom; with those at stake who should turn aside to argue about doctrines and measures of reform? What then, had the contending churches to say in this great time of the nation's trial? A hush as of the house of death had fallen upon the churches, and men had ceased to attack the doctrines of others, and ceased to defend their own. They were compelled by the seriousness of the situation to get down to the foundations upon which all doctrines of all churches were reared. It mattered very much what a man believed, what church or creed he belonged to, for if he held to it sincerely, his thoughts and character were moulded thereby. But then they asked how to be absolutely sure, without a shadow of doubt, that their belief was the truth, and their disbelief was all that was untrue. God's judgment, however, was not according to beliefs; His judgment was on what a man was, not what he was reputed to be, not even what he had done.

Manchester: Longsight.—A two days' Sale of Work for the purpose of reducing a debt of nearly £300 was held in the Gaskell Hall on Saturday and Monday last. The chair was taken on Saturday by Mr. P. M. Oliver, and the Sale was opened by Mrs. Hans Renold. On Monday the chair was taken by the minister, the Rev. B. C. Constable, and the opening ceremony was performed by Mrs. Henry Turner of Stockport. The sum of £85 was realised.

Poole.—A large number of soldiers encamped in the neighbourhood of Poole come into the town to spend the week-ends, and are entertained by various organisations. They are given free entertainments, beds, and breakfast. On Sunday mornings there is a Church Parade, the various churches being visited in succession. On March 21, for the third time, the soldiers attended at the Unitarian Church, about 300 being present. The service was conducted by the Rev. W. B. Matthews, the preacher being the Rev. H. Shaen Solly, the former minister.

Tunbridge Wells.—The Rev. S. Burrows, who for six years was minister of the Free Christian Church at Hastings, will conduct the services at the Unitarian Church, Dudley Institute, during April and part of May.

NOTES AND JOTTINGS.

TRAINING IN SOCIAL SERVICE FOR THE YOUNG.

The Schools Personal Service Association, of which Dr. H. E. Piggott, Head Master of the Hornsey County School, is Chairman, has been started with the object of cultivating in boys and girls of all classes that mutual understanding and sympathy, based on ideals of mutual responsibility and service, which the Personal Service Association pre-supposes in its adult members. It is believed that a nation linked from top to bottom in childhood in this way will soon be purged of many of the evils from which we and past generations have suffered, but, up to the present time, the subject has received far too little attention in discussions on child-training. The whole aim of the Association is educational, and it is felt to be very desirable that the work should not proceed along the lines of a cut-and-dried programme giving little scope for personal initiative and individual capacity and inclination. There are, of course, all sorts of methods which will at once suggest themselves, such as study circles, the development of natural friendships through visits or letters or gifts of flowers to the sick, little lectures to younger children by elder scholars, and so on; but the great thing is to arouse the active interest of the boys and girls in other peoples' lives, and cultivate the spirit of co-operation and goodwill. Membership is open to all teachers and others, now or formerly directly connected with schools, and past and present pupils of 18 years and upwards. The Secretary is Mr. W. E. Gibbard, 41, Warren Road, Hornsey, N.

LAMB AND CARLYLE MANUSCRIPTS IN AMERICA.

According to *The Times* one of the finest and most important of Lamb's MSS. which has ever come into the market—that of the play 'Pride's Cure (John Woodvil),' entirely in the hand of Charles and Mary Lamb—together with the complete autograph MS. of Carlyle's 'The Guises,' which tells the story of the house of Guise from about 1520 to 1679, and has not hitherto been published, were recently sold in Philadelphia. The former was sent by Lamb to his friend Thomas Manning, accompanied by a letter, in which he says: "I have scratched out a good deal, as you will see. Generally what I have rejected was either false in feeling, or a violation of character, mostly of the first sort." The Carlyle MS. was purchased by Charles Scribners' Sons.

BIRDS AND THE WAR ONCE MORE.

A London correspondent to *The Manchester Guardian* recently commented on the number of newly arrived chaffinches in the parks and gardens just now, expressing his opinion that their exceptional numbers was due entirely to the war. This is not, it would seem, merely a far-fetched idea. "Bird authorities agree that the tumult on the Continent

caused by the Franco-Prussian War in 1870 caused a very large addition to the bird population of the British Isles. The birds, scared from their customary haunts, sought refuge here. Some varieties little known in England 'occurred' (as the naturalists say) very frequently that year, and specially notable was the increase in the number of that most splendid—both in size and colour—specimen of his family, the hawfinch. In some cases the increase became permanent; the fledglings of the refugees instinctively came back to their own birthplaces in the following season. A little later it may be possible to put the theory of war disturbance to a closer test. We have comparatively few goldfinches in normal times; Belgium is full of them. A heavy flight of goldfinch immigrants, therefore, will be convincing."

TOLSTOY'S MANUSCRIPTS.

After considerable litigation the question of the ownership of Tolstoy's literary remains has been decided in favour of the Countess Tolstoy. She has presented the collection as a free gift to the Rumyantsev Museum, Moscow, where a special room, to be known as the Cabinet of Count L. N. Tolstoy; will be set apart for them. Arrangements have been made by which the Petrograd Academy of Science will have the privilege of taking photographic copies of the MSS., and the Countess also consents to the publication by the Academy, without payment or royalty, of an edition of Tolstoy's works, provision being made in regard to the voluminous Diaries that such intimate passages as certain members of the family may consider it undesirable to give to the world at present shall be struck out. Duplicate photographic copies will, however, be made of the Diaries, one of which is to be sealed up till the death of the last of Tolstoy's children.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

THIRD LIST.

Amount already acknowledged £80 13 24

Miss M. Harwood, 10s.; Cardiff S.S., £1 10s.; Marple S.S., 9s.; Cirencester S.S., £1 15s.; Bridgwater S.S. £3 7s. 3d.; Bradford S.S., £3 10s.; Portsmouth Chapel S.S. and John Pounds' House, £3 5s.; Burnley S.S. (Trafalgar Street), £1 1s. 6d.; Maidstone S.S., 15s. 6d.; Billingshurst F.C. Church, 12s. 8d.; Hull S.S. and Friends, £12; Dewsbury S.S., 5s.; Southampton S.S. and Friends, £2 4s.; Aberdeen Old Meeting S.S., 16s. 9d.; Gateshead S.S. and Church, 7s. 4d.; Colne S.S., 13s. 6d.; Preston S.S., £2 12s.; Merthyr Tydfil S.S., 15s.; Manchester, Stand S.S., £2 3s.; London, All Souls' Church, 7s. 8d.; Manchester, Monton S.S. and Cong., £6 12s. 2d.; London, Bell Street Miss. S.S., £1 19s. 2d.; Bristol, Lewin's Mead S.S., £2 12s. 6d.; Comber S.S., £3 5s.; Bournemouth U. Church, £3 2s. 6d.; P. and F. Page (Birkenhead), 3s.; Chesterfield S.S., £1 5s.; Wales: Lampeter S.S., £3 5s.; Horsham S.S. and Friends, £1 11s. 3d.; London: Brixton (Efrat Road), 8s. 10d.; Downpatrick and Hollymount S.S., £5; London: Stamford Street S.S. and Friends, £1 10s.; Gloucester Cong., £8 12s. 7d.; Bwlch-y-fadfa S.S. and Cong., £1 3s.; Blackpool: Lytham Road S.S., £1; St. Helen's S.S., 4s. 4d.; Stockport Church, £3 4s. 6d.; Master T. Spedding and Friends, £1 1s.; Miss Withall (Finchley), 10s.; Aberystwyth Church, £3 11s.; Hastings Church, £4 4s. 6d.; Sunderland S.S. and Church,

£1 15s.; Bristol: Lewin's Mead Dom. Miss. S.S., £3; Macclesfield S.S. and Church, £1 14s.; Wakefield S.S. and Cong., £7 3s. 10d.; York: S. Saviourgate Chapel, £1 10s.; Bath Chapel, £7 3s.; Hindley S.S. and Chapel, £3 5s.; Nottingham High Pavement S.S., £3 1s.; Evesham S.S., £1 17s.; Hincley S.S., £5 16s. 9d.; Swansea S.S., £2 0s. 8d.; Nantwich S.S. and Friends, £1 6s.; Leeds: Mill Hill S.S., £6 5s.; Aberdare: Highland Pl. S.S., £1 10s.; Poole S.S., £1 10s.; Banbury S.S., 10s. 6d.; Ireland: Moira S.S. and Cong., £1 11s.; Blackburn S.S., £1; Brighton S.S., 10s.; Leicester: Gt. Meeting S.S., £2 12s. 3d.; Middleton S.S., 7s. 6d.; A Friend, 2s. 6d.; Ansdell S.S., £4 16s. 7d.; Plymouth S.S., £1; London: Wood Green S.S., £3 11s.; Manchester: Dean Row and Norcliffe Chapel Styl S.S., £6 5s. 10d.; Bolton: Bank Street S.S., £5; Horwich S.S. £3 10s.; Pudsey S.S., £1 17s. 2d.; Middlesbrough S.S. and Friends, £2 2s.; Lydgate S.S., £1 12s.; Altrincham S.S. and Chapel, £11 6s.; Padiham S.S. and Chapel, £9 15s.; Birmingham: Small Heath S.S., £1 5s.; Miss Durning-Lawrence, £5; Wales: Crybyn S.S., £1 4s.; Blackpool: Dickson Road S.S., 13s. 8d.; Torquay S.S., £2 2s.; Cradley S.S., 18s. 6d.; Cradley Social Union, £1 11s. 6d.; Southport S.S. and Church, £8; A Teacher, Lower Moseley Street S.S., M/c., 7s. 6d.; Oldham S.S. and Chapel, £5 11s. 6d.; Crewe S.S., 10s.; Belfast: 1st Presby. S.S., £1 15s.; Warwick S.S. and Church, £3 3s. 3d.; Tavistock S.S. and Cong., £1 18s. 7d.; Moretonhamstead S.S. and Church, £4 10s.; Newton Abbot S.S. and Friends, £1 4s. 2d.; West Kirby S.S., £1 14s. 8d.; Manchester: Denton S.S., £2 6s. 9d.; Kidderminster S.S., £6 11s. 6d.; Heywood S.S., £1 17s.; Urmston S.S., £1 1s. 2d.; Urmston: Proceeds of Children's Concert, 10s.; Newcastle-on-Tyne Church, £3 14s.; London: Avondale Road, Peckham, S.S., £3 8s.; Accrington S.S., 15s.; Bridport S.S., £4 19s. 11d.; Ilford S.S. and Friends, £3 5s. 2d.; London: Clarence Road Mothers' Meeting, 8s. 6d.; Shrewsbury S.S. Band of Hope and Friends, £4 16s.; Scarborough S.S. and Friends, £1 6s. 2d.; J. S. Hill, Warrington, 10s.; Warrington S.S. (Addl.), 13s. 9d.; London: Wandsworth S.S., £5 5s. 6d.; Ireland: Dromore S.S., £3; Stourbridge S.S., £2 6s. 6d.; Derby S.S. and Friends, £1 1s.; London: Finchley Cong., £4 8s. 6d.; Leigh S.S., £2; Taunton S.S., 19s. 6d.; Llandysul Graig Chapel, £3 2s.; Wales: Pantyde-faid Chapel, £1 16s.; London: Bermondsey S.S., 17s. 6d.; Bradford: Broadway Av. S.S., 5s. 3d.; Ipswich S.S. and Friends, £4 8s. 6d.; Wallasey S.S. and Friends (Addl.), £1; Newport S.S. (Mon.), £2 9s.; Moneyrea S.S., £1 5s.; London: Highgate S.S. and Church, £6 2s. 8d.; Stalybridge S.S., £3; Sheffield: Upperthorpe S.S., 12s.; Clifton Church, £5; Liverpool: Garston S.S., 2s.; Boston S.S. and Friends, £1 5s.; Sale S.S., £1 2s. 6d.; Miss Curnock (Bristol), 10s. 6d.; Barnard Castle S.S., 14s.; Liverpool: Ullet Road S.S. and Church, £15 10s.; Wales: Nottage S.S. and Church, £1; Mrs. E. Kemp (Long Sutton), £1; St. Vincent Street S.S., Glasgow, £1 13s. 2d.; Loughborough S.S., 8s.; Manchester: Hale Chapel S.S., £5 1s. 6d.; Barnsley F.C.C., 9s.; Glossop S.S. £2 0s. 6d.; Norwich S.S., £5; Manchester: Upper Brook Street S.S., 2s. (Addl.); Coseley S.S., 11s. 8d.; Halifax S.S. and Chapel, £3; Crewkerne S.S. and Friends, £3 14s. 7d.; Sidmouth S.S., £1 15s. 3d.; London: Stratford S.S. and Church, £1 1s.; Lewes S.S., £1 4s.; Ireland: Banbridge S.S. and Cong., £5; London: Newington Green S.S. and Friends, £11 7s. 10d.; Cullompton S.S. and Friends, £1 5s. 8d.; Park Lane S.S. and Cong. (near Wigan), £9 11s. 10d.; Exeter: George's Chapel, £13 4s. 6d.; Manchester: Swinton S.S. and Church, £3 14s. 7d.; Liverpool: Ancient Chapel S.S., £3 8s.; London: Limehouse S.S., £1 1s.; Chorley S.S., £1; Miss Joyce Pearson (London), 1s.; Birmingham: Fazeley Street S.S., £1 13s.; Trowbridge S.S., £5 10s.; South Shields S.S., 2s.; Ilminster S.S. and Cong., £6; Ireland: Dunmurry S.S. and Friends, £5 1s.; Scotland: Glasgow, Ross Street S.S., 11s.; Rochdale S.S., £5 16s.; London: Plumstead S.S., 10s.; Birmingham Church of Messiah S.S. and Friends, £2 0s. 4d.; Manchester: Renshaw Street Dom. Miss. S.S., 11s.; Bedford S.S., 2s.; Liverpool: Pembroke S.S., 14s. 1d.; John Every (Lewes), £3 3s.; Bury S.S., £8; Wales: Pontypridd S.S. (Addl.), 3s.; London: Kilburn S.S. (Addl.), 10s. 6d.; Leicester: Narborough Road F.C. Church, 11s.; Ireland: Crumlin Church, 17s. 6d.; London: Manstord Street S.S., £6 10s.; London: Portland S.S., £1; Miss N. Walsh (Wakefield), 2s. 6d.

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THE RISEN JESUS.—FEATHERED VISITORS.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 11.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. C. BIGGINS, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. W. T. COLYER.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON; 7, Rev. F. MUNFORD.
 Kilburn, Quex Road, 11, Rev. F. MUNFORD; 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Dr. WM. THOMSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Supply.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. J. BEGG.
 University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM JELLIE, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. J. A. PEARSON.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, M.A., Ph.D.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. D. ROBERTS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Mr. E. CAPELTON.
 SOUTHPORT, Portland Street Church, 11 and 6.30.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. W. H. DRUMMOND.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

BLAKE.—(By Cable). At San Julian, Territorio de Santa Cruz, Argentina, the wife of Robert Blake, Jr., of a daughter.

MARRIAGES.

STEPHENSON-NAPPER.—On March 31, at Rosslyn Hill Chapel, Hampstead, by the Rev. Henry Gow and the Rev. Edgar Innes Fripp, Harold William, only son of Mr. and Mrs. Stephenson, Bryn-y-mor, Felixstowe, to Gertrude Mary, only daughter of Mr. and Mrs. Sidney Napper, of Highbury New Park.

WHITELEGGE-BRUCE.—On April 3, at Essex Church, Kensington, by the Rev. J. H. Weatherall, M.A., Christopher Horsley, elder son of Sir Arthur B. Whitelegge, K.C.B., and Lady Whitelegge, St. Mary Abbots Terrace, Kensington, to Geraldine, second daughter of the late William Wallace Bruce and Mrs. Bruce, Airlie Gardens, Campden Hill, W.

DEATHS.

LOCKWOOD.—On March 22, at Etonia, Huddersfield, Emily, wife of Wm. Lockwood, and eldest daughter of Isaac Ellis, of Great Eton, Godalming.

REYNOLDS.—On the 6th inst., at Glyn Maldon, Bramhall, Ellen, wife of J. H. Reynolds, in her 75th year.

STODDART.—On Easter Sunday, at 2, Devonshire Road, Liverpool, aged 81 years, Charlotte Susan, widow of Laurence Stoddart, and eldest daughter of the late C. T. Bowring. Service was held at Hope Street Church, Liverpool, on Wednesday last, prior to private cremation.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THURSDAY was the birthday of King Albert, and it was fitly celebrated by the announcement of a victory of some importance by the intrepid Belgian army on the Yser. He is still master of troops who refuse to be beaten or to bate one jot of heart or hope in face of misfortunes which would have broken the spirit of most men. By the serenity of his courage and the dignified simplicity with which he has done his duty he has won a trust and affection which it is not the usual lot of kings to enjoy. We can honour him best by helping his people. Let us also remember that in the noble traits of his character he is not a solitary portent. The same fixity of purpose and capacity for quiet endurance are to be seen in thousands of his subjects. We have spoken elsewhere of the impression made upon us by the doctors in the Belgian military hospitals. They are men of whom King Albert has every right to be proud. We can give them no higher praise than this, that they are not unworthy of the example which he has set them.

THE control of the Drink Traffic has become the subject of absorbing interest at home. The newspapers, which have never had a good word for "temperance faddists" in time of peace, are now clamouring for prohibition. It is a strange spectacle, and a good deal of the

discussion shows more instinct for the sensational dramatic touch than capacity for wise judgment. Meanwhile the Government, well aware of the danger of measures of coercion which offend public opinion, is proceeding slowly. A measure of total prohibition is unlikely, and is felt, even by strenuous temperance advocates, to be undesirable at the present moment. But some legislative action is clearly necessary. We hope very earnestly that there will be prohibition of spirits, the source of most of the mischief, and a large reduction of hours. On the question of compensation to the trade, what is fair and equitable must be done out of the public purse. It is no time for the shibboleths of our own party. We have got to act in a spirit of trust and cordiality with men who may differ widely from ourselves about the general principles of temperance legislation.

APPARENTLY much is hoped from a movement of voluntary abstinence. The King has forbidden the use of alcoholic drink in the royal household during the war. Lord Kitchener has followed his example, and it is said that the members of the Cabinet will impose the same rule upon themselves. No doubt this will go a long way to make abstinence fashionable, and to remove the reproach that it is the habits of the working-man which are being attacked, while the rich, with their clubs and well-furnished cellars, remain immune. There are, however, large sections of English society which are affected very little by example in high places, and we fear that voluntaryism alone will not solve the difficulty, though it will go a long way towards removing some of the most obstinate hindrances to drastic legislation.

THE action of the King will undoubtedly have a far-reaching effect upon our social habits long after the

war is over. The temperance reformer will be regarded as a wise and reasonable person in quarters which hitherto have remained impervious to his influence; while the total abstainer will cease to be the victim of bad names and foolish jokes. If the drink bill of the nation is appreciably reduced by this policy of voluntary abstinence, it is unlikely that it will resume the old scale of wasteful extravagance when the war is over. Health and physique will be improved, and crime will be reduced by the discovery that we can be strong and happy and convivial without the stimulus of strong drink.

THE German Government has sent a remonstrance with a threat of reprisals on the subject of the supposed intention of the British Admiralty not to accord to officers and crews of German submarines who have become prisoners the treatment due to them as prisoners of war, especially not to concede to the officers the advantage of their rank. To this communication, which was forwarded by the American Ambassador, Sir Edward Grey has sent a firm reply in the following terms:—

The Secretary of State for Foreign Affairs presents his compliments to the United States Ambassador, and with reference to his Excellency's note of the 20th ultimo respecting reports in the Press upon the treatment of prisoners from German submarines, has the honour to state that he learns from the Lords Commissioners of the Admiralty that the officers and men who were rescued from the German submarines U 8 and U 12 have been placed in the Naval Detention Barracks in view of the necessity of their segregation from other prisoners of war. In these quarters they are treated with humanity, given opportunities for exercise, provided with German books, subjected to no forced labour, and are better fed and clothed than British prisoners of equal rank now in Germany. As, however, the crews of the two German submarines in

question, before they were rescued from the sea, were engaged in sinking innocent British and neutral merchant ships and wantonly killing non-combatants, they cannot be regarded as honourable opponents, but rather as persons who at the orders of their Government have committed acts which are offences against the law of nations and contrary to common humanity.

His Majesty's Government would also bring to the notice of the United States Government that during the present war more than 1,000 officers and men of the German Navy have been rescued from the sea, sometimes in spite of danger to the rescuers, and sometimes to the prejudice of British naval operations. No case has, however, occurred of any officer or man of the Royal Navy being rescued by the Germans.

* * *

AN interview with Lord Haldane which appeared in *The Chicago Daily News* has been transferred to the English press. In some aspects it may be regarded as one of the important documents of the war, for Lord Haldane has been in closer touch with men of affairs in Germany, and has a more intimate knowledge of the German spirit, than any other English statesman. He explains in some detail the object of his visit to Berlin in 1912, when he saw the Kaiser and talked with many important men, apparently with little good result, for he came away uneasy. "Germany was piling up armaments. She showed no disposition to restrict her naval development."

When I was in Berlin in 1912 [he says] I left no doubt in the minds of the foremost men there of England's pacific purposes and sentiments with reference to Germany. We were prepared, and we definitely told them we were prepared, to enter into the most binding agreement that in no circumstances would we be a party to any sort of aggression against Germany.

Moreover, I did my utmost to make the Berlin statesmen understand England's position. I disabused their minds, if unmistakable language could do it, of all doubt as to what would be England's attitude to a violation of Belgian neutrality. If the Germans ever misunderstood me on this point they have only themselves to thank. From what I said to Bethmann-Hollweg in so many words there ought to have been no doubt in his mind that we should regard an invasion of Belgium as something over which he could not reckon on our neutrality.

I also told him that as long as Germany chose to continue her policy of formidable naval development we should lay down two keels to her one. There was absolutely no ambiguity in my conversation with the German Chancellor, and he understood that all I said on these matters represented the view of the British Government,

At the close of the interview Lord Haldane expressed an emphatic opinion that even if Germany had respected Belgium's neutrality we could not possibly have stood aloof from the war.

Belgium touched our honour; France touched our feelings and our interests. Having regard to the theories of world conquest behind the successful German movement in favour of a war of aggression, it seems to me it would have been madness on our part to have sat with hands folded while Germany removed the Continental obstacles in the way of her laying siege to the British Empire. In the best of circumstances, we are very near the striking power of Germany. I do not think we possibly could have permitted that striking power to come still nearer and absorb the States nearest to us without a desperate attempt to prevent it.

With this clear statement of the case we are in close agreement. The question of Belgium united our people instantly. About a war of self-defence there would have been some hesitation and delay. But we could not have refused it without turning traitor to all the interests of freedom and civilisation which are committed to our care.

* * *

It is these wider aspects of the situation, the reality of the German threat, its deliberate policy of aggression, which make it so futile to persist in laying the chief blame for the outbreak of hostilities upon our diplomatists; or to cry out for peace at a moment when peace would not serve the interests of any good cause. This temper was exhibited in an extreme form at the meeting of the Independent Labour Party in Norwich this week, and reduced the whole proceedings to the level of feeble platitude. One delegate had the courage and the common sense to rebuke the spirit which mistakes anti-nationalism for internationalism, and imagines that to abuse one's own country is to advance the cause of peace. Amid all our tangled discussions about diplomacy and past events we can never get away from the one plain fact, which governs the whole situation, that we are face to face with the war-maker, who has not muddled his way into hostilities, but has planned them deliberately for many years.

* * *

THE BISHOP OF ZANZIBAR does not shine in controversy. He mistakes vehement dogmatism for reasonable conviction and angry passion for strength. Except in the narrowest ecclesiastical circles he had contrived to produce a mood of listless weariness about the Kikuyu controversy before the war broke out. Now, in spite of the pre-occupation of the whole country with matters of much graver import, he has

returned to the fray, with a bad-mannered attack on the Bishop of Hereford for his preferment of the Rev. B. H. Streeter to a canonry in his cathedral. The declaration, which he has addressed "To the faithful of the diocese of Zanzibar," concludes with the following threat, which is really quite funny in its pontifical grandeur, and savours more of the heroics of melodrama than of real life:—

"Therefore do we, Frank, Lord Bishop of Zanzibar, hereby declare and pronounce that so long as the ground of our complaint set forth above remains there can be and from this day forward there is no communion in sacred things between ourselves and the Right Rev. John, Lord Bishop of Hereford, nor between ourselves and any priest within his jurisdiction who shall make known his approval to the false doctrines now officially authorised within the diocese of Hereford."

* * *

THIS extraordinary exhibition of bad taste and bad religion might well have been treated by the Bishop of Hereford with silent contempt. But he has chosen to reply to it with a calmness and dignity which make his rebuke all the more crushing:—

I regret the pain it must have caused you [he writes] to adopt the course you have felt it your duty to adopt, and I freely acknowledge the excellence of your motives, and this leads me to regret all the more your lack of Christian sympathy, your apparent inability even to understand the position of those from whom you differ, and your misguided conception of your own position and of your duty.

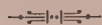
For one Bishop to take upon himself to excommunicate another Bishop on his own sole authority because of an alleged misuse of the patronage in his diocese is a proceeding which it is not easy to justify, and which certainly does not tend to edification. And I must confess to some surprise that your natural modesty did not suggest to you that if public action was called for it should have been left to the proper authority.

* * *

After a brief reference to Canon Streeter's writings, described as "positive and constructive in aim and character," the Bishop concludes as follows:—

Of your earnestness in the work of the mission field I desire to speak with all respect, and I pray that it may be rightly guided, trusting that in future you will abstain from rash and ill-considered denunciation of your fellow-Churchmen, and concentrate yourself entirely upon that work in happy and fruitful service of our common Lord. In this distressful time we ought surely to rise above our unhappy ecclesiastical divisions and pray for more of the spirit of unity in Christ, and more of brotherhood among men.

EASTER IN THE BELGIAN HOSPITALS.



It was due to our readers that we should go to see for ourselves how their bountiful gifts have been bestowed, and the measure of relief which they have brought to a crushing need. We wanted to see the work in France at close quarters, to look into the faces of those suffering men, and to learn by personal observation and inquiry what we ought to do in the coming weeks. Our object has been achieved. We have been able to visit about twenty hospitals, to talk with the doctors, and to hear from their own lips what they still need in equipment and supplies. Everywhere there has been a great improvement, and there are now a few of these military hospitals which reach a fair level of efficiency. They are at least well served and moderately convenient. But the majority are still in great need of help, and carry on their work under conditions of extraordinary difficulty. They are housed in unsuitable buildings, and many of their arrangements strike the observer as falling far below the standard which we consider essential for the health and comfort of our own men.

There are, for instance, two hospitals housed in places of worship. The beds are crowded together, ventilation is difficult, and privacy for cases of serious illness impossible. Another occupies one floor in a lace factory. The shaft of the machinery stretches right across the largest ward, and makes an incessant noise. The doctor said that the patients did not mind. Perhaps in their dreams it seemed like the music of heaven after the trenches. Another hospital occupies an elementary school. The class-rooms opening one out of another are fairly suitable for wards. Half the beds are of a good type—they have been supplied by our Fund. The rest are rough plank beds, hard and unsanitary. These we must replace as soon as possible. In these surroundings a specialist, the head of a Belgian asylum, looks after the soldiers who are nervously afflicted. He has been wonderfully successful. Men suffering from delusions have become sane, the dumb

have recovered their speech, and in a large percentage of cases a complete cure has been effected. A visit to the rooms which have been set apart for officers and men by the Franciscan Sisters revealed the fact that they had given up their own large dormitory. It was impossible to pity them, they looked so happy in their sacrifice of their own spare comforts. As one of them said: "We ought to do an act of penitence on account of the war." But, unfortunately, the beds of these gracious ladies are very short. No man of ordinary stature can lie comfortably in them. They were overjoyed at the suggestion that English friends might be able to supply beds which would give greater ease to their patients.

And so we might go on from one moving incident to another. But we must leave these details to be described by Mrs. Allen in the article which she will contribute next week. For the moment we are anxious to gather up a few general impressions. And, firstly, it is only right that we should make it quite clear, not in any spirit of boasting, but with deep thankfulness, that our Fund has done a great deal of good. Apart from the warm clothing and other physical comforts which we have sent out in large quantities, we have received numerous requisitions from doctors for instruments and special appliances, without which much of their labour must have been in vain. Many of these things we have been able to supply, and they were pointed out to us with a gratitude which touched us deeply, it was so earnest and sincere. Wherever we went we were greeted with delightful friendliness, and at parting were saluted as benefactors. Some of that feeling we want to pass on to our readers. It meant much that an English lady had come to visit their sick. But behind it all was the larger feeling of national obligation. How often it was said to us: "Belgium will never forget what England has done for her." If some international ties have been strained to the breaking-point by the war, others have been forged by the sufferings which we have to bear together, and they are strong as steel.

Another impression of our visit is one of boundless admiration—the expression is not a bit too strong—for the

Belgian doctors who are serving in these hospitals. Some of them are quite young, others are men of mature age and experience; but they are all carrying on their difficult work with simple modesty and magnificent courage. Let it be remembered that they are exiles from their own country, cut off from all the varied interests and the lucrative rewards of their profession. Many of them have been prisoners of war in Germany. They carry the memory of bitter wrong in their hearts. They are tortured by daily anxieties for their families and all whom they hold dear. And yet they are cheerful and patient, and tend their sick, as though nothing else mattered in the world. We heard no word of grumbling or complaint at the hardness of their lot; though the longing to be back in their own country broke through the quiet courtesy of their manner, and gave a touch of deep human feeling to our short intercourse with them.

But what shall we say of this long procession of broken and suffering men, the patients for whom these hospitals exist? They lie quietly in bed, or they stand at attention, as we wander through the wards. Some of them are mere boys with bright faces; others are bearded men, already married and with children of their own; but who can tell them where these loved ones are? Many of them are peasants, with deep suffering in the wide-open eyes. It is one thing to read about the war in the newspapers, or to visit a well-equipped hospital where science and sanitation and modern standards of comfort have hidden the horror out of sight. But here it is all so primitive and terrible. It is the dumb agony of a nation, which has been ravaged and crucified, though it had done no wrong. We have looked into the black heart of a crime which can never be forgotten.

One afternoon we visited the Little Sisters of the Poor. The dear women clustered round us and almost crooned over us with delight. They showed us over their wards and took a special pride in pointing out the beds and other things which we had sent to help them in their work. Then they took us into a small room where a haggard man lay. Clearly he was dying. They told us his story. The Germans had shot his son. Then he went into the army that he might avenge

the deed. He had been wounded; his wife was dead; he had lost all he had in the world, and was sent here—to this home of mercy in a strange land—to die. One of us spoke a few words to him. He mumbled a little. Then he raised himself in bed and cursed Germany with an exceeding bitter curse, and sank back exhausted on his pillow. A little later the Mother Superior and the Abbé gave us tea in a small parlour. Above our heads was the motto “*Que la vérité soit toujours sur nos lèvres et la charité dans nos cœurs.*” It was the eve of Easter Day. It is not by fine words that we shall conquer cruelty and hate and usher in the reign of Christ, but by sharing his redemptive life, by doing justly and loving mercy and giving up ourselves to the service of those who suffer wrong, that we may comfort their sorrow, and heal their sickness, and bring them again to their own land in peace.

Good Thoughts for Evil Times.

THEN said Great-heart to Mr. Valiant-for-Truth, Thou hast worthily behaved thyself. Let me see thy Sword. So he showed it him. When he had taken it in his hand, and looked thereon a while, he said, *Ha, it is a right Jerusalem Blade!*—*The Pilgrim's Progress.*

THE TREATMENT OF ENEMIES.

NATIONAL benevolence prevailed over national animosity; their prisoners were, indeed, enemies, but they were enemies in distress; they ceased to be hateful when they no longer continued to be formidable; forgetting, therefore, their natural hatred, the men who were brave enough to conquer were generous enough to forgive; and they, whom all the world seemed to have disclaimed, at last found pity and redress from those they attempted to subdue. A subscription was opened, ample charities collected, proper necessities secured, and the poor gay sons of a merry nation were once more taught to resume their former gaiety

...I own I cannot look over this catalogue of good men and philosophers without thinking better of myself, because it makes me entertain a more favourable opinion of mankind; I am particularly struck with one who writes these words upon the paper that enclosed his benefaction: *The mite of an Englishman, a citizen of the world, to Frenchmen, prisoners of war, and naked.* I only wish that he may find as much pleasure from his virtues, as I have done in reflecting upon them; that alone will amply reward him. Such a one, my friend, is an honour to human nature; he makes no private distinctions of party; all that are stamped with the divine image of their Creator are friends to him; he is a native of the world; and the Emperor of China may be proud that he has such a countryman. To rejoice at the destruction of our enemies is a foible grafted upon human nature, and we must be permitted to indulge it; the true way of atoning for such an ill-founded pleasure is thus to turn our triumph into an act of benevolence, and to testify our own joy by endeavouring to banish anxiety from others.—*From 'The Citizen of the World,' by Oliver Goldsmith.*

A PRAYER AT TWILIGHT.

THOU who holdest our souls in life and sufferest not our feet to be moved, as the night draws on and one by one the tasks of the day are laid aside, and the busy distractions of the day cease, and the noises of the day fall into silence, we are brought back to that which endures, that from which no accident can separate us, the deep realities of life in which our souls are held by Thee—the Love which abides amid the things that change and pass, the Voice that speaks to us forever above the tumult of conflicting tongues, the Peace that passeth understanding and seeks us out when we are weary with our own troubled thoughts. In this assurance of the Invisible and the eternal at the heart of the visible and temporal, send us to our rest, that from our rest we may arise fresh and strong to perform the duties and overcome the difficulties of a new day, as becometh disciples of Him whose joy it was to do and to suffer Thy holy will. AMEN.

(From Dr. John Hunter's *Calendar* for April.)

QUESTIONS AT ISSUE.

THE VALUE OF NATIONALITY.

BY H. G. CHANCELLOR, M.P.

ONE of the strongest passions of human nature is the love of one's native place. From time to time in the world's history migrations take place of whole peoples. And during the past three centuries, since the discovery of the New World, a constant and increasing stream of emigration has gone on from the crowded countries of Europe, settling with a strange, new and mixed population the unfilled spaces of America, Africa, and Australia. But the first generation of settlers always take with them memories of childhood and home; and however humble it may have been, however filled with trouble or persecution, whether the home be Ireland or Russia, and whatever the motive for leaving it, whether economic necessity or eviction, or merely love of adventure and demand for scope and enterprise, the heart clings to the old country and the old home. Nothing else can quite fill its place. Prosperity and success cannot obliterate it. In time the new country becomes a second home. Business interests and domestic ties come to fill the mind and heart. But they do not take the place of the old country and the first home. From the ends of the earth the call of home brings yearly not only to the towns and villages of our own land, but to those of Germany and even the Balkan States, thousands who left them penniless and have found fortune and success in newer lands across the seas.

These visits are not those of the globe trotter. They are not to satisfy curiosity, or for purposes of study or adventure or financial gain or economic advantage such as animated the leaving in the first place. They are to satisfy the heart-hunger for home, to revive the memory of the joys and sorrows of early life, to renew the old associations, to see again the old friends, or learn what has become of them.

“Be it ever so humble, there's no place like home.”

Of course, to the next generation the new country is home. Its people and its institutions enter into their life and become part of their very being. Its language—strange, probably, to the parents—becomes the native tongue of the children. The same associations that draw the hearts of the old folk to the homes of their childhood tie the young ones to the new country. It is wonderful how soon the bewildering variety of races and languages that in the last hundred years has been pouring into the United States lose their old characteristics, and blend and amalgamate into one people with one language. In two, or at most three generations, Englishman, Italian, German, Spaniard, Irishman, Albanian, Pole develops into the good American—a new race, with a love and devotion to the new country as deep and united as that of the first generation to their native lands, which were divided and often hostile.

"A country of their own." It is a feeling independent of possession. It exists in the cottage and the slum as well as in the mansion. The men of the Mayflower had little cause for gratitude to England. They had been deprived by her of something dearer to them than life, the right to worship God according to their own conscience. This had driven them to Holland. Their adopted country had given them the freedom their native land had denied. But she could not fill its place. The old associations, language, habits of life and thought could not be transplanted to Holland. Their children, if they remained at Leyden, would lose their nationality. And so, grateful though they were for the freedom and hospitality of Holland, for the sake of the children they must leave her. Denied the rights they claimed in England, they braved the ocean's perils in their little ship, and planted across the Atlantic a New England, where their language and nationality could be preserved, and their consciences satisfied at the same time. They planted Massachusetts with settlements to which they gave the names of the towns and villages of their native land—Boston, Lynn, Taunton, &c.—and reproduced as nearly as they could the institutions of their native land. Love of freedom alone would have kept them in Holland. Love of freedom and of England, with all that England meant to them, drove them to the peril and hardship of New England. They had no thought of founding a new nation. Political severance was to them unthinkable. That became possible only a century and a half later, to a generation to whom their old associations had become not experience, but history.

They were "seeking a country of their own," but that country was their own England. They took their nationality with them. That was too precious to lose. When the new nation was formed it became to their successors what the old country had been to the Pilgrim Fathers, demanding and receiving the same allegiance and devotion. The revolution that tore New England from Old England was as real an expression of nationality as that which had attached the old name to the new country.

What is this sentiment of nationality but an enlarged and ennobled expression of family life? The purest and most binding relationship between human beings is that of marriage. The ideal marriage is the blending of two lives into one, each party being the complement of the other, each sharing with the other their fullest life—physical, domestic, mental, and spiritual.

Next come the relations of parent and children. It is natural and proper that, however large a man's heart, its warmest corner should be reserved for those of his own kindred. These demand his first care. They depend on him for their very life. Indeed, they have derived their life from his. And even when children have gone forth to lead an independent life the hallowed associations of home tie them to him with invisible bonds stronger than links of iron. When there is need they return out of their own store some of the help he gave in their childhood.

But though blood relations have first call on our affection, it extends far

beyond the family, first to neighbours, inhabitants of the same town or village, and to the local community itself, then to the larger units, until it reaches the state or nation. Nationality is the sense of brotherhood, the feeling that the nation as a community has a call on one's affection that takes precedence over all others, because fellow-citizens are more closely related to each other than to the citizens of other states. In times of danger the claims of this larger family became paramount, demanding and receiving sacrifice of means, service, life itself. That has been remarkably demonstrated in the wide response to the call for defenders in the frightful war that threatens the very existence of our people. Patriotism is altogether a noble sentiment. Would that it was as keenly felt in times of peace, and found expression in the less exciting duties of citizenship. There is no time when love of country and devotion to her service are not called for, in the humdrum duties of the local administrative body as well as the wider sphere of national politics. If right and justice are to be established and maintained they must be the fruit of an educated mind, an enlightened heart, and a quickened conscience. And each citizen has his own part to play in developing these, first in his own character, and then in his influence on others. The true patriot will not wait to serve his country until the sword is drawn. He will serve her all the time. He will not be content merely to receive the benefits of ordered Government, nor even merely to pay the rates and taxes he cannot avoid. He will strive to understand and to improve, and to select the best legislators and administrators for local and national affairs. And when he realises that he has powers and gifts that can be used in public service he will offer them, not for popularity or fame or reward of any kind, but for the benefit of his fellow-citizens. It is because this true patriotism, this sense of obligation to the community in humble ways and unexcited times requires the stimulus of war, or calamity, or national peril to bring it out, that public affairs so often come under the control of self-seekers, to the loss and detriment of the community.

Now, is the sense of nationality inconsistent with that wider brotherhood that Christ preached? In other words, need it be exclusive of other nations? Can a man love his own country and love all mankind too? The idea that he cannot is a pernicious perversion of the truth that has caused the distrust and jealousy and hatred that bring about war.

Bernhardi, the German general, whose book 'Germany and the Next War' has been so widely read, expresses a feeling only too common in all countries. He says (p. 29): "Christian morality is based on the law of love.... This law can claim no significance for the relations of one country to another, since its application to politics would lead to a conflict of duties. The love which a man showed to another country as such would imply a want of love for his own countrymen." According to this exponent of Christianity, therefore, the brotherhood of Englishmen is right, the brotherhood of Germans is right, but

the brotherhood of man is wrong. When Jesus gave as an example of neighbourliness the binding up of the wounds of a robbed and outraged Jew by a Samaritan, a member of a people with whom the Jews had no dealings, he made a mistake. Instead of rescuing and restoring him he should have murdered him, because the love shown to a Jew implied "a want of love for his own countrymen," whom Jews hated. It is not only a lie, but a blasphemous lie, which leads straight to Bernhardi's conclusion, "according to Christianity we cannot disapprove of war, but must admit that it is justified morally and historically" (p. 29). In the realm of private relations between citizens of the same country love is to rule. Might is not right. But in that of international relations "Might gives the right to occupy and conquer. Might is at once the supreme right, and the dispute as to what is right is decided by the arbitrament of war." There can, then, be no brotherhood of man, no brotherhood of nations. The duty of one nation when it acquires the necessary power is to conquer its neighbour, to confiscate its territory, to murder its people, and to destroy its nationality. The just man is the one who refuses to use his power to injure his neighbour. The just nation is the one which uses its power to rob and despoil its neighbour. Bill Sikes is its ideal. That is the "righteousness that exalteth a nation." The theological general declares that "the end all and be all of a state is power."

There you have the spirit that too often vitiates patriotism and turns it from a great and ennobling ideal into a curse to the human race, blighting its happiness, destroying its prosperity, and turning progress into reaction and civilisation into savagery. Is this spirit a necessary part of patriotism? If so, patriotism is the negation of Christianity, or, indeed, of any religion based on the Fatherhood of God. If nationality confines brotherhood by political boundaries and makes hatred towards other nations a duty, then patriotism is wrong, or the Fatherhood of God, which involves brotherhood between all members of his family, is a fraud and a delusion.

But are the two ideals necessarily hostile or mutually exclusive? No more so than that love of one's own family excludes love of fellow-countrymen who belong to other families. The fact that the one is more intense and the other less does not prevent both feelings from dwelling in the same breast, as even the bloodthirsty general would admit. The man who loves his family and his nation is a bigger-hearted and a better man than he who has room for one or the other only.

In the same way the man who, loving his own nation, wishes well to all other nations is nobler and more Christian than he who loves his own nation alone. For there is a real brotherhood of nations as well as of individuals and families. And it consists largely in the same things. One of the strongest bonds of the family is the mutual dependence of its members. The sick or delicate child twines itself around the hearts of parents, brothers, and sisters more than the child which can fend for itself. It receives without claiming the tender care and help which it needs. Its very need constitutes a

right to such help, a right that is ungrudgingly recognised.

In the same way nations are interdependent, and the very weakness of a weaker nation constitutes a right to the protection and assistance of its stronger neighbour, which has no greater right to use its power to destroy it than has the strong brother to dash out the brains of the weak and ailing and dependent member of his family.

Nations pride themselves on their independence. There is no such thing as an independent nation, and as the world develops that will become more and more evident. Take our own country. England is politically as independent as any nation ever was or ever can be. But she is linked with all the peoples on the planet in financial and commercial bonds that make her prosperity and happiness dependent on their prosperity and well-being. The more they prosper the more they help our prosperity. That is true even of the peoples with whom we are now at war. Germany, by her achievements in science and philosophy and poetry, has enriched the pockets and the moral and spiritual life of England. Her very competition with us in the world's markets has stimulated our own enterprise and progress. And she has been for years one of the largest buyers from and sellers to us. The exchange of the things we want from her for the things she wants from us has contributed largely to the prosperity of both. The more Germany has prospered the more able has she been to buy from us the goods we could best produce, and to produce and supply in payment those we most wanted from her. The cessation of the trade between these two nations injures both, and even if we capture her trade in neutral markets where we have been in competition it will not repair the injury. Certain individuals and trades will benefit, but the nation as a whole will suffer.

The fact is that, in the very nature of things, nations—even competing nations—are co-operators in one another's well-being. The idea that they are hostile of necessity is a relic of superstition inherited from barbarism, which is being disproved by every invention, every development of transit or communication, every fresh industry that furnishes a human need or convenience, and makes it available to the peoples of the world.

Each nation has its own contribution to make to human thought and human progress, and its own need for the contributions of other nations. Their natural relations are those of the family. Enmity, fear, hatred are the products of ignorance and greed, fostered and magnified by interested classes.

The greatest contribution to the world's religion came from a small and despised nation—the Jews; the greatest contribution to philosophic thought from the little states and cities of Greece; the rebirth of learning in Europe from Italy when she was split up into numerous small and politically independent principalities and cities. Holland, when fighting Spain for her very existence, gave Europe the great lead in civil and religious liberty. The recognition of nationality and of local patriotism and autonomy has made the British Empire, not an

Empire in the old sense, but a federation of free states, each one developing on its own lines, and gladly making its contribution to the good of the whole. Switzerland has given the world great lessons in freedom and democratic government. Norway has nearly solved the drink problem.

The individuality of states is as real as that of individuals, and the destruction of that individuality is as criminal as the murder of individuals. The substitution of power for justice, whereby great states tyrannise over small ones, injures the whole human race, by depriving it of their individual contributions to human knowledge and experience.

It is the natural God-given right of every human being to have "a country of his own," and his duty to love and serve that country. Conquest, the suppression of nationality, has just as much and just as little moral justification as burglary with murder added. If justice is ever to rule the world power must be dethroned, and national rights permanently secured by international guarantee—in other words, by international law; and the violator of national right must be treated as a pariah and outcast among the nations until amendment is made for the wrong inflicted. The good citizen, who wishes for his country real greatness, will recognise that this must be based, not on bigness, but on righteousness. He will recognise that her ambitions must be limited by the rights of other states, and that any use of her power to override those rights will tarnish her real greatness, just as robbery and oppression dishonour the individual who is guilty of these crimes.

In the development of such patriotism lies the hope of moralising international politics, of substituting love and straight-dealing for hate and deception, of conducting the affairs of nations on the principles of the Sermon on the Mount, of making human brotherhood both real and world-wide, of creating at last a Christian world, if not in creed, at any rate in spirit, and thus of ushering in the Kingdom of God.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE EXPEDITION TO GERMAN SOUTH-WEST AFRICA.

SIR,—In my last 'South Africa Notes' I stated that the message of the Imperial Government to the Union Government on the above matter (according to responsible politicians in all parties) ran, in substance, as follows: "Occupy Ger-

man South-West Africa. If you don't we shall use Indian troops for the purpose." The official correspondence has now been published, and I find that the Imperial Government sent no such message. It was apparently universally believed, with the variation that possibly Australian troops would be used; the argument was used in the Press and in political speeches, and it undoubtedly helped to sway the minds of many people into agreeing to the expedition. It is satisfactory to find that the Imperial authorities were much more wise and cautious in their suggestions about German South-West Africa than was supposed. The responsibility for the expedition, therefore, lies with the Union Government. I am afraid the methods of secret diplomacy and the withholding of State documents from the public are answerable for the false supposition.—Yours, &c. R. BALMFORTH.

Cape Town, March 18, 1915.

[We are glad to publish Mr. Balmforth's correction. The original statement, which struck us at the time as improbable, appeared entirely on Mr. Balmforth's authority. May we suggest that the last sentence in his letter is a little unfortunate. So far from observing "the methods of secret diplomacy," the Government has published the documents with commendable promptness, probably at the earliest moment consistent with the public interest.—*Ed. of INQUIRER.*]

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UPWARD:—*Perpetual Peace*: Immanuel Kant. 2s. net. *The Healing of Nations*: Edward Carpenter. 2s. net.

THE CAMBRIDGE UNIVERSITY PRESS:—*Studies in the Second Epistle of St. Peter*: E. Hiff Robson, B.D. 2s. 6d. net.

MESSRS. T. & T. CLARK:—*The Life and Teaching of W. H. Gillespie*: Jas. Urquhart. 1s. net. *The International Critical Commentary. II. Corinthians*. 12s.

MESSRS. J. M. DENT & SONS:—*Nationality and the War*: Arnold J. Toynbee. 7s. 6d. net. *The Interpretation of History*: L. Cecil-Jane. 5s. net. *Everyman's Library*. 1s. net per vol. *British Historical Speeches*: Ed. by Ernest Rhys. *Poor Folk and the Gambler*: Fedor Dostoieffsky. *Ibsen's Brand*: Trans. by F. E. Garrett.

MR. T. FISHER UNWIN:—*Factors in Conduct*: Thiselton Mark. 3s. 6d. net.

MESSRS. HUNTER & LONGHURST:—*The Doctrine of God*: Henry J. Wicks, B.A., D.D. 10s. net.

MESSRS. MACMILLAN & CO.:—*The Gospel Miracles*: J. R. Illingworth, M.A. D.D. 4s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—*In Hoc Vince*: Florence L. Barclay.

MESSRS. WATTS & CO.:—*Religion and Moral Civilisation*: F. H. Perrycoate. 2s. 6d. net. *The Prose Works of Shelley*. 9d. net. *War and Rational Politics*: C. W. Hayward. 1s. net. *Who is to Blame?*: Charles T. Gorham. 3d. net.

MISCELLANEOUS.

Cornhill Magazine, Nineteenth Century, Expository Times, The Hibbert-Journal.

FOR THE CHILDREN.

THE RIVER GRETA IN APRIL.

IN Cumberland valleys many a tall sycamore grows near the rivers, and is always the first tree to be clothed in green. Its light green buds are swelling fast, and the broad leaves will open out in a few days. The yellowish green flowers will very soon follow. I want none of you who live where sycamores grow to miss the beauty of these flowers. They hang so modestly under the leaves that, like violets, they are easily overlooked. Notice them particularly at the end of April, when they will be hanging like bunches of white grapes. Not that the blossoms are like berries; but when the low sun shines on them they have the lovely transparent colour of what we call white grapes, although they are really green.

April 3.—This afternoon the Greta is in spate. That means that a heavy rainfall has swollen it far beyond its usual height. The water rushes along, carrying balls of foam from the weir, and brown sticks picked up by the mountain becks as they gathered force and swept all sorts of loose trifles with them towards the river. Yesterday the river ran clear; you could see the trout if you leaned over the parapet of the bridge, and the alder catkins that dropped, over-ripe, from the trees bending over the water were carried gently down stream floating on the surface. To-day the water is brown with the particles of soil that it is carrying seaward. A mass of rushing water has great carrying power, and pushing power too. When the Greta is in spate it rolls large stones along its floor. Sometimes it crashes two boulders against one another with such force that one is split in two. The two halves of such a boulder lie before me in the Greta as I write. They were one stone, big enough to fill a large wheelbarrow a month ago. Further up the Greta there are natural basins or "pot-holes," as they are called, hollowed by the action of water on the rocky bed of the river.

A fortnight ago the rooks in the tree-tops were making much noise. Nest building was going on energetically. I stood on the river bank and watched the rooks break twigs off the ends of the branches and carry them to the half-made nests. Some disputing and fighting went on; the loud "Caw, caw, caw," never ceased for one moment. Now the scene is very different. The hubbub is over. Nearly all the nests are finished, and in many there are eggs. Look carefully and you will make out the black tail of a sitting bird projecting over the nest edge. The father bird is often seen sitting on a bough very near the nest. From time to time he flies off to find food for himself and to take to his mate whom he feeds on the nest. We shall not need to climb the trees and look into the nests to know whether the eggs have hatched out. When that time comes we shall see both parents going busily to and fro with food, and before long we shall be told by a new and weak, but very constant "caw, caw," that the young rooks are lively and are croaking

to the parents as they bring them grubs, wireworms, cockchafers, and other dainties.

People who are near the river where it flows through a wood may sometimes see a squirrel come to the edge to drink. If one of these nimble little creatures wishes to cross the Greta and feed or romp in the part of the wood on the further side, it will look for a large tree that stretches its branches far across towards a similar tree on the other bank. The squirrel will then make its way nearly to the end of such a far-stretching branch, and, leaping several feet, will land safely in a rather lower branch of the opposite tree. I have never seen a squirrel leap upwards when making its way across a considerable space. The downward leap is easier. The other day I saw a squirrel sitting on a larch bough high up in the tree. He sat quite still for a long while. As I wished to note the condition of his coat I wanted him to move, so went to the tree and tapped the trunk once or twice with a stick. When I looked up again the squirrel had gone from the bough, and I could not find him for ever so long. At last, when I was no longer searching for him, I noticed a sort of bulge on one side of the trunk of the tree, near the top. Had I not known that no such bulge was there five minutes before, I should have been slow to suspect what was the truth, that the squirrel had made itself very flat, and had pressed its body and limbs, also its tail, against the tree trunk in order to conceal itself. Its hind feet rested on different boughs, and its forepaws were stretched upwards, so that it seemed to stand flat up against the tree trunk. It was a very clever piece of concealment.

The pair of dippers which we call ours because they so often feed in front of the house, have begun a nest within thirty yards of our windows. The last three days we have seen them carrying nesting material towards a certain spot; but the water is too deep for me to get near enough to see just where they go when they disappear behind some trees close to the mill race.

April 6.—The river has so far gone down that I can get to a place where I can just see the dippers enter the conduit which carries the water away from the mill wheel; but I cannot yet get near enough to see in which crevice of the stonework the nest is being made. If the river continues to go down I shall have made my way to the nest before this article is in print. At present the birds are carrying last year's leaves to the nest. They carry each leaf to the water, and, holding it in their bills, dip it several times so as to make the dry leaf pliable. If it is quite dry an old leaf is apt to crumble to pieces when they try to weave it into the nest. On the 4th and 5th they carried nothing but the faded grass stalks they plucked from the bank just opposite. They had to pull very hard sometimes to pluck the stalks one by one. Once I saw one of the birds pull so hard, and dislodge the stalk so suddenly, that it lost its balance, and fell over backwards, rolling down the few inches of sandy bank into the water. The dippers took the grasses in bunches of eight to twenty at a time. If it was not raining they held them in the river first.

It is well known that nest building goes on most in the early hours of a fine day. This is probably because the materials used are then still damp with dew and easier to work with.

Grey wagtails have been with us for three weeks, and are constantly flying up and down the river catching flies. We think one pair is going to nest close by, so we watch carefully when we see these yellow-breasted birds come skimming by, their white-edged tails spread out to act as rudders.

EMILY NEWLING.

Keswick.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

12TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	1,900	8	7
E. K.	0	10	0
Mr. and Mrs. Tingley (2nd donation)	1	0	0
Mr. Barry Castle	0	5	0
Mr. Ryeroft	0	5	0
Staff and Pupils of Wyggeston Grammar School (per Miss Heron, Head Mistress)	5	10	0
Mr. F. W. Lupton	10	0	0
Mr. Henry Marsden, J.P. (6th donation)	1	0	0
R. H. L.	20	0	0
Mr. R. Harrop	5	5	0
Mr. Hans Renold	5	0	0
Mrs. Winsor (monthly donation)	1	0	0
Mr. T. Oliver Lee (2nd donation)	2	0	0
Miss C. Harrold	5	0	0
The Staff of Messrs. Gordon & Gotch (per Miss B. W. Pritchard)	0	12	6
Mrs. Evers (monthly donation for March and April)	2	0	0
West Grove British Women's League (per Miss A. Fox)	0	5	0
Miss L. M. Thompson	1	0	0
Mr. and Mrs. J. R. Gimson	5	0	0
Old Meeting, Sidmouth, Good Friday Service (per Rev. T. Bowen Evans)	3	3	6
All Souls' Church, Belfast (Lenten Offering, per Rev. E. H. Pickering, B.A.)	1	15	6
Miss Catherine Scott	2	0	0
Miss Annie Barker	1	0	0
Miss M. E. Swaine	3	0	0
Offertories at Ullet Road Church, Hope Street Church, and Ancient Chapel, Liverpool (per Rev. J. C. Odgers)	5	0	0
E. K. C.	0	10	0
Miss A. Hick	1	0	0
Miss Emma Fryer	5	0	0
Mr. Charles Wicksteed	10	0	0
Miss Helen M. Wicksteed	1	0	0
Mrs. Priestly Smith	1	0	0
The Misses Jevons	2	0	0
Mrs. Chas. Deakin	2	0	0
Mrs. G. Fleming Simons	1	0	0
Dr. L. P. Jacks	0	10	0
Mr. H. P. Greg	5	0	0

	£	s.	d.
Mr. J. Hartley Wicksteed ...	5	0	0
Mr. E. J. Blake ..	10	0	0
Mr. G. W. Brown ..	5	0	0
	£2,031	0	1

Parcels have been received from:— Mrs. Mercer; Anon.; Mrs. Dean and Friends, America; Mrs. Joshua Buckton; Mrs. S. Sinclair; Plymouth Branch of Women's League (per Miss R. A. Bond); Miss France; Rosslyn Hill Hostel (per Mrs. Grundy); Mrs. J. M. Perry; Miss W. C. Smith; Miss Eyre; Mrs. Sibree; Mrs. Thornycroft; Mrs. A. J. Gimson; Anon.; Girls at Bell Street Mission (per Miss C. R. Holland); Mrs. Shearman; Mrs. F. W. Dean and Friends, America (2nd parcel); Anon.; Mrs. W. Mitchell; Mrs. Aspland; Mrs. Basil Hardcastle; Mrs. Purser; Miss Mahler; Mrs. George Musgrave; Women's Friendly Society, Church of the Messiah, Birmingham (per Miss Shelton); County Secondary School, Kentish Town (per the Head Mistress); Lewin's Mead Domestic Mission, Senior Girls' Sewing Class; Miss Eveleigh; Miss M. Titterton; Miss Short; Miss A. Garrett; British Women's League, Finchley Branch (per Mrs. Odgers); Miss Sherwin; West Grove Women's League (per Mrs. A. C. Fox, Sec.); Monton Church Women's Union (per Miss Elsie Leigh, Hon. Sec.); the County Secondary School, Plumstead (per Miss Helen Bertram); Mrs. Priestley Prime; Anon.; Miss L. Hall; Miss Short; Mrs. Groves; From "A Friend"; Miss Garrett; Miss Peirce; Mrs. Bruce; Miss F. A. Sayer; Miss H. Mottram; Anon.; Miss A. Shannon; Mrs. G. Fleming Simons; Miss Thornely; the University of Bristol Women's War Fund (per Miss S. Worsley).

We need specially Flannel Shirts, Socks and Pyjamas.

Mrs. Allen is still away on a tour of inspection in the North of France. She will attend to any arrears of correspondence on her return.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Cainsborough Gardens, Hampstead, N.W.

UNION FOR SOCIAL SERVICE.

THE National Conference Union for Social Service is showing fresh activity in the publication of the *Social Service Quarterly*, the first number of which is issued this month. It contains a suggestive article by the Rev. H. H. Johnson, Secretary of the Union, on 'The Indispensability of Religion for all Effective Social Reform,' in which he points out insistently that the State needs a soul which can only be secured to it through the influence of Christianity. It is announced that the Annual Meeting of the Union will be held at the High Pavement Chapel, Nottingham, on Monday, April 26, when the following resolutions among others will be submitted:—1. That the name of the Union be henceforth "The Liberal Christian Union for Social Service." 2. That the object of the Union be henceforth "To further the application of Liberal Christian principles to all questions of social

reform, and to develop the consciousness of social responsibility among members of Liberal Christian Churches by pressing upon them (a) careful study of the social problems of modern civilisation; (b) the undertaking of definite practical work toward their solution; (c) the recognition of a common ground of Christian witness and of Christian service; and (d) co-operation with other religious and social organisations working for human betterment."

The programme of the Swanwick Summer School, in which the Union will as usual take part (to be held from June 26 to July 5), is of exceptional interest owing to the importance of the subjects to be discussed in the light of the present crisis. The speakers include Mr. A. Clutton Brock, the Bishop of Oxford, Monsignor Parkinson, Mr. G. P. Gooch, the Rev. Richard Roberts, Mr. Norman Angell, Miss Maude Royden, Mr. J. St. G. Heath, the Rev. W. Temple, and the Rev. J. M. Lloyd Thomas. Mr. Clutton Brock will speak on 'International Life and the Kingdom of God,' the Rev. W. Temple on 'The Contribution to be Made by the Democratic Movement to International Peace,' and Mr. J. St. G. Heath on 'The Education of Public Opinion.' The Rev. J. M. Lloyd Thomas will urge that Christianity permits war at a stage of the world's development; while the Rev. Richard Roberts will maintain the opposite view that Christianity condemns all war. Mr. Norman Angell will speak on 'World Resources and National Needs: the Economic Unity of Civilisation'; while it will fall to Miss Royden's lot to discuss 'The Contribution of the Women's Movement.' It is hoped that there will be a good attendance.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

IN the course of the report read at the Council Meeting of the British and Foreign Unitarian Association on March 30 interesting details of the work of the Van Mission and Pioneer Preachers were given.

THE VAN MISSION.

The ninth season of the Van Mission opened with the brightest prospects, and for the first time in two or three years there were sufficient offers of ministerial help to enable the programme to be carried through without undue demands upon the help of a few willing helpers. Up to the time when the war broke out the work was admirably done, and fifty thousand people attended the 250 meetings in London, in Lancashire and North Wales, in Lincolnshire and Yorkshire, and in South-East Wales. At Tredegar, in South-East Wales, regular Sunday services have been held since the prolonged visit of the Mission, and though the troubles of the moment have, no doubt, interfered with the success of the work, the South-East Wales Society has taken steps to help the effort regularly. The war has interfered with several promising efforts in the Yorkshire district and elsewhere, and in view of the national crisis it was thought wise to discontinue the Mission for a time. The Vans were accordingly placed at the disposal of the Red Cross

Society. They have not yet been required, but the offer has been gratefully acknowledged, and they will be kept in reserve for future need. The Missionary Agent has been indefatigable in his efforts, and in the course of fifteen weeks' absence from London it is interesting to note that he travelled a distance of over 12,000 miles.

THE PIONEER PREACHERS.

Further developments have taken place during the year in the Pioneer Preachers' Movement. In May the new hostel at 23, Highbury Place, was opened, and during the greater part of the year seven Pioneers have been in residence. The men have studied under the direction of the Revs. William Wooding, W. D. Robson, A. H. Biggs, and J. A. Pearson, while the Missionary Agent of the Association has acted as Superintendent and Secretary. The new men admitted during 1914 were Messrs. John Begg and Sydney Franklin, and the Committee during the last month have admitted for a probationary period of three months Messrs. Joseph Rosling, William Wake, and F. A. Anthony—the last mentioned a native of Sherbra, Sierre Leone, who wishes to qualify for missionary work in his own land. There are thus ten Pioneers at the present time in addition to Misses Knight and Seymour, the Sisters, whose work in the East End of London has been successfully carried on during the year. The Pioneers have conducted 509 Sunday services and 159 Sunday school services; 1,044 weekday meetings, as well as 118 open-air meetings; they have also paid 1,660 congregational visits and 312 National Relief visits. The Misses Knight and Seymour, in addition to their church and relief visits, have held 383 weekday meetings and 87 Sunday school meetings, and conducted ten Sunday services. The earnings of the Preachers and the Sisters amounted to £618, including expenses repaid; subscriptions of £196 were also received, and the loss on the year's working is £29.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

RESOLUTION ON WAR.

THE Seventieth Annual Meeting of the Manchester District Sunday School Association was held on Good Friday at Brookfield Church, Gorton. In the forenoon service was held in the Church, at which the preacher was the Rev. J. J. Wright.

In the afternoon the business meeting was held, the Rev. J. Morley Mills (Dob Lane, Failsworth) in the chair.

The Report of the General Committee stated that 610 teachers and scholars had absented themselves from the schools on account of military service.

The Chairman, who moved the adoption of the Report, said they were hopeful that more temperance work would be done in the future than had been done in the past. He trusted that every Sunday School teacher would follow the lead of the King and—at least, until the war was over—impress his example upon the children. Sunday School teachers were faced with very great and increasing

difficulties in the working of their schools owing to the school ranks being depleted by those who had enlisted. He knew of a school with an honours list of over eighty, and of other schools which had lost heavily in numbers. In view of the young men who had enlisted in the service of their country, there was a call to the older men to come back to the work, and to take the places of those who had gone, and fill them until their return. After the war was over there should be no hatred of the German, but there should be cultivated in the children the higher ideals of a love of universal peace.

Mr. H. J. Broadbent seconded the motion, which was passed.

The officers and Committee were afterwards elected, with the Rev. J. Morley Mills as President.

The Rev. A. Lewis proposed the following resolution:—"That this meeting of the Manchester District Sunday School Association, believing that a homicidal war is a most serious obstacle to the cultivation of morality and true religion, and therefore of all these Sunday Schools are intended to promote, and that it is destructive of the brotherhood of man, hereby records its opinion that it is most urgently desirable that peace shall be established between the nations upon the most enduring foundations."

The Rev. H. Bodell Smith (Hon. Secretary) seconded the resolution.

The Rev. J. Evans (Rochdale) said that while he was heartily in favour of peace, he felt that he could not vote for the resolution, as far as he had heard it, because he was afraid, if carried, it would be misinterpreted even by their own young men. They recorded the fact that so many of their young men had gone to the war, and they were proud that they had gone to sacrifice their lives if necessary for their country, and now they proposed a resolution, the terms of which might be taken as not quite approving of their action.

The Rev. H. Bodell Smith said the resolution expressed no disapproval of their young men going to the war. They had no choice in the matter, but had to take their part. All the same, the meeting was at liberty to say that war was an evil to be avoided if possible.

Another speaker asked whether there could be inserted in the resolution a clause to the effect that the meeting was in favour of the prosecution of the present war?

The Rev. Lawrence Scott said they were afforded an extraordinary opportunity in the passing of the resolution. There could be no possibility of a misunderstanding as to its intention. They were all in favour of peace, but they dreaded Prussianism. Let them by all means do everything they could to prepare during war for peace.

The Rev. H. Bodell Smith said that, with the permission of the mover of the resolution, he would suggest the insertion of the words, "when that peace is made," so that the last clause would read, "It is most desirable, when that peace is made, that it shall be established between the nations upon the most enduring foundations."

This alteration was accepted, and in its amended form the resolution was passed unanimously.

DURING the Sundays in April Dr. Hunter is dealing with the subject of Immortality at the Morning Service at the Æolian Hall, New Bond Street, as follows: Sunday, April 11, 'Heaven—the Fulfilment of the Prophecy of Life'; Sunday, April 18, 'The Thirst for Justice Unsatisfied in the Present Life: the Vindication of the Righteous Beyond Death'; and Sunday, April 25, 'Christ's Interpretation of Life Here and Hereafter. "In My Father's House are many Mansions."' The service begins at 11 o'clock.

NEWS OF THE CHURCHES.

Birmingham.—The Rev. J. M. Lloyd Thomas has sent a Pastoral Letter to the members and friends of the Old Meeting Church, in which, after commenting on the work of the past year, and the atmosphere of sincerity and reverence which pervades the services, he says:—"To-day we live under a heavy cloud, in the midst of the dark sorrows and fierce exultations of war. I have published and spoken so much on this international tragedy that here I will only touch on it. Like a man in sudden overwhelming grief we cannot realise the magnitude of this disaster nor visualise the dreadful woes to come. But we can see some threads of gold in the black pall of our grief. Our Church, like other Churches, has responded to the imperial and imperious call, and offered her sons to what, in my judgment, is the justest war England has ever waged. The sacrifice of our women—mothers, wives, daughters, sisters, sweethearts—is in some ways the purest and most beautiful sacrifice of all. It has been so bravely offered with a renunciation so complete. Every pang of pain has been so nobly hidden or disguised in wistful smiles. God strengthen their quivering hearts and feed them on the day of victory yet to come! Meanwhile let us endeavour so to live that we shall not blush to look back at the thoughts of our hearts during this crisis. Let us pitch our patriotism at the very highest note, that we may be ashamed of nothing, and that our victory may be a victory of spirit as well as of arms. Feel nothing, say nothing, do nothing to disgrace our beloved land. Yield not for a moment to the temptation of boasting, or abuse or vengeance. Try to believe that our strong and cruel enemy, whom through horrors yet unrealised we must decisively vanquish, is some day, after a change of heart, going to be our fast and firm friend. It is a difficult thing to believe that with a belief pure and sincere enough to affect conduct and temper. But it will be possible to believe it when the war is over. Let it be possible to us now. 'We have turned a people of poets and thinkers into a united nation in arms,' said the German Emperor the other day addressing a group of his subjects—as if it were something for praise. Let us rather look to 'the day,' beyond this bitter day, the obliterating, reconciling, glorious day when the German nation now in arms shall be turned again into a people of poets and thinkers, our forgiven and forgiving brethren in Christ, when we and all the nations of the world shall never know war any more, when Right and Might shall be joined in holy wedlock consecrated by the pure love of God."

Chester.—The congregation of Matthew Henry's Chapel has suffered another loss by the death on March 28 of its oldest member, Mrs. Ann Orrett, widow of the late Mr. William Orrett, of Newgate Street,

in her 92nd year. Mrs. Orrett had led a strenuous life, and was in full possession of her faculties up to the end. She was a loyal supporter of the congregation and Sunday School, in which she took a keen interest; and her son, Mr. William Orrett, at whose house she died, is the treasurer of the Chapel. The funeral took place on Wednesday, March 31, a short service being held at the Chapel, conducted by the Minister, the Rev. D. Jenkin Evans.

Melbourne.—In January, 1914, the Rev. Wyndham S. Heathcote, B.A., was appointed Minister of the Unitarian Church for twelve months, the time expiring on January 31, 1915. He has now been invited to give his services for another similar term. The success attending Mr. Heathcote's ministry has been very marked. Apart from his pulpit utterances he has attracted much attention by his public lectures on 'Why I Left the Church' and 'Miracles.' The attendance throughout the year has been gratifying, especially with regard to the evening services, and the various Church activities have been maintained successfully.

NOTES AND JOTTINGS.

FOREIGNERS IN GERMANY.

The German Committee, which is working on the same lines as the Emergency Committee for the assistance of innocent alien enemies in our own country convened by the Society of Friends, has recently published an interim report, giving full details as to the good which is being done by its members in Berlin. Besides the transmission of letters sent through neutral countries, the giving of advice and assistance to foreigners desiring to return to their own land, and practical efforts to improve the conditions of the interned civilians, employment has been obtained for many whose nationality made it almost impossible for them to get work unaided, while full advantage has been taken of every opportunity for religious ministrations. Dr. Elisabeth Rotten, the secretary, who was before the war a lecturer at Newnham College, points out that while, in England, private benevolence plays a much greater part than public relief, in Germany the position is reversed, and the activities of the German Committee have therefore been largely in the direction of making existing organisations for social welfare accessible to those to whom they might otherwise be closed. They are co-operating with many philanthropic and religious societies, also with the British Committee of Relief established in the American Embassy. The latter has recently published a revised edition of the German Committee's original appeal, signed by such well-known friends of the Anglo-German Friendship Movement as Pastor Siegmund-Schultze, Prof. W. Foerster, Dr. Spiecker, and Herr de Neufville.

THE PROBLEM OF WOMEN'S EMPLOYMENT.

In view of the increased demand for women's labour owing to the war, which it is obvious must have far-

reaching effects, the pamphlet on 'The War, Women, and Unemployment,' prepared by the Women's Executive Group of the Fabian Society, deserves to be carefully read. It gives some startling facts which have come to light as the result of most careful investigations, and lays great stress on the need for technical education to remedy the present deplorable lack of skill and competence among women workers which the Government is now undertaking to supply where possible. In London, since 1904, trade schools have been established for limited numbers of girls, but outside London such schools hardly exist, and in a big city like Manchester, where a school for dressmaking has been established, there is provision for only twenty-four students. A careful inquiry extending over thousands of cases in practically the whole range of women's occupations showed that about half the women wage-earners canvassed were contributing to the support of children or parents, brothers or sisters, disabled husbands and other relatives, if they were not keeping them entirely.

BELGIAN COOKERY IN ENGLAND.

The idea of taking advantage of the skill of the Belgians in some particular branches of cookery whilst the opportunity exists is responsible for the recent demonstration in Belgian cookery, as taught by the trained teachers of the *écoles ménagères*, which has recently been given by one of them, a refugee from Antwerp. The cookery of the Belgian woman of the working classes depends largely on the use of vegetables, and it is the palatable vegetable soups and their methods of preparation which the ladies responsible for this experiment are anxious to popularise in England. Classes have already been held at several of the clubs for soldiers' and sailors' wives. Others, for working women, are now being formed in various parts of London, while arrangements are under consideration for similar instruction to be given in the country districts. Applications for teachers should be made to Miss Sylvester Samuel, 50, Onslow Gardens, S.W.

THE RISE IN FOOD PRICES.

No less than 10,000 copies of the little booklet issued by the National Food Reform Association, 'Economical Dishes for Workers,' have been sold since the war began, and a new and revised edition has now been issued. It contains, in addition to a number of excellent recipes, some useful hints on diet and the preparation of food; and in view of the difficulties with which temperance workers are struggling so bravely, we should like to give them a hint which they can pass on to all who will take it, that these economical dishes, besides being fully as strengthening as the far more expensive ones of which meat forms the chief part, reduce the craving for strong drink. Other publications of a similar useful character, which can be obtained from the Association, 178, St. Stephen's House, Westminster, are 'Aids to Fitness,' 1d., and 'Facts for Patriots,' 3d.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

FOURTH LIST.

Newton Abbot (Addl.), 4d.; Leeds: Holbeck S.S., £5; Ireland: Cairncastle S.S., 12s.; Newchurch S.S. and Church, £3; Miss Mitchell (Todmorden), 2s. 6d.; Miss A. Nuttall, Todmorden, 2s. 6d.; London: Essex Church S.S., £4 14s. 3d.; London: Hackney S.S., £1 14s. 6d.; Todmorden S.S. and Church, £7; M/c. Renshaw St. Miss. (Addl.), 7s.; Birmingham: Hurst Street S.S. and Church and P.S.A., £4 6s. 1d.; In Memory of an old Cirencester S.S. boy recently fallen in action, 5s.; Ilkeston S.S., 3s.; London: Wood Green S.S. (Addl.), 9s.; Colyton S.S., 3s. 6d.; Wareham Church, 6s.; A Friend (Birmingham), £1 2s.; Banbury S.S. (Addl.), 7d.; Liverpool: Gateacre S.S., £1 17s.; Bridport S.S. (Addl.), £2 7s. 8d.; Wales: Trebanos S.S., £1; Birmingham: Moseley S.S. (Addl.), 11s.; Miss E. L. Boys, Brighton, £1; Middlesbrough S.S. (Addl.), 1s. 2d.; Wales: Swansea S.S. (Addl.), 9s. 6d.; Nottingham: Christ Church S.S., 6s.; Padiham S.S. (Addl.), 2s.; Stourbridge S.S. (Addl.), 5s.; Accrington S.S. (Addl.), 2s. 6d.; Sheffield: Upper Chapel S.S. and Benevolent Fund, £3 10s.; Northampton S.S., £2; Dundee S.S., £7 12s.; Newcastle-on-Tyne S.S. (Addl.), 3s.; Glenarm S.S., 10s.; Brisworth Chapel, £2 3s.; Belfast: Mount Pottinger S.S., 10s. 6d.; Newtownards S.S. and Congregation, £1 10s.; Lily Huntley (Tenterden), 6s. 1d.; Dunham Road S.S. and Chapel, Altrincham (Addl.), £1 1s.; Nottingham: High Pavement S.S. and Church (Addl.), 6s.; An Old Scholar (Hull), 2s. 6d.; Sunderland S.S. and Church (Addl.), 1s.; Bristol: Lewin's Mead Dom. Miss. S.S. (Addl.), 3s.

The Presentation of the Motor Ambulance to the British Red Cross Society has been fixed for Sunday, May 2, and details will be announced in due course. There are still a number of schools which have not yet sent in their contributions, and in order to give them time the list will be kept open till April 27, on which date it will be finally closed. It is earnestly hoped that every school will give something.

Further contributions should be sent to the Hon. Treasurer, Sunday School Association, Essex Hall, Essex Street, Strand, W.C.
April 7, 1915.

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LONDON, SATURDAY, APRIL 17, 1915.

[ONE PENNY.

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April

18. Rev. EDGAR INNES FRIPP, B.A. (of Leicester).

25. Rev. JAMES HARWOOD, B.A.

May

2. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D. (of Manchester College, Oxford).

9. Rev. LAWRENCE PEARSALL JACKS, M.A., LL.D. (of Manchester College, Oxford).

16. Rev. FRANK KERRY FREESTON (late Minister of Essex Church, Kensington).

The Evening Services will not be resumed for the present.

London District Unitarian Society.

THE

YOUNG PEOPLE'S MEETING

Will be held at

Essex Hall, Essex Street, W.C.

on

SATURDAY, APRIL 24th, 1915.

SPEAKERS:

A. Savage Cooper, Esq., President; Mrs. Bernard Allen; Miss Durning-Lawrence; Mr. Chas. R. Dunt; and Mr. Alan Forbes.

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4, Ella Rd., Crouch End, N.

Tea and Coffee, 7 p.m. Chair to be taken at 7.30 p.m.

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RECOGNITION MEETINGS in connection with the Settlement of the REV. T. ERIC DAVIES as Pastor of the above Church, will be held on **THURSDAY, APRIL 22nd, 1915.**

3.30 p.m. Divine Service.

Preacher: The Rev. SIMON JONES, B.A., President of the South-East Wales Unitarian Society.

7.30 p.m. A Public Meeting will be held, when the Rev. W. COPELAND BOWIE and others will take part.

A cordial invitation is extended to all who can make it convenient to attend.

TEA WILL BE SERVED AT 5 P.M.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 18.

LONDON.

Acton, Creffield Road, 11.15 and 7, Mr. C. BIGGINS, B.A.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey, Fort Road, 7, Rev. J. A. PEARSON.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MUNDFOORD.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. R. W. SORESEN.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. R. W. SORESEN; 6.30, Mr. P. CHALK.
University Hall, Gordon Square, W.C., 11.15, Rev. E. I. FRIPP, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. S. BURGESS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. W. H. DRUMMOND.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
(DEAN ROW, 10.45 and
(STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11, Mr. H. W. STEPHENSON, B.A.; 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, M.A., Ph.D.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. E. D. PRIESTLEY-EVANS.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Mr. HARMAN TAYLER.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Mr. E. CAPELTON.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

CARTER.—At Lewes, on April 9, after a short illness, Harry Carter, second son of the late Rev. T. Carter, of Rochdale, and of Mrs. Carter, 3, Southfield, Paignton.

Situations

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The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

As we intimated last week Mr. and Mrs. Bernard Allen and the Editor have been able to pay a visit to the North of France to inspect the work of our Belgian Hospital Fund at close quarters. To-day we publish the first of two articles by Mrs. Allen dealing with some of the incidents of the visit more in detail. We are sure that it will be read with absorbing interest. It is a simple and unvarnished tale of some of the tragic realities of the war which will touch many hearts. We hope that it will also stimulate generous gifts to our Fund. Of three things we can speak with the confidence of personal knowledge. First, the distribution of our help is carried out with a promptness and care which are beyond praise. Secondly, our work has been the means of saving a large amount of suffering, and reducing the percentage of mortality in the hospitals. Thirdly, the element of personal sympathy has touched and helped the brave doctors and nurses, and forged another link in international friendship. We were received so cordially because we were English, and represented to them the great heart of England and the Empire in its desire to help them in their sufferings.

* * *

THOUGH much has been accomplished let no one suppose that the time has come

for any slackening of effort. We came away with a strong conviction of the overwhelming need of going on with our work with all the energy which we can command. We have a better knowledge than before of local conditions, and have observed many fresh wants. Let it be remembered that help is still on a minimum scale; there is no trace of the comfort and abundant supplies which we associate with the word hospital. Moreover there will be severe fighting in the near future, and warm weather will bring with it a fresh crop of disease. We cannot afford to do less week by week, and we are confident that our readers and their friends will supply us with the needful funds. We have just heard that All Souls' Church, Winnipeg, is sending us £20, the proceeds of a concert. It is a generous gift, and we value it all the more because it is a gift from Canada.

* * *

THE most important political event of the past week is the retirement of M. Venezelos from public life. There is a widespread feeling that, while he has taken the only step consistent with his own dignity, a man of his distinguished gifts will not be allowed to abandon his career. For the sake of Greece and the union of the Balkan States it is desirable that he should be recalled at the earliest possible moment. He is the one statesman who has the imagination to envisage the whole Balkan problem in its true perspective, and the courage to advise his own country to accept some sacrifice, contrary to its own sentiment and desire, for the sake of a permanent settlement. Meanwhile, the situation is one of chaos and drift. The conflicts and jealousies which paralyse action, may be silenced at any moment by the victory of the Allies; but common action, prompted by fear, must have a very different result from a union based upon mutual

concessions and agreements, which M. Venezelos has worked so hard to promote. His retirement at the present moment is a distinct check to far-sighted statesmanship and the peace of the world.

* * *

ON Monday *The Daily Chronicle* gave great prominence to an interview with the Pope, which has been published in *The New York World*. It is in the form of an exhortation to the American people "to work unceasingly and disinterestedly for peace"; and is full of pious sentiments and flamboyant journalese. The Vatican is credited with pro-German sympathies; but it is remarkable that it should have risen so easily to the bait of this enterprising German-American correspondent. The whole thing, which is not lacking in a clever instinct for the picturesque, is only another dodge in the German press campaign. If Mr. Karl von Wiegand wants to be taken seriously he had better conceal his name.

* * *

As for the contents of the interview they are banal in the extreme, and consist of little more than the usual common-places about peace, with an insinuation that the Kaiser was willing to accept humanitarian suggestions "to secure an amelioration of the conditions, horrors, and miseries of the war," which were rejected by the Allies. In so far as all this vague talk may be accepted as representing the real mind of the Vatican it is a terrible revelation of moral impotence. There is here nothing to suggest that the Pope is deeply concerned about his outraged children in Belgium. There is no warning note of judgment, no plain rebuke of wrong. He says what it is diplomatic for him to say, and uses an enterprising journalist, whose

motives are deeply suspect, in order to announce these complacent trivialities to the world.

* * *

DR. J. HOLLAND ROSE, writing in *The Daily Chronicle* on Wednesday, thinks that there is a plain political motive in the interview, and that it indicates the line of action that will be taken by sympathisers with Germany and Austria in the not distant future. He points out that the influence of these two Powers, especially of Austria, is very great at the Vatican. The interests of the Papacy are bound up with the maintenance of Hapsburg rule both in Galicia and in Bosnia, while the spread of Hapsburg power throughout the Western Balkans would also have served the interests of the Roman Church. For these reasons, the trend of Vatican politics has been consistently pro-German; and Dr. Rose thinks that it is by no means improbable that the present appeal of the Pope to America is an outcome of the recent mission of Prince Bülow to Rome. Certainly it is clumsy enough to be the fruit of German intrigue.

* * *

IN the same article Dr. Rose warns us not to indulge the idea that a neutral Power can intervene with any effect in the arrangement of peace. It is, he reminds us, the traditional policy of Germany not to brook such interference; but there are signs already that she is preparing the way for an emotional appeal to the American people as soon as she herself is invaded. He also utters the following warning, as vigorous as it is sensible, of the danger of talking about peace at the present stage of the war.

May I venture, as a student of history, to warn the many generous-hearted people who are beginning to talk about peace of the peril of their conduct? The Power that first makes proposals of peace is always considered to be unable long to continue the war. Talk of that description is therefore the best possible means of encouraging your enemy; and it is probable that when Germany, Austria, and Turkey want peace they will find some indirect and less compromising means of bringing about the first pourparlers. The Power that flings wide its arms and cries out, "My brother, this has all been a horrible misunderstanding, come to my heart and forget the past," will probably get a home-thrust for its pains. Germany believes in and practises secret diplomacy. She knows all the tricks of the game; and it is certain that she views with delight (and perhaps finds means of encouraging) our passionate revolt against secret diplomacy. Bismarck more than once avowed to Busch his dislike for publicity in diplomatic procedure; and a

study of German proceedings in Europe and South Africa shows that his ways still hold good at Berlin.

* * *

WE are glad to hear an influential voice in the United States speaking in the same strain. Dr. C. W. Eliot, in an address to a meeting of Baptist ministers in Boston on Monday, warned them not to desire peace too soon.

Do not pray for peace now [he said], I cannot conceive a worse catastrophe for the human race than peace in Europe now. If it were declared now, Germany would be in possession of Belgium, and German aggressive militarism would have triumphed. That would be a success for Germany after she had committed the greatest crime a nation can commit—namely, faithlessness to treaty rights—and the sanctity of contracts would pass for nothing, and civilisation would be set back for centuries. I do not see how any thinking American can keep himself neutral. Liberty and every other American ideal are involved in this war.

When some of his hearers asked him when they might begin to pray for peace, Dr. Eliot replied: "When Germany is driven back into her own territory and forced to pay full indemnity to Belgium."

* * *

THE organisation of work for the war is proceeding in an admirable spirit, and many of the difficulties and misunderstandings of a few weeks ago have been surmounted. A large meeting of engineering and shipbuilding societies held at Newcastle on Monday expressed its hearty approval of the formation of the North-East Coast Munitions of War Committee, on which the men, the employers, and Government Departments are represented. They also sent the following message to the Prime Minister: "We do not want any more speeches about the failings of the workers, the employers, or the Government; we want to pull together and get on with it. You may tell Lord Kitchener that we shall deliver the goods. The working man of the North-East Coast will do his bit." In Liverpool Lord Derby's scheme for enrolling the dockers in a corps of war-workers, dressed in khaki and subject to simple military discipline, seems to be achieving excellent results.

* * *

PARLIAMENT met on Wednesday, and one of its chief duties will be to deal with the question of drink. The country is agreed that there must be a far-reaching measure of public control. The Government is wise not to act without the assent of the House of Commons, and

we are not impatient because they have not suddenly scotched the evil with a stroke of the pen. Meanwhile, the example of the King stands, and the campaign on behalf of voluntary abstinence should be pressed with vigour. We print to-day a special appeal to our own readers, signed by Mr. Hugh Rathbone and Mr. J. F. L. Brunner, M.P., on this subject. It ought to be met with a ready and eager assent. For most of us no sacrifice is required; but in homes where total abstinence for the war will cause some breach with social habit and the customs of hospitality, we hope that private taste and convenience will not be allowed to interfere with the common action which is required in the public interest.

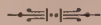
* * *

MR. G. B. WILSON, whose annual survey of the National Drink Bill was published in *The Times* on Tuesday, gives some important statistics of persons employed in the Trade. These go to prove that the argument against prohibition, which is based upon the danger of unemployment, has no validity. It appears that 271,017 men and 115,028 women are thus employed. Of these 191,000 men are under 45 years of age, and, in view of the present demand for labour, employable persons; while at least one-fourth of the whole are men engaged in auxiliary occupations not necessarily connected with the sale of liquor, such as engineers, carters, clerks, and travellers, for most of whom employment is open to-day. Of the women employed, approximately 60 per cent are under 35 years of age. At least 64,000 (or 55 per cent) are unmarried. Twenty-four thousand are almost entirely domestic servants or clerks, whose occupations are not necessarily connected with the Trade. The question of diverting this body of labour to other occupations does not, accordingly, present the difficulties which some people suppose.

* * *

THE honourable profession of the Law seems to be in some danger of unemployment owing to the war. In spite of the fact that 4,000 barristers and solicitors have joined the army those who remain are beginning to complain of a real shortage of work. The Easter lists contain only 1,162 cases, a decrease of 202 compared with the same date last year. No doubt the common enemy has made us less combative and litigious at home, and many people have discovered that going to law is one of the luxuries which they can do without. Though the lawyers may languish, it is a happy result for the nation as a whole.

TEPID EMOTIONS.



THE purveyor of gentle moralities is at all times a rather pathetic figure. He seems ill at ease among the hard realities of the world. The faults of other men lie with a weary weight upon his heart. The great passions which possess and dominate the soul seem to him to be more dangerous than admirable. He is afraid of losing his balance, of moving too swiftly with the crowd, of being fired by anger or thrilled by the sound of the trumpet. Gifted with a refined sensitiveness to the blots in human character and the subtle dangers which lurk even in such simple duties as loving our children or serving our country, he spends his time in well-mannered rebuke of our possible sins. His motto is that of a famous Scotch clan *Gang warily*, "for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

In ordinary times we are inclined to take this kind of chiding in good part. There is prudence in it; it chimes in with our need of humility; and its tepid emotion is no great offence to our own mood. But when we are roused, when we ourselves are actors in events to which God has joined great issues for mankind, when we must do our deed with courage and decision or stand condemned for ever as renegades in the cause of freedom and honour; then the voice which scolds us for our violence or warns us daily of the snares of hatred and vindictiveness—never pulsing with the fervour of admiration, never throbbing with the organ notes of national duty and national glory, can only be heard with impatience; it may be with anger. And justly so; for the hour is too terrible for any counsellor, who still clings to moral neutrality, or does his duty sadly, or minimises the supreme issues of the present conflict, without the biting edge of decision in his words and the joy of combat for the right in his blood.

It is comparatively easy here in England for men of a cool and collected temperament to cultivate this pose. They go about their ordinary pursuits almost untouched by the convulsion of the nations, and the war seems to exist for them chiefly as a topic for

endless moralisings. We do not mean that there are many people of this kind, fortunately that is not the case; but they are vocal out of all proportion to their numbers. They write letters to the press. They bombard us with pamphlets. They utter sad warnings from the pulpit of our apostasy from justice and charity. Two things usually characterise this type of utterance. One is their reproachful tone, as though we ought all to go about as criminals because we are at war. The other is the claim that they alone represent the spirit of Christianity in an unbelieving generation. They solve no doubts. They allay no fears. But they do manage to diffuse a temper of irresolution and self-conscious questioning among some of their readers, who are by nature more prone to gentle sentiments than to stern and unbending loyalty to a cause.

This is a source of danger against which we must be on our guard. It is one to which broad-minded men, who have learned to take a genial interest in human life as a whole, are specially exposed. Our problem is not that of toning down emotion and refraining from strong words, lest we should be overtaken in some fault. It is the problem of combining strong feeling and stern speech and an unswerving fulfilment of duty with kindness and magnanimity. Christianity is not a dream of peace; it is a way of life, and no man can follow it until he has learned to be greatly daring in his use of the fiery passions of the soul. There is room in the good man's life for wrath and indignation and flaming words of judgment, if they are used not to satisfy personal resentment but for the purposes of God; but there is no place for tepid emotions and moral nervousness.

If we are exposed to many and great dangers, as our mentors warn us, we shall find safety first of all in the habits of Christian reverence and self-control in which we have been trained, and then in active and generous service of the need of the hour. If anything can help us to solve the riddle of the war and to see light shining through its darkness, it is here that we must find it. No man has ever been argued out of ill-will or lectured into benevolence. These things come only by the way of active obedience. The life that spends itself in

helping will have neither time nor inclination for hating. Perhaps the moralisers also have their use; but we prefer to put our trust in the medicinal virtue of loving service to keep the hands clean and the heart pure and the soul free from vanity and ill-will.

Good Thoughts for Evil Times.



THE MAJESTY OF THE LAW.

STRENGTH may be met with strength; the power of inflicting pain may be baffled by the pride of endurance; the eye of rage may be answered with the stare of defiance, or the downcast look of dark and determined resolve; and with all this there is an outward and determined object to which the mind can attach its passions and purposes, and bury its own disquietudes in the full occupation of the senses. But who dares struggle with an invisible combatant? With an enemy which exists and makes us know its existence; but where it is, we ask in vain. No space contains it; time promises no control over it, it has no ear for threats, it has no substance that my hands can grasp, or my weapons find vulnerable, it commands and cannot be commanded, it acts and is insusceptible of my reaction; the more I strive to subdue it, and the more I think of it, the more do I find it to possess a reality out of myself, and not to be a phantom of my own imagination; that all but the most abandoned men, acknowledge its authority, and that the whole strength and majesty of my country are pledged to support it, and yet that for me its power is the same with that of my own permanent self, and that all the choice that is permitted to me consists in having it for my guardian angel or my avenging fiend! This is the spirit of law! the lute of Amphion! the harp of Orpheus! This is the true necessity which compels man into the social state, now and always, by a still-beginning, never-ceasing force of moral cohesion.—From *'The Friend,'* by Samuel Taylor Coleridge.

My God, I'm wounded by my sin,
And sore without, and sick within.
I come to Thee, in hope to find
Salve for my body and my mind.
In Gilead, though no balm be found
To ease this smart or cure this wound,
Yet, Lord, I know there is with Thee
All saving help, and help for me.
Then reach Thou forth that hand of
Thine,
That pours in oil as well as wine,
And let it work, for I'll endure
The utmost smart so Thou wilt cure.

HERRICK.

BLESS us, O God, with the love of
Thee, and of our neighbour. Give
us peace of conscience, the command
of our affections; and for the rest,
Thy will be done! O King of peace,
keep us in love and charity. AMEN.

OUR VISIT TO THE BEL- GIAN HOSPITALS.

WHEN I look back on ten days spent among the Belgian Military Hospitals, the first picture that rises in my mind is one of endless rows of beds, and in each a broken man—beds in schoolrooms, in chapels, in factories, in private houses, in ships. I visited 35 hospitals in all, of which 30 were for Belgians, and to most of which our Fund has been a real support. The conditions are, indeed, greatly improved, but they still, alas! leave much to be desired. Every patient has a bed now, and bed linen of a sort—often very ragged and discoloured—and here and there, where our red flannel jackets and striped blankets were to be seen, the wards had quite a cheerful air. In the few hospitals where there were women nurses a little attempt had been made to have flowers in the windows and to dispose of the few things they had to give the place a more homelike air, but this was very rare. In many wards there was no furniture but the beds, and sometimes one table—occasionally two or three chairs. The picture of one ward rises in my mind as I write. We visited it on a wet, dreary afternoon. There were only plank beds, the thin mattresses and the bedding were rolled up to the head of the bed, and the men had the planks to sit on—nothing else. These were all mental and nervous cases, and a more unpromising condition of things for their recovery, it is difficult to imagine. Yet they do recover, and I think it is largely due to the delightful personality of the doctor-in-charge. He is a fine looking young man, one of the few we met whose mind was at rest about his family, whose photos he brought out to show his English friends—for he at once accepted us as such. He showed us a man who had come in from the trenches that day, bereft of all power of speech. He sat with his head on his

hands, and would not be roused; but there was hope for him, as another man to whom we spoke had come in in a similar condition only a week before, and could then talk fairly well and was improving daily.

These mental cases are the saddest of all, and next come the sick—the cases of rheumatism, pneumonia, chest, heart, and liver troubles, and the typhoid cases. The wounded are everywhere cheerful, and even the loss of a limb does not seem to depress them. Pain they have, but they say nothing of it, and are only eager to recount their trench exploits to a sympathetic English visitor. This friendly reception was one of the real pleasures of our visit. As soon as the doctor announced to the men “these are English friends, who have sent us so much to make you comfortable,” there were smiles on all sides. Sometimes the men would tell us that they had been in England, and how happy and well treated they were there, and how they hoped to complete their convalescence there if they were lucky.

Undoubtedly the most homelike atmosphere was in the hospitals under the care of the communities of sisters. I shall always remember a visit to the *Sœurs Franciscaines*, paid very early one morning. We were taken to the parlour on arriving, and soon there came to us the sister in charge. She entered softly, clasping her hands together, and, with a face full of pain, said: “Ah we are in such sorrow, our Mother is dead two days since—we are orphans.” She sat down and told us of their loss. The Head of their Order, a beautiful and gracious woman, who the week before had sent us courteous thanks for our help, lay dead of pneumonia. We said a few words of sympathy, and the sister with exquisite courtesy put aside her grief and took us round the wards, talking cheerfully of the hospital work to us and to the patients. They have a large hospital, and, like the Little Sisters of the Poor, had given up all their beds to the men and officers. Unfortunately, their beds are all too short for the men, but we are sending others, and they will have them by this time. Everywhere they gratefully pointed out our gifts—here a dressing-gown, there feeding cups for the helpless, a new thermometer on the wall, and the Belgian doctor added his thanks for the lives and limbs saved by the instruments with which we supplied him.

Two interesting small hospitals were in Wesleyan chapels—one French and one English—lent by their pastors to the Belgian military authorities. The buildings were, of course, entirely unsuitable, and the beds much too close together, but there was a kindly spirit pervading the place, which made up for much. Two patients interested us specially: one, a bright-faced lad of 18 years, whose parents were in Brussels and to whom and from whom he could get no news; and an older man, with haunted eyes, who knew nothing of the fate of his wife and two babies for many months. It is touching to see their faith in our power to help them and their eagerness to give us the details. The pride of the professional staff was in the small sterilising apparatus, we had sent them, which was laid out, with a number of other medical necessities, on the communion table!

The pulpit served as a store cupboard, and the vestry as kitchen—very ill-equipped for its task of feeding 60 patients. I remember the delighted greeting given to our lady chauffeur when she marched in with a kettle and teapot in one hand and a pile of enamelled plates in the other!

We visited another hospital in a lace factory later on, taking with us four cases of gifts from our Fund. It was certainly a delightful experience to drive about on a motor lorry, personally delivering these things, helping the unpacking, and watching the doctor's delight. Here the whole staff of specialists (in throat and ear and nose) fell upon the cases of instruments for their work, and were soon as happy as boys, fitting the parts together and showing us their use. These delicate and specialised instruments are beyond their power to obtain through their ordinary channels, and yet for the saving of hearing, and the performance of difficult operations, they are most essential. Then it was the nurses' turn, and loud admiration was expressed for the shirts and socks, slippers, &c., we had brought. “The stock vanishes so quickly, we never have enough,” said one. In the specialised hospitals particularly, as soon as a man is on the road to recovery he passes on to other more general hospitals, so that a great number pass through the wards in a short time, and all need fresh clothes when they go away. At the large eye hospital we found the head oculist gloating over a box of testing glasses and some curiously delicate eye instruments which he had been longing to have, and which we had brought out for him. All the “eye” cases in the Belgian army are sent to him; some stay an hour or two and return, others need operations and treatment for weeks. Here again, the doctor urged the need of more shirts, socks, and slippers, as the outgoings are so large, in spite of all clothes being sterilised, washed, and mended where possible for future use. Towels and handkerchiefs were also in great request. The hospital under the charge of the English girls of the First Aid Nursing Yeomanry was one of the most cheery. At the moment of our arrival there were scarcely any wounded, though the typhoid wards were, alas, full. But the activities of the members of the Corps are not confined to hospital work. One of them who had received the order of Leopold II. from King Albert's hands the week before for bravery in tending the wounded under fire, drove me round Calais delivering bales of clothes and other goods, and working like a navvy lifting the things in and out. The “Little Sisters” were charmed with our new chauffeur, and she with their delight in the parcels, and it was difficult to say good-bye and go on to the next place. Some of the Corps had that day gone off to the bombarded villages at the front to fill up their time in tending refugees and carrying them to safety. They might be back that day, or several days hence—but it did not matter as they would sleep anywhere—on straw or in their ambulance, and draw rations as part of the army wherever they were.

This is the beautiful side of war, if anything so horrible can have a beautiful

side—the spirit of ungrudging helpfulness and *camaraderie* that I met everywhere: “You want a motor to get somewhere. Well, here is mine. A lorry? Certainly. What are we here for but to be of use?” It was the same with the Belgians. It was a pouring wet afternoon, General——called at the hotel immediately after lunch and left his motor at our disposal for the afternoon—half an hour after a doctor from one of the hospitals arrived with another, which he had scoured the town to borrow for us! We were English and their friends—it was enough for them that we wanted help.

I must finish with a word about the new Dental Institution. This was housed in a small room, which also served as waiting-room. For the moment the surgeon dentist had a chair—a truly ramshackle affair; but it was only lent for a short time, as was also the excavating apparatus. He is to have a chair (a good second-hand one) and an excavator from our Fund by the end of this week; also an apparatus for giving gas, as many of these poor invalids have such shattered nerves they can scarcely face the ordeal of an extraction without it. Then he was rejoicing over a steriliser for instruments, and a small useful collection of forceps, drills, &c., with which we had supplied him. He has about forty patients a day generally, and now that he is equipped will be able to do much better work.

There is one clear fact that I want to impress on all our contributors. We have been the means of saving life by this Fund; not only have we saved suffering and discomfort, but actually life and limbs. The mortality in the typhoid hospitals has gone down appreciably since we sent them the means of nursing that they lacked, and the wounded have had the surgical aid they needed. As far as I could see all that we have sent is being carefully and properly used, and fills a real need. Of course, we found a great many needs of which we were unaware before; but so far the support sent to us has been so generous, that now that we can assure contributors of our own personal knowledge of the good done, and the lives saved, we cannot doubt that friends will continue to support the work already begun. Next week I hope to write about other hospitals which I was able to visit quite near the firing line.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

INTERNATIONAL ETHICS.

To the Editor of THE INQUIRER.

SIR,—After reading the interesting paper by Mr. Chancellor on ‘The Value of Nationality’ in your issue of April 10 I should be glad to be allowed to make

a few comments emphasising his point with regard to “moralising international politics.” For this seems really to lie at the root not only of the present war, but of all wars between nations. This point seems certain, that the whole trouble might be cured if the civilised of the world would adopt, as nations, the simple fundamental ethics of Christianity. This statement sounds trite enough, but it is, nevertheless, very largely disbelieved in theory and disregarded in practice. Let me be more specific. As between individuals we act (however imperfectly) upon the divine maxim “Look not every man on his own things, but every man also on the things of others.” Doubtless a man’s first duty is to himself; to live well his own life. But “no man liveth unto himself” alone, and no man can truly live his own life without due regard to his fellowmen, and the man who attempts to do so is a “selfish” and unworthy character. Now apply this to nations, and the truth may dawn upon us that the fact that hitherto the great moral rule that has been in vogue with individuals has been held not to apply to nations is mainly responsible for the untold misery that strife and warfare have brought about. Though we have long acknowledged that the maxim “Every man for himself and the devil take the hindmost” is a devil’s maxim, we have yet justified and for the most part acted upon the maxim “Every nation for itself and the devil take the rest.”

To put the matter in another form. As regards the individuals of a State it is an established principle among all civilised nations that the system of “taking the law into your own hands” does not answer, and so they employ laws and a police force. In other words, “war”—the use of physical force—in social life, for the settlement of disputes, is condemned in all civilised States. Now I maintain that we want this principle extended, and applied not only as between the individuals of each State, but as between one State and another. As between individuals in a nation, when a quarrel breaks out the law stands ready to act as umpire and the police to enforce the decision. Why should not a similar practice prevail under an international parliament of states—an agreement to refer all disputes to arbitration and to abide by the award given, and only such amount of armaments be allowed to each nation as would be sufficient to act as an international police force, powerful enough to enforce the award of the arbitrators?

Now may it not be affirmed that one main reason why we have in the past acted upon a different moral rule as between States from what we have as regards individuals lies in our misconception of the true function and meaning of the “State”? The true function of the State surely is to promote the well-being of its members. Instead of this the chief business of the State often is to extend the power, to increase the area, to expand the markets, to increase the wealth (that is the possessions) of the State. True, it may be said, that in extending the power, the area, the markets, the wealth of the State you will also promote the well-being of the members. This may be so, but it is not

necessarily so. The chief thing is to keep the true end always in view. In pursuing the end, means have to be used. Now in using the means there is always a tendency to forget the end—to turn the means into the end, and rest there. In what a variety of ways can this be illustrated! Take the case of Political Economy. Increase of wealth is a good thing for the nation. But how often the means employed for this end have contributed more to the “illth” than to the “wealth” of the people! So with war. Extension of power, territory, markets, instead of a means has often become an end, regardless of the true end—the real welfare of the nation. Let the great wars of history be judged by this standard, and see the result! Now these false and exaggerated views of the functions of the State have recently been exhibited in glaring form in the literature and military practice of Germany. By way of showing what strangely low moral and social ideals Germany puts before her I quote a passage from Bernhardt’s celebrated book ‘Germany and the Next War’: “Above the rivalry of individuals within the State stands the Law. Behind the Law stands the State. But there is no power that stands above the rivalry of States to restrain injustice. Between States the only check on injustice is force, and in morality and civilisation each people must play its own part and promote its own ends and ideals. If in doing so it comes into conflict with the ideals and views of other States, it must either submit to the rival State or appeal to force and face the risk of war in order to make its own views prevail.”

I maintain that the whole conception of “a State” as held at the present moment by Germany is diametrically opposed to the fundamental ideas embodied in Christianity, ideas which have been struggling, in the teeth of strenuous opposition, for nearly 2,000 years to gain the mastery among mankind. “Love thy neighbour as thyself.” “Do unto others as ye would they should do unto you.”

Now the German view is that these moral precepts apply only in the case of individuals—only as between man and man—but not as between one nation and another. Bernhardt says: “The acts of the State cannot be judged by the standard of individual morality... The morality of the State must be judged by the nature and *raison d’être* of the State and not of the individual citizen.” In the light of these views international treaties are of the flimsiest validity, and anything in the direction of international arbitration is out of the question. Treitschke plainly avers that “International treaties which restrict the will of the State are no absolute barriers, but voluntary limitations of itself. From which certainly follows, that the erection of an international court of arbitration as a permanent institution is incompatible with the nature of the State.” What it all comes to is this: that each nation must do what it has been found impossible for individuals to do, namely, take the law into its own hands. It means that, as between nations, the barbarous law of absolute “selfishness” in its plainest, boldest, and most pernicious form is to prevail. Listen again

to Bernhardt, "Each nation evolves its own conception of Right." "No self-respecting nation would sacrifice its own conception of Right to any international rule; by so doing it would renounce its own highest ideals." As one has well said, "The whole philosophy seems paganism, or rather barbarism, with a moral veneer."—Yours. &c., P. E. VIZARD.
Hampstead, April 12, 1915.

FOR THE CHILDREN.

THE STORY OF DANTE.

IV.—THE BIG ADVENTURE.

In his travels Dante visited many cities. He saw citizen turn against citizen, city against city, kingdom against kingdom. Troubled at the strife in the world about him, troubled at the evil in his own heart, he longed for an *Earthly Paradise*, where, instead of hate and strife, there should be love and peace and joy and beauty. As a traveller Dante looked up and beyond the sun, moon, and stars into the blue depths of the heavens. His thoughts dwelt more and more on a *Heavenly Paradise*—the High Heaven, "The kingdom where the angels are at peace." He was used to being a traveller, journeying towards the unseen, and to him, as to Peter Pan, to die was a "big adventure."

Do you remember Peter Pan in the Lagoon standing alone on the little rock, whilst the tide rises gradually and surely, and he waits, as he thinks, for death to come to him? He is not much afraid, though his heart beats with big thumps. In the fight with his cruel enemy, Capt. Hook, the pirate, Peter has played fair—and won—thanks to the crocodile. When Wende joined him on the rock he had helped to save her. For a chance of escape coming for one of them, he had of course made Wende go. He was not much afraid, but there was a thrill of wonder at what seemed to lie before him. "To die will be an awfully big adventure."

In these times of war brave men join the forces, ready to fight for justice, for fair play, to protect women and children, and their homes, and the war is to them "an awfully big adventure" in a very solemn way. And what about that other "big adventure" that for so many lies beyond the battlefield? Those who have, like Peter Pan, played the Man in a true sense, need not be much afraid. Those who have not played fair or have acted with cruelty will have, we believe, much to learn in the life beyond.

As he wandered from place to place in exile Dante saw all sorts of people, and perhaps wondered how they would fare in the big adventure of the future. His great poem is his picture of what he imagined the "big adventure" would be like for others and for himself. The cruel, the unjust, the mean, the proud would have much to learn and much to be ashamed of. His own great fault, he tells us, was pride, and he must have tried very hard to overcome it, for we find him not too proud to learn, not too

proud to confess his fault, as you will see.

In Dante's time people pictured the unseen world of spirits who have passed on from this life, as in three parts, the *Paradiso*, or heaven for the good; the *Inferno* for the bad; and another, *Purgatorio* (*Purgatory*) for those who had repented and were learning through punishment to be better.

The portrait of Dante, with other Florentines painted after he left Florence, and now on the walls of the Palace Chapel, was part of a big picture of heaven. Below, standing on the ground, are living men and women, poets, churchmen, monks and nuns, cardinals, and two figures with crowns like kings or emperors. Above these are rows and rows of saints and angels, and, above all, higher than the clouds is a seated figure to represent the "Lord of Heaven." Some of the faces are still quite clear, others have faded away or have been spoilt with the whitewash or with the falling of the plaster.

Dante pictured the *Inferno* as a deep, dark place underground. *Purgatory* he imagined to be in the sunshine and the starlight, on the slopes of an island mountain in the far-off southern seas, beyond where men had then sailed. On the top of this mount of *Purgatory* he pictured the *Earthly Paradise*; whilst the *Heavenly Paradise*—where Beatrice had gone to live with the angels—he pictured as beyond the sun, moon, planets, and stars.

The purity and goodness of Beatrice had long ago made Heaven seem nearer and more real to him. She had seemed to draw his thoughts upwards and to lead his hopes heavenwards. At the same time he thought of her with "a humbled and ashamed heart." He knew that he had far to travel and much to learn before he could be fit to enter her presence in the company of saints and angels. In his humility he was ready to travel any distance, to face any difficulty, to suffer any pain in the hope of once more seeing his gentle lady. L. H.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

13TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
*Already Acknowledged	2,031	5	1
Mrs. Robins (2nd donation) ..	5	0	0
Mrs. Smithells	2	0	0
Mrs. Orrett	0	10	0
Mrs. Moreton	0	10	0
Mr. and Mrs. L. Hall ..	1	0	0
M. A. P., Bournemouth (2nd donation)	3	0	0
Mr. Geo. Banks (3rd donation)	1	0	0
Miss Isabel Hervey (2nd donation)	2	0	0
Mr. Norman Walker ..	2	0	0
Miss E. M. Oram	1	0	0
Miss Doris A. Helsby ..	0	2	6
Miss Leigh Browne ..	5	0	0
E. W. (2nd donation) ..	2	10	0

Unitarian Church Committee,	£	s.	d.
Swansea (per Mrs. Reid) ..	5	0	0
Miss Emily Henderson (2nd donation)	2	0	0
Mr. Hyndford Rawlins, (2nd donation)	0	2	
Miss E. Rawson (2nd donation)	2	2	0
Mr. J. T. Johnson	2	0	0
Mr. and Mrs. C. W. Chitty (monthly donation) ..	4	0	0
Dr. R. Harris	2	0	0
Mrs. R. Harris	0	10	0
Mrs. Burchett (4th donation)	2	0	0
Mrs. D. Martineau (2nd donation)	5	0	0
Mr. J. A. Barnes	1	1	0
Mr. Geo. Eyre Evans (5th donation)	0	10	6
Mrs. Edwin Ellis	2	0	0
Collection in Form III., Plumstead Secondary School ..	0	10	0
Mr. G. H. Purdon	5	0	0
Miss D. G. Langelaan ..	0	5	0
Mr. H. D. O'Hanlon	5	0	0
The Rev. Eustace Thompson	0	10	0
Mrs. Russell Martineau (2nd donation)	20	0	0
Mrs. Peyton (2nd donation) ..	5	5	0
Mr. C. Reynolds	0	10	0
Mr. C. Sydney Jones ..	25	0	0
1890-1915	5	0	0
Mr. Jesse Argyle	15	0	0
Mrs. Harris (2nd donation) ..	2	2	0
Miss Harris (2nd donation) ..	2	0	0
Miss Fullagar (2nd donation)	1	0	0
Mr. and Mrs. Athelstane A. Tayler	2	2	0

£2,174 7 7

* The collection at Ullet Road Church was entered as £5, and should have been £5 5s.—hence the total acknowledged should have been 5s. more than appeared last week.

Parcels have been received from:— Miss Potter; Mrs. Geoffrey New; Mrs. Tabbiner; Mrs. E. Herbert Grundy; Mrs. Reginald Wight; The Misses Badland; Mrs. Orrett; Miss V. Preston; Mrs. F. Robinson; Mrs. Bartram; "Old Meeting Church," Birmingham (per Mrs. Lloyd Thomas); Mrs. Aspland; "Mill Hill Chapel Sewing Society" (per Mrs. David); Unitarian Ladies Working Party (per Mrs. Laycock); Miss Shaen; Miss W. Brooks; Mrs. Grosvenor Talbot; Miss Doris Helsby; Mrs. Sydney Marneau; Mrs. J. M. Gimson; Miss Ogden; Mrs. Ed. Hanson; Miss Mary Preston; Miss Bartley; Mrs. M. Montgomery; Mrs. Varian; Miss C. H. Rawlins; Friends at Ullet Road Church (per Mrs. Odgers); M. R. H. C.; Mrs. Felkin; Miss Short; Miss Colfox and Miss Harcourt; Mrs. T. Grosvenor Lee; Mrs. Edward W. Taplin; Mrs. H. E. Holmes; Mr. Ronald P. Jones; Working Men's Club and Institute (per Mr. Jesse Argyle); Miss Ridge and Miss Vallance; B. and P. Worthington; Mrs. Hans Renold; Mrs. Horace Laws; Mrs. Eyers; Miss Higginson; Mrs. Harrison; Liverpool Domestic Mission Mothers' Meeting (per Mrs. Lloyd Jones); Mrs. Bishop and Miss Travers; the Misses Bruce; Mrs. Wm. Tangye; Wellgate Girls' School, Rotherham (per Miss Gilbody).

From personal inquiry Mrs. Allen finds the following articles most wanted at the present moment—shirts, socks,

slippers, night shirts and pyjamas, towels, handkerchiefs, vests, pants, and cardigans.

The Parcel from Mrs. Priestley Prime last week should have been from Guild of Unitarian Women, Brighton (per Mrs. Priestley Prime).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NATIONAL CONFERENCE GUILDS' UNION.

ANNUAL MEETING.

AMONG the young people of the Midlands rambles are the order of the day on Easter Monday. It was therefore a venture of faith on the part of the Midland Guilds' Union to invite the National Conference Guilds' Union to hold its Annual Meeting in Birmingham on that day. A large attendance of ministers, delegates, and members, and an inspiring series of meetings and services, however, amply vindicated the action of the promoters. The proceedings opened with a meeting of the Council, following which the Rev. E. Glyn Evans, Secretary of the Midland Guilds' Union, conducted a devotional service in the beautiful Old Meeting Church, and delivered an address—the burden of which was an earnest plea for a more absolute, implicit and Christ-like faith in God as an indispensable condition for realising fully, in heart and soul, the true grace and sublime blessing of Eastertide.

The Annual Business Meeting was held in the Schoolroom, the chair being occupied by the Rev. J. M. Lloyd Thomas, who heartily supported the work of the Guilds and urged the paramount need of intimate dealing with young people in the deeper matters of the spirit. The ministers present were the Revs. Helen L. Phillips, H. Harrold Johnson, A. H. Shelley, J. Arthur Pearson, Leonard Short, Hugh Warnock, Thomas Graham, Frank Coleman, E. Glyn Evans, W. G. Topping, H. C. Hawkins, Stanley R. Gibbon, and H. Fisher Short. Apologies for absence were received from the Rev. W. H. Lambelle (President), the Rev. J. J. Wright (Vice-President), Mr. H. P. Greg (Treasurer), the Revs. John Ellis, W. G. Price, Mortimer Rowe, and Mr. H. Whitaker.

On the motion of the chairman seconded by Mr. D. Craft, the Annual Report and Statement of Accounts were adopted. Despite increased expenditure on printing and travelling, the Treasurer reported a balance in hand of £1 6s. 2d. The Annual Report expressed regret that owing to the widespread unrest no new Guilds had been enrolled. Still, the Council had not been inactive. Its members had paid friendly visits to Guilds, and addressed special meetings to explain the Guild idea. The Secretary had endeavoured to interest every minister on the roll of the Essex Hall Year Book in the work of the Union, and had sent out throughout the denomination a leaflet on 'How to Make a Children's Guild.' The Union had been in close touch with the Sunday School Association and, by invitation,

had taken part in a conference on Young People's Societies, and also in the Oxford Summer Session for Sunday School workers. In addition, at the request of Mr. T. M. Chalmers, a letter had been issued to the Guilds urging them to do all they could to alleviate distress caused by the war. Congratulations were tendered to all Guild workers, a special compliment being paid to the Midland Guilds' Union on its fine labours during the year. The Report ended with the following appeal:—

"The future of the Guild movement will be determined largely by our spirit and bearing and behaviour in the trying present. The personal faith of many Christians is undergoing a severe test. The confidence of not a few has broken down. Some anxious souls are in doubt as to the reality of Christianity, whilst a few feel that their hold upon God has been weakened. In the brief life of our Union, we have never been confronted with so fine a challenge, so splendid an opportunity, so grave a responsibility. We have dared to take our stand 'for God and the Good Life,' and the demand of the hour is that we shall make our vaunting true. Amid the disturbance and the turmoil, we are called to pursue our good work without haste and without rest. Amid the wreckage of crumbling creeds and enfeebled faiths, we have to be strong in the Lord and to bear unbroken and unwavering witness to the presence of God and the saving power of the spirit of Christ. Let these be the instant aims of each Guild worker and the future of our movement shall be abundantly blessed."

Rev. J. Arthur Pearson was welcomed as the representative of the Sunday School Association. He congratulated the Union on its work, rejoiced in the co-operation of the two societies during the year, and expressed the hope that the future would find them more closely associated in their common task of religious instruction and inspiration.

Gratitude was expressed to the Rev. H. Bodell Smith for kindly publishing, free of cost, a regular Guild column in *The Unitarian Monthly*, and hearty thanks were given to all who contributed to the success of the day's proceedings.

The Annual Rally was held in the evening in the Church. The service was conducted by the Rev. J. M. Lloyd Thomas, and addressed by Mr. E. A. Smith, University College, Nottingham; Miss Helen L. Phillips, Christ Church, Nottingham; and the Rev. H. Harrold Johnson, Evesham. Mr. Smith spoke on 'Religion and Worship,' while Miss Phillips took for her subject 'Religion and Private Devotion.' In an address on 'Religion and Confirmation,' the Rev. H. Harrold Johnson outlined a scheme he had recently adopted at Evesham. A number of preparaiton classes had been held, followed by a confirmation service on the first Sunday of the New Year. Whilst desirous of conserving liberty in theology, he pleaded for more uniformity of order in public worship. The greatest enemy of our churches was individualism gone mad. What was urgently needed was a common hymnal, a common liturgy, a common order for the reception of Church members. Condemning mere registration and the cash nexus, he insisted on an adequate

sense of the responsibility of Church membership as pointing the way to real confirmation of faith.

The new Council comprises the following officers and members: President Rev. J. M. Lloyd Thomas; Vice-Presidents, Revs. J. J. Wright and W. H. Lambelle; Treasurer, Mr. H. P. Greg; General Secretary, Miss Minnie Twist; Secretary for Topics and Essay Schemes, Rev. Mortimer Rowe; Extension Secretary, Rev. H. Fisher Short; Council, Miss Badland, Miss Ada Short, Mr. R. M. Entwistle, Revs. John Ellis, J. Arthur Pearson, W. G. Price, F. Coleman, W. G. Topping, E. Glyn Evans, and L. Redfern.

THE NATIONAL PEACE COUNCIL.

THE war, far from lessening the need for the persistent work of such a body as the National Peace Council, has greatly increased it, and its members are active in many ways which will be remembered with gratitude when the time comes for resuming the international relationships so suddenly broken off eight months ago. One of the most useful pieces of work undertaken by the Council after the outbreak of hostilities was the organisation of the Messages Committee to act, in conjunction with the German and Dutch Peace Societies, as a medium of communication for lost and stranded persons of the different nationalities. Since then hundreds of letters and replies have passed through the office at Westminster, involving a large amount of labour, especially in the case of letters written in Hungarian or Yiddish which have to be translated. In many cases the writer or recipient is found to be destitute, and appeals for help have to be met by the Emergency Relief Committee. Sometimes a German father will make a request that efforts should be made to get his son out of a detention camp on grounds of health or age, and the aid of the Camps Committee is sought. In this way a great deal is being done to mitigate the suffering inevitably caused by war, and the warmest thanks are given by the Council to Jhr. de Jong van Beek en Donk at the Hague, and to Dr. Röttcher at Stuttgart for their hearty co-operation.

The following particulars about postal arrangements may be of use to some of our readers:—

MESSAGES AND LETTERS TO GERMANY.

Messages of a personal and domestic nature can be sent to the National Peace Council, and will be forwarded through the Dutch Peace Society at The Hague to the German Peace Society at Stuttgart. The Stuttgart Office will distribute them to the persons whose names and addresses are given. Messages must be quite short and may be in English or German.

Letters are sent from the Council's Office to the Dutch Peace Society to be forwarded into Germany. They must be accompanied by an international postal coupon, price 3d., obtainable at any Post Office, to pay for the postage from Holland onwards. *All letters must be open for examination by the postal censors.* The full names and addresses of both the sender and the person sent to must be given.

If an answer is desired the writer should explain to the person written to that the answer may be sent to the Secretary of the German Peace Society (Deutsche Friedensgesellschaft), Werfmershalde, 14, Stuttgart, or to the Secretary of the Dutch Peace Society (Algemeenen Nederlandschen Bond Vrede door Recht), Theresiastraat 51, The Hague, together with an international postal coupon for forwarding to Great Britain.

LETTERS TO AUSTRIA AND HUNGARY.

THE National Peace Council cannot undertake to forward *messages* to Austria-Hungary, but *letters* can be sent as for Germany. Replies should be sent to the care of the Dutch Peace Society.

LETTERS TO BELGIUM.

THE German Peace Society (Deutsche Friedensgesellschaft), Werfmershalde 14, Stuttgart, has received permission from the German Civil Governor in Belgium to send to him letters of a personal and domestic nature for transmission to Belgians in Belgium.

Belgians desiring to correspond with their relatives in Belgium may, therefore, send such letters through the National Peace Council, 167, St. Stephen's House, Westminster, S.W. They will be sent to the Dutch Peace Society, Theresiastraat 51, The Hague, and will be forwarded to Stuttgart for transmission to Belgium.

All letters must be in French or German. They should be sent open to the National Peace Council's Office, and accompanied by two International Coupons, price 3d. each (obtainable at any post office), to pay for postage from Holland to Germany, and from Germany to Belgium.

The full name and address of the sender and of the person written to must be given.

Letters for Brussels and Verviers, which are the only two towns in direct communication with Germany, will be forwarded direct from The Hague through the Dutch and German post offices; and these, therefore, require but *one* International Coupon, as they have to be re-posted once only.

ALCOHOL AND PERSONAL EFFICIENCY.

THE following resolution was passed at the last meeting of the Committee of the Sunday School Association:—

"The Committee of the S.S.A., believing that a general abstinence from alcoholic beverages must be of untold benefit to the country in this time of national emergency, urges the officers, teachers and scholars of our Sunday Schools and the leaders and members of all institutions connected with them, together with the young people of our congregations, to abstain from such beverages, and invites them to use all their influence with others to do the same."

The Committee trust that all who are concerned will do their utmost to further this movement in the Churches and Schools.

THE REV. T. L. MARSHALL.

CELEBRATION OF HIS 90th BIRTHDAY.

THE REV. T. L. MARSHALL completed his 90th year on April 2. He entered the ministry in 1846, and after six years at Warwick held three London pulpits: Hackney, 1853-57; Stamford Street, 1858-62; Brixton, 1863-73. He was Editor of THE INQUIRER for more than thirty years, 1856-88; and Secretary of the Presbyterian Board for an even longer period, 1856-98. The following letter of congratulation has been sent to him on behalf of the Council of the British and Foreign Unitarian Association:—

March 31, 1915.

DEAR MR. MARSHALL,—Meeting in Council on the eve of your 90th birthday, we desire respectfully to join our greetings with those of your other friends on this truly memorable occasion. We are especially glad to know that, in spite of a length of days very rarely attained your interest is as keen as ever in all that makes for genuine liberality in religion and for enlightenment of mind.

It is over sixty years since you became a member of our Association, upon the Executive Committee of which you rendered valuable assistance from 1859 to 1898. Those who remain of your fellow-workers in earlier years are now few; but with their warm personal affection for you is joined the sincere regard of a younger generation, who recognise in you a worthy representative of leaders trusted and honoured in days gone by, and cherished in reverent remembrance.

In the work of the ministry and student preparation, you have always stood for breadth of theological sympathy, accurate learning, and unswerving uprightness in the pursuit of high ideals—qualities which have consistently marked your own career alike as a minister, a journalist, and a faithful administrator of important trusts.

Reminding ourselves gratefully of these things, we venture to hope that you may yet continue in your usual vigour to carry on the scholarly activity in which you have so long delighted, and that you will increasingly blend with the memories and anticipations of old age an assurance of the kindest good wishes of all who know you.

Signed on behalf of the Council,

J. F. L. BRUNNER, *President*.

W. COPELAND BOWIE, *Secretary*.

The Rev. T. L. Marshall has sent the following reply to the Secretary of the Association:—

Exeter, April 12, 1915.

DEAR MR. SECRETARY,—I am deeply touched on receiving the congratulatory Resolution of the Council of the British and Foreign Unitarian Association on my 90th birthday. I find it difficult to acknowledge it in suitable terms, but thank with all my heart the few old friends and associates still left, and many new ones, for the kind manner in which they have referred to such services as I have been able to render to the cause in which we are all deeply interested. I have always felt it to be a great honour to be associated for so many years

with a succession of able fellow-workers who, with occasional differences of opinion, have always remained closely united under the banner of the same religious faith. I recall with much satisfaction my connection in the earliest years of my membership of the Committee—long before the Council was formed—with such honoured members as Mr. Madge, Mr. Tagart, Mr. Le Breton, Mr. Aspland and his brother, Mr. A. S. Aspland, at one time Treasurer, and many other of our leaders who have passed away, leaving me a lonely pilgrim on the sands of Time; but still guided by the inspiration of their noble characters and signal services to our pure religious faith. I hope for a little time longer to follow their example, and to contribute in however humble a way, to the work which we all have at heart. I may add that while in bygone years, I have sometimes written and spoken in too critical a spirit of the condition of many of our churches I have never lost faith for a moment in the essential truth, and the ultimate prevalence of our fundamental principles as expounded by the foremost writers of our churches.

With renewed expressions of gratitude for the kind Resolution with which the Council has favoured me, and with sentiments of personal regard for every one of my fellow-members, I remain theirs, one and all, most cordially and sincerely,

THOS. LETHERIDGE MARSHALL.

It is announced that the preacher at the King's Weigh House Church, Duke Street, W., on Sunday next, April 18, will be the Rev. J. M. Lloyd Thomas of Birmingham.

NEWS OF THE CHURCHES.

Ambleside.—The *Ambleside Parish Magazine* for April contains the following paragraph:—"In these days of young men, when so often we are told a man is too old at 50, it is refreshing to be able to record the energy and devotion of our good neighbour, Mr. Harding of Ellerigg. Although in his 93rd year he set out with enthusiasm to raise money for poor suffering Serbia. The Vicar wished him and his fund might both get the hundred *not out*. On going to press we hear Mr. Harding has already got £100. We congratulate him heartily. It is a fine thing to have done, and his effort will appeal to every true Englishman and sportsman who admires pluck and determination."

Mr. Harding informs us that he has already remitted £100, and has £28 6s. in hand. The fund will close on April 17.

Belfast.—The Rev. G. A. Ferguson has accepted an invitation to supply the pulpit of the York Street Non-Subscribing Presbyterian Church for a period of six months, and will begin his duties on April 18.

Darlington.—Many of our readers will learn with interest that Miss Clara Lucas has been elected to serve on the Darlington Borough Council. Miss Lucas originally served on the old School Board, and was a

co-opted member of the Borough Education Committee from its formation until November, 1910.

Glasgow.—A concert and entertainment, will be held at the Unitarian Church St. Vincent Street on Friday, April 23, in aid of THE INQUIRER Belgian Hospital Fund. The programme will include a lantern lecture on Constantinople by Mr. H. A. Nisbitt.

Horsham.—The usual series of winter Lectures was brought to a close on Thursday, April 8, when Prof. G. Dawes Hicks lectured on 'The teaching of George Eliot.' Previous lectures have been given by the Revs. J. Wood, H. M. Livens, and H. Gow. During March a series of Sunday evening addresses has been given by the Minister, the Rev. Victor Moody on 'Religious Thought in Modern Poets.'

London Essex Church.—The Rev. J. H. Weatherall has entered upon his ministry at Essex Church under happy auspices, and with every prospect of success. An informal welcome was accorded to him and Mrs. Weatherall at the last meeting of the Congregational Society, when several ministers attended and spoke, including the Revs. J. Wood, H. Gow, W. C. Bowie, and W. H. Drummond. The minister of the Kensington Congregational Church was present, and spoke a few cordial words, and the vicar of the parish sent a friendly letter of welcome. The following passage is taken from an address to his new congregation, which Mr. Weatherall has written as a preface to the Annual Report:—"It is our Sunday services which are, as they ought to be, the heart of all our church life; and I entreat the co-operation of all our members to secure a strong, sustained, and numerous support of both of our Sunday services. We have a beautiful church building, the music is good and the services are orderly and reverent, the pulpit is bound by no dead hand of tradition, and it asks for no deference beyond what its veracity and its moral passion may deserve. We must not believe for a moment that our present membership and Sunday attendances are worthy of our history, our equipment, and our significance in the religious life of London. We stand for 'a religion pure of superstition and undefiled by fanaticism, which can face, without illusion, the simple but wonderful facts of human life and the mysterious shadow of death.' We are guardians of a type of religious thought and worship that would be power and illumination to hundreds of souls who do not know us at present; who are, in fact, looking for just such a church as ours, or who have fallen away from any worship because they could not find such a church. Your Committee is doing what it can to make our services better known. But the chief power lies with the ordinary members of the congregation. Bring friends to the services as often as you can, and aim at enrolling them individually as members of the church. Let no natural reticence upon religious things prevent you from testifying how your church helps you in the good life, and may help them. Show its advantage in not being tied to religious forms whose life is gone out of them, and to creeds no longer believable; its freedom in being able to choose only the best from the religious life of the past; its power in the presentation of a pure and uncorrupted Christianity. Make your own attendances at service regular; attend at nights as well as in the mornings, as often as you can. Your life will gain in tranquillity and hope. And the strangers and visitors will profit by you. They cannot think the best of a church if half its pews are empty. And fight against the tendency of our town life to spoil the restfulness of the Sunday by visitings and secularities. People who don't keep Sunday themselves always respect

those who do; and if your friends know you have gone to church they may follow you there. And resist the new superstition that public worship is an optional thing. It is optional only in the same sense that breathing is optional. You need not breathe unless you choose, but without breathing you die; and you need not join in public worship unless you choose, but without it your soul will die. For no man on earth is strong enough to be religious in isolation. It will be done to us according to our faith. And faith spreads, not by argument, but by contagion. A vigorous, numerous, and worshipful congregation is the aim we set before us; for the greater glory of God."

Midland Sunday School Association.—On April 10 a meeting of teachers and friends was held at Lye, near Stourbridge. About sixty were present at the evening meeting. Miss E. Rosalind Lee (Stourbridge) gave a paper on 'The Relation Between Church and School,' treating a most important subject in a very practical way. Among the suggestions made were the holding of a class for young people in which the minister could explain the Bible, the religions of the world, and our own particular faith, the meaning of the rites and customs of the Church. The scholars sense of duty to the Church should be most strongly emphasised, he should be told something of the history of his own Church, and given some small duties in it. There was a good discussion, and the meeting was one of the best the Association has held for many years.

Northampton.—Last Sunday was observed as Founders Day at Kettering Road Church, in commemoration of the founders of the congregation of eighty-seven years ago, and of the donors of the present buildings, Sir Philip and Lady Manfield. The Rev. W. C. Hall preached sermons appropriate to the occasion on 'Liberal Christianity' and 'Church Association.' The congregation originally seceded from that worshipping at Doddridge's Old Chapel on Castle Hill. It is interesting to note, as signifying the change that has taken place during the eighty-seven years, that on Sunday afternoon Mr. Hall delivered an address on 'Hinduism' in the Doddridge Memorial School, and that during the week a party of our members gave a dramatic entertainment to the members of Doddridge Church in the schoolroom of the latter. The congregation, which has been sending regular contributions from its War Benevolent Fund to the Commission for Relief in Belgium, has further decided to maintain a bed in the Northampton Wing of the Allies' Hospital at Yvetot. It may be noted also that among the subscribers and members of the congregation are the High Sheriff for the county, Mr. James Manfield, son of the late Sir Philip Manfield, and the Under Sheriff, Councillor James Jackson.

Poole.—Miss Ethel Bayley, who is shortly to be married to the Rev. S. Spenser of Leicester, was the recipient of a presentation from her fellow-teachers in the Unitarian Sunday School on April 3. The Rev. W. B. Matthews presided, and the presentation was made by the Superintendent (Mr. W. E. Stephens).

Stockton-on-Tees.—The Sunday School Anniversary was held on Sunday evening, April 11th, when the service was conducted by Rev. T. P. Spedding of London. In the course of a sermon addressed chiefly to Sunday School workers, Mr. Spedding urged the necessity of the work for the young, and the great opportunity of the teacher in guiding and training the plastic mind of the child. In the afternoon Mr. Spedding inspected the Sunday School in its ordinary work, and afterwards met the teachers for a conference.

South Shields.—The Anniversary Services were held on Easter Sunday, when the Rev. W. H. Lambelle was the preacher. On Easter Tuesday a Public Meeting was held, presided over by Mr. Bolam; addresses were delivered by the Revs. Alfred Hall and W. H. Lambelle and Mr. Stephenson.

South Wales Unitarian Association.—The Quarterly Meetings of the Association were held April 7 and 8 at Allt-y-placa, Cardiganshire, where the Rev. John Davies is minister. There was a good muster of ministers, and large attendances at each of the four sessions. In all there were seven sermons which seemed to be much appreciated by those present. It will be remembered that the venerable pastor tendered his resignation last year on the completion of his fifty years service; but no successor having been appointed he has continued his services at his three chapels ever since. The next meetings will be held in the summer at Brondeifi, Lampeter.

Winnipeg.—A Concert was held at All Souls' Church, Winnipeg, Canada, on March 28 on behalf of THE INQUIRER Belgian Hospital Fund. As a result £20 will be forwarded to the Fund. The money comes as a joint contribution from the Women's Alliance and the Church.

Women's Social Club.—The Sixth Annual Girls' Drill Competition and Display was held at Caxton Hall on Saturday evening, March 28, before a large audience, Mrs. Sydney Martineau being in the chair. The same teams competed as last year. The adjudicator, Miss C. Pinchin, noted a general improvement in the work since the last time she judged the competition in 1911. In the senior competition the Challenge Shield was won by the Essex Church team, and Lady Durning-Lawrence's second prize by Portland Institute; the other teams coming in the following order: Unity Club (Kilburn), Mansford Street Mission, and Bell Street Mission. In the Junior Competition the Shield was won by Portland Institute, and the second place by Essex Church, Mansford Street, Unity Club, and Bell Street (bracketed), and Durning Hall, Limehouse, following fairly closely behind.

We understand that Mrs. Bernard Allen will address the members of the Women's Social Club on her recent visit to the Belgian hospitals in the North of France at Essex Hall on Tuesday the 20th inst. at 3 P.M.

NOTES AND JOTTINGS.

IN AID OF THE RED CROSS SOCIETY.

Among the precious gifts which have been sent for sale at Christie's for the British Red Cross Society and the Order of the Hospital of St. John of Jerusalem in England are several letters from R. L. Stevenson to Sir Sidney Colvin, in one of which, written at Mentone, he says: "Yesterday I duly worked my hour. The net result was three-and-a-half sentences, which after I had read them with profanation and prayer, I did unhesitatingly delete." There are other letters, also, from Charles Dickens, Thackeray, Swinburne, Wordsworth, Browning, Tennyson, the Duke of Wellington, Florence Nightingale, and other notable men and women. One of the rarest and most interesting items in the long list of literary relics is the first French exercise book used by Charlotte

Brontë in Brussels. Here will also be found the first issue of the first edition of the 'Poems by Currer, Ellis, and Acton Bell.' It is Charlotte Brontë's own copy, and contains her autograph signature, "C. Brontë, Manchester, September 21, 1846," on the fly-leaf, with initials in the table of contents identifying the authors of the different poems.

A SURVIVOR OF THE 'GNEISENAU.'

The following extraordinary incident, which shows with what persistency death seems to pass by certain individuals for whom escape seems well-nigh impossible, is narrated in an article in *The Cornhill Magazine* on the battle of the Falkland Islands, by a Midshipman in H.M.S. 'Carnarvon':—

"One of the officers saved was a first cousin of our admiral's (Stoddart). He is a strong chap and quite a good fellow. He had an extraordinary experience. Half the Gneisenau's men were killed by shell fire alone. He was in an 8.2 turret as second torpedo officer. The turret was knocked out and he was the sole survivor. He then went to a casemate gun, which was also knocked out and practically all the crew killed. He went to a third (another casemate), which was also knocked out, and he was again practically the sole survivor. He went to another gun and the ship was then sunk. He remained in icy water for nearly one and a quarter hours, and was picked up by one of our cutters. He was rather dazed, but cool and collected in the boat. After lying shivering in the bottom of a cutter for half an hour he was hauled up by a bowline into one of his enemy's ships. When he got on board he said, 'I believe I have a first cousin in one of your ships. His name is Stoddart.' Then to find him as admiral in the ship that picked him up! He went into the admiral's quarters, and is now none the worse for his experience. It was a case of the survival of the fittest; and we picked up the pick of the bunch, fine strong men. We shall leave them as prisoners of war at Port Stanley. It was extraordinary to see the lack of animosity against us. We were very cheery saving them. It was a case of 'Buck up, old chap, you're all right,' &c. They said they did not want to fight us. We were glad to save such plucky foemen."

ANTIQUITIES IN SURREY.

The Surrey Archaeological Society reports that a Roman villa, forming a welcome addition to the known Roman remains in this county, has recently been excavated at Compton. At Merton, in the wall of a house which was being pulled down in the premises of Messrs. Liberty, an almost complete Norman arch, obviously a part of the Priory buildings, was recently discovered. Further important discoveries of prehistoric remains have been made at Weybridge, and at Wotton a number of bronze vessels, believed to be almost unique specimens of British water-clocks, were found.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

FIFTH LIST.

Sheffield: Upp. Chapel S.S. (Addl.), 5s.; Bolton: Unity Church S.S., £10 13s.; London: Clarence Road S.S. (Addl.), 1s. 6d.; Stockport S.S. (Addl.), 5s.; Walsall S.S. Teachers, 5s. 6d.; Mountain Ash S.S., 4s.; Todmorden S.S. (Addl.), 11s.; Manchester: Dob Lane S.S., £4 1s.; Aberdeen S.S., £1 5s. 9d. A.G., £5; Walsley S.S., £3 2s. 10d.; Sheffield: Attercliffe S.S., £1; Stalybridge S.S. (Addl.), 3s.; Hyde: Gee Cross S.S. (Addl.), 5s.; Miss D. G. Langelaan, 5s.; Bury: Chesham S.S., £1 7s.; Coseley S.S. (Addl.), 1s.; Astley S.S. 5s. Correction for Third List:—Belfast: First Presby. S.S., £2; Belfast, All Souls' Church S.S., 17s. 6d.; London: Clarence Road S.S. and Church, £1 15s.

The Presentation of the Motor Ambulance to the British Red Cross Society has been fixed for Sunday, May 2, and details will be announced shortly. There are still a number of schools which have not yet sent in their contributions, and in order to give them time the list will be kept open till April 27, on which date it will be finally closed. It is earnestly hoped that every school will give something.

Further contributions should be sent to the Hon. Treasurer, Sunday School Association, Essex Hall, Essex Street, Strand, W.C. April 14, 1915.

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* Regarding Advertisement Rates see inside Front Cover.

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9. Rev. LAWRENCE PEARSALL JACKS, M.A.,
LL.D. (of Manchester College, Oxford).

16. Rev. FRANK KERRY FREESTON (late
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The Evening Services will not be resumed
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, April 25.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. A. PEARSON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. T. P. SPEDDING. (Spring Flower Services).
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. W. R. MARSHALL.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. W. T. COLYER.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. S. FRANKLIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. JAMES HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. ALEXANDER GORDON, M.A.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. GODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. W. J. PIGGOTT.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. H. M. LIVEN.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11, Rev. E. I. FRIPP, B.A.; 6.30, Miss HELEN L. PHILLIPS.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. MORLEY MILLS.
 LIVERPOOL, Ulet Road, Sefton Park, 11 and 6.30, Rev. HARMAN TAYLOR.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. J. W. SAUNDERS, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11, Rev. E. W. SEALY, M.A.; 6.30, Mr. JAS. SHEPHERD.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ALFRED HALL, M.A. (School Sermons).
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Mr. E. CAPELTON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisdarg Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

CAMPBELL.—On April 16th Mary, widow of John Campbell, *née* Harvey, in her 81st year, at 64, Pattison Road, Hampstead.

JONES.—On the 16th inst., at the 1st Eastern Military Hospital, Cambridge, Alfred Jones, of Mountfield, Knollys Road, Streatham, younger son of Charles Edwin and Priscilla Jones, of Crewe, aged 34 years. Interred at Watford 20th inst.

PATERSON.—On the 20th inst., at Dudley House, Bowdon, Katharine Esther, widow of the late Alexander Edgar Paterson, of Bowdon, and 5, Cross Street, Manchester, solicitor.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE week has been marked by two fine and informing speeches; one by Mr. Asquith at Newcastle-on-Tyne on Tuesday, the other by Mr. Lloyd George the House of Commons on Wednesday. Mr. Asquith's speech to the Tyneside workers may best be described as the right word in the right place. It was strong, cheery encouragement from beginning to end, though every sentence was weighted with a grave sense of national responsibility. There was not a word of scolding or complaint, and most remarkable of all, not a single reference to the menace of drink. But herein he showed his sound knowledge of character. Willingness, not forced obedience, is the secret of success. The warning against drink has been spoken in ringing accents. Whatever measure of Government control may be necessary, Mr. Asquith's appeal to patriotism and the dignity of labour as national service is the best remedy of all.

* * *

THE Prime Minister waived aside the ridiculous suggestion that the Government has only recently become alive to the need of organising manufacture and speeding up the supply of ammunition. So far, he said, the armies in the field have not been hampered by any shortage. He described the statement that it was

so as untrue and mischievous. But in the coming months the output must be still greater, not because there had been anything in the nature of general slackness, but on account of the unprecedented scale upon which ammunition on both sides has been, and is being expended. Moreover, recruiting has been brisk among the skilled trades, and caused a shortage of labour which must be supplied by readjustment and central control. This will involve sacrifice of three kinds, which may be summarised thus, limitation of profits, the temporary suspension of restrictive rules and customs, and the provision of reasonable compensation in cases of proved injury or loss.

* * *

AMID the cool and closely-knit argument of Mr. Asquith's speech there was one illuminating fact which will appeal to the imagination of the country. No less than 217,000 coal miners have enlisted since the war began, 20 per cent of the total number, and nearly 50 per cent of the miners of military age.

There has been [he said] an influx not to fill, but to help to fill, the gaps. There has been an influx of some 70,000 men from other industries, many of them, of course, quite inexperienced and unskilled, and the shortage of men is still 14 per cent on the former numbers. The result, and it is not surprising, is a diminution of about 12 per cent per month on the normal output, while the demand for coal has, of course, in consequence of the war, risen above the normal level. These are very remarkable figures, and I would venture, if I may, in passing to appeal to the miners who remain in the pits to rival the patriotism of their fellows who have gone or who are going to the front by regularity of attendance, and if possible, by increased output. They are serving their country, let them remember, just as well at the coal face in Northumberland or Durham as if they were lying in the trenches in Flanders or in France.

MR. LLOYD GEORGE's speech in the House of Commons on Wednesday proved to be a most useful supplement to that of the Prime Minister. He announced that we had at the present moment an army of 750,000 men on active service in France, thoroughly well equipped at all points. But the surprise of the war, for the Germans no less than for ourselves, had been the tremendous expenditure of ammunition, especially of high explosives. In a fortnight in and around Neuve Chapelle almost as much ammunition was spent by our artillery as during the whole two and three-quarter years of the Boer War, and yet there was a reserve at present. The amount of ammunition required depended on the policy adopted at the front, and when the time came for increasing the armies, and the policy must be more aggressive, the amount of ammunition required would enormously increase. The lines on which the Government had been working during the past few weeks were due not to any deficiency at present, but to the needs of the near future.

* * *

MR. LLOYD GEORGE proceeded to give some statistics illustrating the remarkable increase in our output of ammunition. In September there was a considerable increase over the output in August, and there was an increase in August over July. Take the figure of 20 as representing the output in September. By October it went up to 90. In November it was 90 again, because new machinery which had been laid down, did not come into operation until a month later. In December it went up to 156, January 186, February 256, and March 388. That was purely for artillery. Comparing March with September, therefore, the output was multiplied 19 fold, and he had no hesitation in saying that in April the increase would correspond to the increase that had taken place in the preceding months.

In view of these remarkable figures we hope that timid people will not be unduly depressed by the carping and almost pessimistic tone of a section of the press. It is a little difficult to understand its motive, for it does not suggest a change of Government, and it always stops short of attacking the Minister for War, who has such a large share of responsibility for everything that is done. Does it mean that the omniscient journalist, who, of course, foresaw all the difficulties of the war, is getting a little restive in his obscurity, or growing surly under an attack of nerves? Or is it that the party organs find existence rather dull without the tonic of grumbling and abuse? Or may we hazard the suggestion that the small knot of conscriptionists, finding that things are going badly with their campaign, is using the anxious mood of the country as a stalking horse for their nostrum of compulsory service. Be that as it may, the conduct of affairs is in the hands of strong men, who have always spoken to the country with a full sense of the difficulty and the seriousness of the conflict in which we are engaged. If there has ever been a mood of flashy optimism, or a tendency to believe in a short and easy war, it has been due chiefly to the Press, with its placards and headlines, and the prominence which it has given to travellers' tales about the condition of things in Germany.

* * *

It is rather refreshing to find an admission in the daily press that the action of the Censors may sometimes be guided by political wisdom or common sense. The London Correspondent of *The Manchester Guardian* explains that some of the things which fail to pass the Press Bureau, are considered to be diplomatically indiscreet, because they might possibly make trouble or cause ill-feeling between us and neutral nations, or between us and our Allies. "Even the censoring of the German wireless is explained on this ground. A passage in the German wireless which effectively villified or libelled the French or the Russians might quite likely be cut out by our Censor. But he would not cut out anything offensive to this country. The German wireless can say anything it likes about us as far as the Censor is concerned." There have been some sharp complaints lately that information, which appears in the newspapers of neutral countries, is not allowed to be published here. In many cases the information is probably misleading or exaggerated, or it may have no basis in fact at all. The English Censor cannot, of course, pass it unless he is prepared to endorse it. The fact that he refuses his endorsement to

picturesque articles or sensational rumours in the foreign press is a signal to the public that these things are to be viewed with suspicion. For the rest it is no part of his business to allow his hand to be forced in this way into an official avowal where there are still good reasons for silence or reserve. In spite of the lavish amount of criticism which it has received, and the failings which are inseparable from all things human, we see no reason to believe that the Press Bureau has ever been guided by a desire to hoodwink the public or to suppress unwelcome intelligence or to hamper and vex the newspapers in their work.

* * *

WE quite expected that some of our readers would disagree with our policy of discouraging what seems to us to be premature talk about the terms of peace. At the present moment such terms would have to be so vague and abstract as to lose all their practical value, or in their rigour they must go far beyond anything we hope to obtain, even when Germany admits that she has been beaten in the War. But for the most part the discussion ranges through the safe territory of abstractions, and fails to come to close quarters with the hundred questions of practical politics which must come up for settlement. What is to be the fate of Constantinople and the future of the German Colonies? How is Belgium to be restored, and who is to pay the bill? What are the claims of France in money and territory? Shall we demand Heligoland and neutralise the Kiel Canal as a measure of protection for the future? Is Germany to give us full compensation for the destruction of our merchant shipping? These are only specimens of the questions which will have to be decided. If the war ends in a stalemate, they will be settled in a spirit of compromise. If the Allies win a decisive victory they will be able to face all these problems in a much firmer and more comprehensive way. Moreover, we cannot put forward any scheme of peace at all without full consultation with our Allies, and that at the present moment is impossible.

* * *

MR. ROOSEVELT has sent a very blunt and outspoken letter in criticism of an organisation called "The Women's Party for a Constructive Peace for America." Part of it deals with American problems like the attitude of President Wilson, and the whole is couched in the vigorous and uncompromising style with which we are familiar; but it says many things in a blunt and breezy fashion, which the framers of abstract schemes of peace and conciliation would do well to lay to

heart. "I assume, of course," he writes, "that you are for peace in reality, and not merely for the name of peace, and that you are for peace based on justice and right, and not for a peace that consecrates successful wrong, for the peace that consecrates wrong may be actually worse than war."

* * *

THE following passage contains the kernel of Mr. Roosevelt's indictment. It tears to shreds every plea for the discussion of peace based upon agreements to keep silent about the things which really matter and are the determining factors in the whole situation. We do not wish to impugn the motives of those who accept these agreements of silence. To most people they are quite futile, for ourselves they would be deeply insincere.

Above all [he says] it is base and evil to clamour for peace in the abstract when silence is kept about the concrete and hideous wrongs done to humanity at this very moment. Belgium has been trampled into bloody mire; frightful wrongs have been committed upon men, women, and children in Belgium. The Belgians have fought valiantly against their oppressors; yet this paper you enclose does not contain one protest against the commission of such wrongs as have been committed on Belgium, and does denounce war in such a fashion as to include in the condemnation the Belgians just as much as the oppressors of Belgium. There is nothing easier, there is nothing on the whole, less worth while entering into, than vague, hysterical demands for right in the abstract, coupled with an unworthy and timid refusal even to allude to the frightful wrongs that are at this moment being committed in the concrete. The Congressmen that pass resolutions against war and in favour of peace in the abstract, do not do one particle of good, because their resolutions are utterly meaningless, and must be utterly meaningless, unless they are reduced to concrete cases.

* * *

In our comments last week upon the interview which an enterprising German-American journalist has had with the Pope, we ventured to throw some doubt upon its value as a reflection of the mind of the Vatican. Upon whatever basis of fact it may rest it was too obviously written with a motive not to share the general discredit of the whole German press campaign. In any case, Vatican circles seem to be alive to the fact that an indiscretion has been committed which needs to be toned down or explained away. Meanwhile, Mr. Karl von Wiegand is congratulating himself upon his success in bringing off a clever journalistic coup, and no doubt also upon the subtlety with which he plays the German game in high places.

A GERMAN APOLOGIST.



MANY people in our own country are sincerely anxious to understand the attitude of high-minded Germans upon some of the central problems of the war. With many of them we have co-operated in common work for brotherhood and goodwill. We have welcomed them as friends here. We have been received by them as honoured guests, whose opinions were worthy of all consideration and respect, when we have visited Germany. Among them none has stood higher in our regard than Dr. Spiecker, the chairman of the German Council for the promotion of Anglo-German friendship. Many of our readers will remember his visit to London a few years ago, and the public impression of sincerity and high-mindedness which he made on that occasion. If any one can bridge the gulf in moral judgment, which has produced such a strong feeling of estrangement, he ought to be able to do it. If there is any feeling in Germany, which can form a basis for mutual understanding upon the bitter wrongs of Belgium and the reparation which is due to her, it is from a man who stands so high in our esteem as Dr. Spiecker that we may expect to hear of it.

It is, accordingly, with no little regret that we observe that Dr. Spiecker, and those whom he represents, can refer to the German outrage upon Belgium without a trace of compunction. A long communication from him in explanation and defence of the German attitude appears in the current number of *Goodwill*. It is in some respects the best and most plausible statement of the German case from the purely civilian point of view which we have seen, though the picture of Russian hordes violating the lamb-like innocence of her neighbour is a little overdone. But what about Belgium? Dr. Spiecker must know that it is to this part of his apologia that we shall turn most eagerly.

England [he says] claimed the neutrality of Belgium to be respected by Germany. Our Government was honest enough to declare that this was impossible, because they knew that France would avail herself of the free passage through Belgium in order to attack Germany on the Western

frontier of Rhenish Prussia, where there were no fortresses of similar strength, such as Metz and Strassburg in Alsace-Lorraine. Without knowing at that time what we know to-day about England's relation to Belgium, we saw the British Government endeavouring to push Germany—attacked by Russia—against the fearful fences of Verdun, Toul, and Belfort, and the uninterrupted line of forts and bulwarks in between those strongholds! Germany offered to Belgium just the same as to Luxemburg: reimbursement of all and every damage done, service rendered and goods claimed during the passage of the German troops.

Dr. Spiecker is apparently quite unaware of the cool effrontery of this statement. A burglarious threat to a neutral country, demanding the use of its territory for military purposes against its will, seems to him to be perfectly in accord with civilised usage and the obligations of honour. In other words Germany had a perfect right to annex everything she required in Belgium as part of her military machine and to coerce her by fear into taking sides against France. Dr. Spiecker has no word of admiration for the courage with which this base proposal was refused. But he has still another stone for us in his wallet.

We thought [he continues] at that time that Belgium had to choose between Germany and France, and we did not know that she had chosen already, that she herself had broken her neutrality by having made as early as 1906 military arrangements with the military authorities of Great Britain, arrangements which had been developed ever since 1906 into a perfect understanding on the military dispositions of Belgian and British troops in Belgium as shown in geographical cards of Belgium printed in 1914 in English, and found in the luggage of British officers found dead on the battlefield.

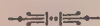
Now what does this terrific charge that Belgium had already surrendered her neutrality amount to? Simply this, that in view of the growing menace of Germany on her Eastern frontier she determined not to be caught unawares, and made plans for self-defence in case of unwarrantable attack. Belgium has no desire to become a German province. It would be contrary to our interests that she should fall into German hands. A mutual compact to prevent such a

catastrophe has nothing aggressive about it, and is in no sense a breach of the strictest obligations of neutrality. If the menace had come from our side, and Belgium had feared bombardment by our fleet, Germany would not have hesitated to take similar steps for her protection, and we should have had no legitimate ground of complaint. Dr. Spiecker has said the best that can be said for his country in this sorry business, and the best is very bad.

Underlying the whole of this statement in defence of Germany there is the assumption that the Teuton has the right to rule in Europe. The English are cousins, and stand within the sacred pale of civilisation, if they behave themselves; but Slavs and Frenchmen are the enemy. It is this perverted view of national rights and international friendships which has to be banished before there can be peace. Bigness is not greatness in Germany or anywhere else, and bumptious pretensions are no title to respect. Germany must rid herself of her boastful contempt for everything that is not of her blood and pattern; she must cease to think of Slavs simply as barbarian hordes, and neutral countries as military assets for herself; she must learn to respect the civilisation of France, so much more ancient, in many respects so much richer than her own; she must lay aside her hatred of England, who has called such a sharp "halt" to her mad career of ambition; and, last and hardest task of all, she must honour the little country she has most deeply wronged; or the things which have made her great in the past will slip from her grasp. We are dealing here not with counsels of political prudence, but with laws of life, which in the slow movement of history are more powerful than armies. In the certainty of their judgments they apply equally to us all.

We are anxious, like other sensible people, to understand the German state of mind. We can make many allowances for exaggerated statements and injured feelings about ourselves. But along the lines of Dr. Spiecker's explanation about Belgium, which we doubt not is accepted by a large number of his countrymen, we can find no encouragement for further discussion. We are simply brought to a dead stop against a moral *impasse*.

Good Thoughts for Evil Times.



ENGLAND AND EUROPE.

"SECURE in our insular position and satisfied with our inheritance of freedom, we listen perhaps too readily to the counsels of the selfish policy, which bids us attend to our own interests and take no part in the effort to promote good government and aid social progress abroad. But is it possible for any one member of the great European family so completely to separate itself from all the rest? If freedom perishes on the Continent, what will become of it among ourselves? What will become of our trade and commerce—even admitting these to be the only interests with which our foreign policy has any concern—should an absolute despotism establish its crushing rule over the whole of Europe?....Doubtless we are right in checking the meddlesome and pugnacious propensities which have so often heretofore involved us in unavailing and ruinous warfare, but there is a point where indifference ceases to be sound or even pacific policy, and becomes ungenerous and inhuman. We must take care that the economical doctrine of non-interference does not extinguish in us all sympathy for the oppressed and all enthusiasm for the principle of truth and right."—*From a Sermon by John James Tayler, December 29, 1850.*

THE PRICE OF PEACE.

"EVERY Christian believes, that universal peace, cemented by the spirit of brotherhood, is the ultimate destiny of the human race and the issue to which all true civilisation tends. But hard conditions are attached by Providence to our choicest blessings. We must not prematurely maim the indispensable process in vainly forestalling the result. We must not mistake the distant visions of a prophetic spirit for the stern necessities of our actual world. The instinct of self-defence is implanted in us by God. We must distinguish between the arm that assails and the arm that defends human rights. The hosts that

would lay waste our civilisation are not to be confounded with those that are embattled to preserve and perpetuate it. It is false humanity, from the dread of momentary suffering, to prefer the slow consuming malady, which cherishes the seeds of future strife, to the brief agony of conflict which may be the necessary preliminary of a safe and lasting peace."—*From a Sermon by John James Tayler, December 29, 1850.*

AND must we battle yet? Must we,

Who bear the tender name Divine,
Still barter life for victory,

Still glory in the crimson sign?
The Crucified between us stands,
And lifts on high his wounded hands.

Lord, we are weak and wilful yet,

The fault is in our clouded eyes;
But thou, through anguish and regret,

Dost make thy faithless children wise;
Through wrong, through hate, thou dost
approve

The far-off victories of love.

And so from out the heart of strife,

Diviner echoes peal and thrill;
The scorned delights, the lavished life,

The pain that serves a nation's will;
Thy comfort stills the mourner's cries
And love is crowned by sacrifice.

A. C. BENSON.

O MOST loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal. Amen.

OUR VISIT TO THE BEL- GIAN HOSPITALS.

II.

It required great pertinacity to obtain permission to cross the Channel by the route we wanted, but it required very much more to be permitted to go nearer to the scene of war. I should not like to say how many hours were spent in going from bureau to bureau, in explaining and in telegraphing to still higher authorities,

and in waiting for their replies. Still, in time, it was done, and armed with the necessary papers we set off by train, as far as the train would take us. We arrived at a picturesque little town, where ordinary life still went on, where the shops were quite gay, and the people went to and fro as usual. But the menace of war was over all, and never for a moment could we forget it. One day as we sat at breakfast we saw a column of soldiers just off to the trenches, marching through the town with banners flying, bands playing, and bayonets gleaming in the sun. Later in the day we passed them. They were resting by the roadside eating their dinner, dusty, and with no glamour about them. The bands had gone back, and it was stern business they were about. We wondered how many would return. This town, too, is full of hospitals, both French and Belgian. We visited many, but I will only now speak of the three in which we were specially interested. The first was in a large private house, cleverly adapted, and serving its purpose well in spite of many drawbacks. The head doctor is an exceptionally clever surgeon, and here are brought the most serious cases for operations. The wards were pleasantly arranged; Belgian ladies were in charge as nurses, and had done wonders with very scanty materials to make the rooms cheerful. All the patients were in bed, as directly they can be moved they are sent off to a convalescent ship to complete their recovery, and to make room for more urgent cases. There is a workmanlike operating room, many of the fittings of which we have sent out; and there is an X-ray apparatus in the fitting up of which we have also helped.

The next hospital was a little way out in the country, and was housed in a school building. The bulk of the patients were typhoid and typhus cases. Of course, in this hospital we had to be content with a short inspection of the wards, and talking to the patients was not desirable, and in the case of the typhus ward, a very brief inspection through an open door was all that was permitted. The doctor in charge was a delightfully warm-hearted man, and made us quite embarrassed by his reiterated thanks. "Before the English helped us we had nothing, nothing—now see!" and he triumphantly pointed out the various accessories we had sent him. He told us that the mortality in his hospital in the early days was high owing to the impossibility of obtaining what was necessary to nurse the patients properly. Now it was as low as 10 per cent, and this result he attributed to all the comforts and medical accessories which the English had sent. "I assure you, madame," he said "that the gifts that have come to us have been the direct means of saving life. You have that satisfaction in return for your work, a satisfaction which we share in doing our

work among the patients, and if it gives you the happiness which we feel in our work, you are well repaid." This is but another instance of the spirit of gratitude that we found everywhere.

At the third hospital, the convalescent ship, we found most of the patients dressed and able to get about the deck. There are two young Belgian girls here acting as nurses, and they have plenty to do. The ship is moored in a basin so far away from the town that visitors are a very rare occurrence, and created quite an excitement. They were very thankful for some games we had for them, as time hangs heavily on the hands of men well enough to be up and about. After much hesitation the two nurses took me aside and whispered that, after all we had done, there was one thing they longed for: "With a gramophone this would be Paradise," they said. We were much amused, and though we made no promises we said we would remember their request. On my return home, I mentioned this incident to a friend, and he at once promised to give me a gramophone with a set of records specially chosen for Belgian soldiers. Before long it will be on its way to them.

I must now give a short account of one most interesting day. We started out in a motor ambulance in the morning to drive towards the front to visit two hospitals which are being constructed as near as a hospital dare be to the firing line. It was a long, straight road, white with dust that morning, bordered with trees with just a suggestion of green on their dark boughs. A canal runs by the side of the road, and on it lay strings of barges, some full of cargo, but mostly patiently waiting in hope for the Belgian waterways to be once more open to them. Every mile or two a sentry stopped us, and we had to produce our *laissez passer*, and satisfy an inquisitive officer that we were on legitimate business. The road was thronged with military motors, cars, and vans, every one of which is armed with a special pass, and everywhere are signs that we are in the war zone. Yet in the villages there were plenty of women and children still left, and a certain semblance of ordinary life going on. The first hospital we visited is housed in a large hotel, around which many large wooden pavilions are being erected. When complete it will contain about 1,300 beds. The wounded can be brought here in half an hour from the trenches; while we were there an ambulance arrived full of men who had just been wounded in the firing line. Many of the men would never live to travel further; but the prompt and skilled attention they can receive here gives them a chance to recover. The whole place is full of the wonderful personality of its great director, who has his Anglo-Belgian Committee in London, and whose guests we were for the visit. We had not had anything to do with the hospital before, as it has its own resources; but it was intensely interesting to see what one man can accomplish.

Of course, all forms of work at such a place must be interesting. I should like to mention one incident in passing, though it has no connection with the work of our Fund. We had been across the dunes to visit a Belgian officer, and were hailed by an English lady. She

had recognised me as an Englishwoman, and saw a chance of help. Her work was to carry refugees from the bombarded villages to a place of safety a little way off. "For the most part they prefer to accept death rather than fly to the unknown," she said. Especially, she brought expectant mothers to her small maternity home, and kept them till their babies were born, and the mothers strong again. Working under the Belgian military authorities, she had great opportunity for service, but needed a small comfortable car to carry the mothers in, and a motor ambulance for other sick. I am glad to say I have already had a car given me for her, and have hopes of the ambulance, but if any one cares to send me clothes for the babies I will gladly forward them.

But to return to our hospitals. The last we visited that day had sprung up in a fortnight. Built on beautiful sand, the wooden pavilions, each containing twenty-six beds, could be put together in eight hours, and taken to pieces in the same time. This hospital will follow the advance, when it comes. It has a fine surgeon at its head, working hard to make his hospital efficient, while observing the greatest economy; and I believe that here we can be of great help. There will be 450 beds, and as the hospital is very near the army, there will be a great number passing through, for patients will be sent further back as soon as they can travel with safety. This will mean an enormous consumption of clothes, dressings, &c. A little country house has been turned into the central office with an operating theatre, and X-ray room. The stable has become a very practical kitchen, while outhouses have been converted into storerooms, orderly rooms, sterilising rooms for clothes, and all the necessary paraphernalia of a modern hospital.

We had now visited all the hospitals we had come to see, so the next day we permitted ourselves to visit five of the English voluntary hospitals on the coast, and, naturally, after all the makeshift arrangements we had seen they seemed quite palatial. They are all housed in fine villas, with good rooms, and the air blowing off the North Sea is magnificent. Our visit was now over, and we must go home. We returned to our starting place, and by this time many of the hospitals had prepared the lists of things they were needing. So we spent a strenuous and very happy day packing and distributing what we had in the store already, and in saying good-bye to all the friends we had made in that short visit. After the usual tiresome formalities we got our permit to depart, and crossed the Channel again under the escort of a destroyer.

We are only at the beginning of much of this work. When the advance comes the number of wounded is likely to be great. Our visit has proved beyond all doubt that our money and goods are going where they are urgently needed, and that no one else is doing just this work. It is a privilege to help such men as we found the medical staffs of the hospitals to be. They are giving their time, their strength, their great skill to help their wounded and sick countrymen. It is our part to see that they are not hampered in their work by any lack of material.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

INTERNATIONAL ETHICS.

To the Editor of THE INQUIRER.

SIR,—After reading the letter of Mr. Vizard in your issue of the 17th inst. I turned up your issue of the 10th that I might read the paper of Mr. Chancellor, and I venture to trouble you with this letter because I think the questions they raise are questions about which we had better not talk just now. The questions that concern us are mainly two (1) How are we to win this war? This is a question for the soldiers; and all we need say about it is that it will hardly come to unconditional surrender and dictating terms at Berlin. And (2) What proposals are we to make to our enemies when they ask for peace?

Mr. Chancellor's and Mr. Vizard's letters seem to obscure both points, and to indicate impossible conditions. Mr. Chancellor wrote on the value of nationality, and we can all agree with him. He, unfortunately, but quite innocently, took from Germany his illustrations of "the spirit that too often vitiates patriotism and turns it from a great and ennobling ideal into a curse." How does his paper help us to answer our questions? Mr. Vizard seizes on the illustrations, and implicitly at least, charges the whole German nation with holding the views of Treitschke and Bernhardt, and "with paganism, or rather barbarism, with a moral veneer." Can that help us?

The Germans think, or profess to think, that they are fighting a war of defence, and they so far agree with us that they desire a peace that will be a real peace, and put an end to all future wars of attack or defence. Can we not take advantage of this attitude of mind which must be accentuated as the war drags on?

In the first place I would refer your readers to Bernhardt himself as quoted for us by the Rev. J. M. Lloyd Thomas. Bernhardt writes: "The life of the individual citizen is valuable only when it is consciously and actively employed for the attainment of great ends. The same holds good of nations. *They are, as it were, personalities in the framework of collective humanity.*" How Bernhardt can reconcile this with much of his other writing I do not know; but with this reconciliation I am not concerned. I would only say that if Bernhardt can write thus, giving voice at least to some minor part of himself, and possibly to some minority of the German nation, are we to believe, and still less, to insist that the quotations your correspondents give represent the views of the German nation, or even of a majority of them; and if by bad luck they do, does Mr. Vizard think that we shall ever get them to admit that they are wrong, and prepared to

enter into "an agreement to refer all disputes to arbitration and abide by the award given"? Would not the outcry of the dominant party in Germany be so loud at any such suggestion that the minority would be entirely overborne and the war be indefinitely prolonged?

But suppose we ask them to agree to appoint an international tribunal, not for the purpose of the coming peace, but appointed after the peace by all the great nations, including themselves, and before the disputes of the future arise, and at the same time to agree not to begin war until such a tribunal has investigated and reported on the cause of the quarrel, and made suggestions for settlement. It should also be part of the agreement that no party to the quarrel should be bound by the decision unless it approved itself to them, and all should be as free to act after the report as they were before the quarrel arose; and that the tribunal should have a year to make its report. A delay of twelve months would thus be interposed to every quarrel. Is not this kind of proposal the sort of thing the Germans might accept, and, though the time has not come for making it as we have got "to win" the war first, should we not do better in discussing it, or similar propositions, instead of pointing out to the Germans how wicked they are, and putting forward views to which they will certainly never willingly give an assent?

You will, of course, have recognised, Mr. Editor, that the proposal is not mine. It has been discussed, I think, by more than one publicist, and it is, I believe, one that might give us peace if accepted, and be a step in the direction of the ideals which Mr. Chancellor and Mr. Vizard contemplate. But it seems to me that the question: What are our terms? will be put to us before long, and discussion of them beforehand cannot but help to clear our minds and assist us to give an answer. To tell our adversaries that they are pagans, or barbarians with a veneer, does not.—Yours, &c.

W. ARTHUR SHARPE.

4, Broadlands Road, Highgate.

April 19, 1915.

TERMS OF PEACE.

To the Editor of THE INQUIRER.

SIR,—I regret the tone which you take up in THE INQUIRER of the 17th inst., where you endorse the warning of Dr. Holland Rose against talking of peace. Not that I am for making peace now, and leaving the Germans in possession of Belgium. I doubt if any one wants that. But I think we ought to make up our minds, and to let the public know what are the general principles on which we should be prepared to conclude peace—leaving the details, of course, to be settled as events point out. We owe it not only to our enemies, but to our soldiers and the public, to have some idea what we are fighting for. Do you say: To crush the Germans? We cannot annihilate a nation of sixty millions. And which would be most likely to lead to a lasting peace? The attitude of mind which says: "We are ready to discuss reason-

able terms of peace with you"; or that which says: "We do not mean to lay down our arms till we have annihilated you, and given you cause to hate us"? I have no doubt Bismarck was in favour of secret diplomacy. But I do not think his example is one for a free nation to follow. Dr. Holland Rose thinks it is useless for neutral nations to attempt to mediate. Yet there is an old saying that lookers-on see most of the game; and I think neutral nations would be better able than either English, French, Russians, or Germans, to judge what terms would be just to all parties.—Yours, &c.,

M. C. MARTINEAU.

Letchworth, April 19, 1915.

FOR THE CHILDREN.

THE STORY OF DANTE.

V.—THE INFERNO AND THE PURGATORIO.

It was natural that Dante, the traveller and dreamer, should make his great poem a dream-journey. It is also an Easter pilgrimage which he undertakes in order to learn penitence, and become pure in heart, that he may once more see the wondrous vision of Heaven.

The dream begins on the eve of Good Friday, and the journey is supposed to last a week. Full of sleep, Dante enters a dark wood, where he loses his way, and spends a night in fear and misery. He is almost in despair when he is met by a kind guide whom Beatrice, in her compassion, has sent to help him and bring him to her. This is the spirit of Virgil, the Roman poet, to Dante the one great poet of the past, whom he had loved and followed all his life. Virgil cannot take Dante the nearest way to the light of Heaven. They must first visit the Inferno that Dante may learn from what he sees and hears there to know what is ugly and what is beautiful, what is evil and what is good. He must learn to see the inside of things, and comprehend the unseen. At the gate Dante is afraid to enter upon the difficult and painful way; but when he learns that it is Beatrice herself who has sent Virgil to guide him, his fainting courage revives, and he trusts himself to be led as a lost child is led home.

Inside the gate is a river across which the waiting spirits are ferried in a boat. Beyond the river Virgil and Dante go down, down to a dark place "where there is nought that shines," shut out from the light of the sun by day, and from the stars at night. Here in "the black air" are those who will not learn, who are not ashamed, who are only sorry for themselves, and for the misery of their own punishment. Everything about them is ugly or dreary, like the evil to which they cling. There are moaning winds, dark rocks, evil-smelling bogs, hot sands, steep precipices, and ice. The angry people are stuck in a bog, smiting and hurting each other. The sullen are below the water fixed in the slime beneath. They say: "Sullen

were we in the sweet air, that is gladdened by the sun, carrying lazy smoke within our hearts. Now lie we sullen here in the black mire." And these words gurgle in their throats, whilst from their sighs rise bubbles to the surface of the water.

Virgil and Dante are ferried across this bog in a boat, and only Dante makes the boat sink deeper with his weight. As they descend a shingly bank Dante is the only one beneath whose feet the stones move. Dante, too, the one living man, feels the weight of shame at what he sees, and learns much as he journeys on. Once, in great danger, Virgil carries him away into safety "as a mother takes her child and flies to escape fire, caring more for him than for herself." So often did this gentle guide save him in difficulty that Dante would turn to him with "trust, as a little child runs to his mother when frightened or in trouble." But he grieved more and more over what he saw, and longed more and more to get back to the light and to the life where men may, at least, be sorry and try to do better.

It is Easter morning when Virgil and Dante at last climb out from the darkness of the lower world into the light of the stars. They find themselves on the shore of an island which rises up like a mountain into the clear pure air of dawn. Dante's eyes and heart have been distressed by the dead air of the underworld; but now delight is restored to his eyes by "the sweet hue of orient sapphire in which the planet Venus is making the whole East to laugh." He is taken by Virgil to the margin of the sea where the rushes grow. His face is bathed in dew from the grass to cleanse him from stains of the lower world, and he is guided with rushes as a sign of humility. As they gaze over the ocean to the sunrise, a light comes towards them on the water, white wings appear, and they see an angel bringing a boat to shore with his wings for sails. In this boat are the spirits of the penitent who have come to climb the Mount of Purgatory. Dante recognises one of his old friends, a singer, and begs him to sing once more his favourite songs of love. The spirits are surprised at Dante's shadow, and are interested to hear of his journey up the mountain whilst he is still alive. He hears more songs and anthems, and sees more angels, one on each terrace on the way up the mountain. These terraces are occupied by different spirits bearing different punishments, and learning different lessons. The proud are willingly carrying heavy loads, bowed down with the weight, sorry for their past folly, and learning to be humble. The angry are living without complaint in a cloud of smoke, "in sorrow untying the knot of anger," getting rid of the stifling fumes in their own hearts. The greedy are seen standing beneath a tree and lifting up their hands to the fruit they cannot reach, "crying out like spoilt and greedy children." Their punishment is to be always hungry and thirsty. But they are all learning to turn away from the wrong and "set their minds on doing good." As each spirit, in turn, learns his lesson, he passes up to another terrace, all the other spirits rejoicing with him, and singing in thanksgiving. L. H.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Already acknowledged	2174	7	7
Mr. Wm. Spiller	5	5	0
Anonymous	0	2	6
Sladefield Road School, Birmingham (per the Headmaster, Mr. A. A. Cook)	0	13	6
The Misses Murray (third donation)	0	10	0
Mrs. Eric Lemmon	1	0	0
Miss H. Beard (monthly donation)	0	2	6
Mr. and Mrs. F. M. Goadby	2	2	0
Miss Grace Mitchell	0	10	0
Mr. Henry Sharpe (fourth donation)	20	0	0
Mr. J. Teal	1	0	0
Mr. G. S. Woolley	25	0	0
Mr. Edwin Oliver	2	2	0
B. P.	1	0	0
Mr. S. Gilfillan (third donation)	2	0	0
Mr. H. T. Smith	1	0	0
Proceeds of Concert given by All Souls' Church and Women's Alliance, Winnipeg (per Mrs. E. T. Steinthal)	21	0	0
The Rev. J. H. Johnston ..	1	0	0
Miss Morton	2	0	0
Miss Short (fourth donation)	1	0	0
Mr. J. M. Gimson (second donation)	5	0	0
Mrs. Jessie Mitchell	1	1	0
Mr. J. Harned (second donation)	1	0	0
Mr. Geo. Edwards	1	1	0
Miss Pearson	3	3	0
Mrs. Simms	0	10	0
F. R.	0	5	0
Mr. Kenrick	5	0	0
Miss Minna Tayler	1	0	0
Collection at Meeting of Ladies Social Union, Essex Hall	3	6	6
Mr. J. H. Swann (second donation)	1	0	0
Mr. G. W. Chitty (third donation)	5	0	0
Miss F. Booth Scott (fourth donation)	0	10	0
Mr. H. Marsden, J.P. (seventh donation)	1	0	0
Miss A. E. Clepham (second donation)	2	2	0
C.	5	0	0
C. H. D. "In Memoriam" ..	0	10	0
Miss Holland (Bath) (second donation)	2	2	0
Mr. J. M. Keeley	2	2	0
Mr. J. Ballantyne	1	0	0
A Working Man (Ipswich)	0	9	6
Miss Anna Coventry	0	5	0
Mr. Ronald P. Jones (second donation)	10	0	0
Miss J. P. Ellis	0	5	0
The Rev. H. Shaen Solly ..	1	1	0
M. D. L.	2	0	0

£2,317 6 1

The donation acknowledged from Miss Fullagar last week should not have been entered as a "second donation."

Parcels have been received from:— Plumstead Secondary School (per Miss Bartram); Miss Dowell; The Memorial Church, Liscard, Red Cross Society (per Mrs. Parry); a Member of the Denton Women's League; Miss M. Smith; Anonymous (Guildford); Mrs. Edward Cobb; Ladies of Unitarian Chapel, Preston (per Miss Smith); Mrs. Rye, M.B.; Mrs. Wm. Healey; Mrs. Kessler; the Misses Murray; Portland Street, Southport, Sewing Circle (per Mrs. Harris); Miss Purdon; Mrs. F. H. Jones; Miss N. Thirkell Cox; P. J. W.; Nottingham High Pavement Chapel War Relief Committee (per Miss S. Guildford); Miss Garrington and Mrs. de Zouck; Ullet Road Church, Liverpool, Sewing Circle (per Mrs. Odgers); Mrs. Leys; Richmond Branch of Unitarian League (per Miss Ada L. Ford); Monton Church Women's Union, Eccles (per Miss Elsie Leigh); M. T. W.; Mrs. Eills; Miss Margaret Ashtree; Mr. Wm. Andrews; Mrs. Duncan; Miss Crafer; Miss Minna Tayler; Mrs. G. N. Hall; Miss Norton; West Grove Women's League, Cardiff (per Miss A. C. Fox); Mrs. Baines; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Ilford Branch Women's League (per Mrs. Fyson); Mr. A. C. Whitmee; Mrs. Pearson; the Misses Tedder; Miss Anna Coventry; Miss Newling and Miss Bendelack; Unity Church, Islington, Ladies Working Party (per Mrs. Bartram); Park Street Church, Hull, Ladies' Sewing Society (per Miss E. Wilkinson); Miss Martineau; Mrs. Russell Martineau; Dr. Hugh Roger Smith and Dr. R. E. S. Krohn (a large number of valuable surgical instruments); The Mayoress of Leeds Committee, Bandaging Section (per Mrs. Williams) (two cases containing over 1,000 bandages); Anon. (Heywood); Mrs. Titterton; Mrs. Woodall; Mrs. Russell; Mrs. Philip Herford; Miss Brooke Herford; Mrs. and Miss Carter; Two Friends (Sandown); Free Christian Church, Horsham Sewing Circle (per Mrs. Prewett Spencer); Mrs. Edwards.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DRINK AND THE WAR.

TO THE MEMBERS OF UNITARIAN AND OTHER LIBERAL RELIGIOUS CHURCHES.

WE feel sure that our friends and fellow members of our churches will desire to bear their full share with the members of other churches, and indeed with the nation at large in helping by every means in their power the practice of temperance. There is an all but universal opinion that the use of strong drink is impairing the national efficiency in naval, military, and industrial affairs, and the nation more than ever before requires its efficiency to be maintained at the highest level. Some of us will probably consider that the most effective way of achieving this is to follow the example of his Majesty the King; but to many of us there seems to be more than merely personal effort necessary. When a great enemy is at our gates we

sink our individuality and submit to a State control which would at other times be intolerable. This is a time of great emotions when great things are possible to us. Cannot we put aside our individual views and take really drastic steps as a nation to combat this great enemy at home?

If after the war is over we wish to go back to things as they are now there is nothing to prevent our doing so. But is it too much to hope that a state of affairs so much better than we have ever known may result from the sacrifice the nation is asked to bear, and so in this way also the horrors and misery of this stupendous struggle will not have been in vain.

When our young men are so heroically offering their lives in the service of their country and of righteousness and freedom, we shall surely be only too eager to further their efforts by making the infinitely smaller sacrifice that is now asked of us.

HUGH R. RATHBONE,
President of the National Conference.

J. F. L. BRUNNER,
President of the British and Foreign Unitarian Association.

[We regret that this Appeal did not appear last week, owing to a misunderstanding by the printer.—ED. OF INQ.]

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

MANIFESTO TO THE CHURCHES.

SINCE the beginning of the war our most distinguished generals have laid great stress on the necessity, for our soldiers, of abstinence from intoxicating liquor; and some of our scientific men have enforced the plea by insisting on the established fact that efficiency is reduced to a serious extent by indulging in even small quantities of alcohol. Recently evidence has been produced that the efficiency of the workmen engaged in the manufacture of war material has been reduced by indulgence in drink to an extent which imperils our success in the war. It may be that the evil, in any marked degree, affects only a very small proportion of our workmen; but the irregularity of a small number affects the efficiency of the whole, as the absence of a pinion destroys the efficiency of a machine. At all events, the evil has been sufficiently serious to induce our King to forbid the use of alcoholic beverages in his household during the continuance of the war, thus taking upon himself the self-denial which, in the interests of the country, it seems desirable to impose on the poorest labourer. In these circumstances would it not be well for us all to follow the same rule? Our doing so would not only furnish a strengthening example for those who are exposed to what is undoubtedly a severe temptation, and prove that we are not willing to impose on others what we decline for ourselves, but would also liberate funds which might be better spent in relieving the terrible suffering which the war entails.

We venture, therefore, to appeal to the members of our churches to unite in observing complete abstinence from alcoholic drinks during the period of the war, and so helping to maintain the high resolve of the nation in meeting this terrible crisis in its fortunes.

VIOLET SOLLY (President).
JAMES DRUMMOND.
J. ESTLIN CARPENTER.
J. F. L. BRUNNER.
H. G. CHANCELLOR.
W. BLAKE ODGERS.
E. F. COWLIN (Hon. Sec., 19,
Northwood Road, Forest Hill,
London, S.E.).

THE SUNDAY SCHOOL ASSOCIATION MOTOR AMBULANCE FUND.

THE presentation of the motor ambulance will take place at Essex Hall on Sunday, May 2, at 3.30 P.M. The service will be conducted by the Rev. W. G. Tarrant, B.A. The ambulance will be presented to the British Red Cross Society by Mr. Ion Pritchard, President of the Sunday School Association; and afterwards there will be a parade in Essex Street with the ambulance. An invitation has been sent to the ministers, to the officers, teachers, and scholars of our schools, the young people of our congregations, and to all who have so kindly given their help. It is hoped that there will be a good muster from the schools in London, and that others may like to send representatives. Boys' Brigades, Girls' Brigades, and Scouts should wear uniform.

THE CONGRESS OF RELIGIOUS LIBERALS AT PHILADELPHIA.

THE Fifth Congress of the National Federation of Religious Liberals, which was held at Philadelphia recently, is said to have been one of the best yet organised by this Association. It was at Philadelphia, as Dr. Wendte points out in his summary of the proceedings in *The Christian Register*, in the Friends' Meeting House on Race Street where the gatherings were held last month, that the Federation was started, and its first meeting called in 1908. This was shortly after Universalist, Unitarian, and other Liberal religious bodies were refused fellowship in the newly formed Federal Council of the Churches of Christ in America, and Dr. Charles W. Eliot, Dr. Edward Everett Hale, and other delegates were turned away from it. The inspiring spirit of the new movement of religious fellowship was the late Henry M. Wilbur, Secretary of the Advancement Committee of the Society of Liberal Friends—a man of rare gifts and broad sympathies—and the first session was held under his presidency. Catholic, Protestant, Jewish, and other speakers participated in the proceedings, and over a thousand members were enrolled. Since that time four Congresses have been held in Philadelphia, New York City, Rochester, N.Y., and now in Philadelphia once more. The Federation was fortunate in securing as its chairman for the week, and later, by election, as its permanent President, Prof. Jesse H.

Holmes of Swarthmore College, a prominent member of the body of Liberal Friends, and a close friend and worthy successor of Henry Wilbur.

The report of the proceedings is not completed in the latest number of *The Christian Register* which has come to hand; but sufficient details are given to show that the meetings were very successful, in spite of the allusions of Mr. Sunday, the Revivalist, who has recently been electrifying the atmosphere of Philadelphia, to the "smallness" of the audiences at the Quaker Meeting House. The speaking was on a high level, and the subjects dealt with covered a wide range, and were of a character particularly significant and of absorbing interest at the present time. It would, indeed, be impossible for men like Dr. Dole, Dr. Crothers, Mr. Edwin D. Mead, Dr. S. A. Eliot, and Prof. Franz Boaz, the anthropologist—to mention a few names that will be familiar to our readers—to address audiences of men and women united in the common endeavour for human advancement on "The Higher Patriotism," "International Wars and World Peace," and "The Race Problem," at such a moment without stimulating thought and kindling hopes for the future in an unusual degree.

DR. CROTHERS ON RATIONAL PATRIOTISM.

Referring to the war, Dr. Crothers showed how the efforts of mankind at the present time to keep the peace of the world had failed. Commercial prudence, statesmanship, armed preparations for war, and even superior virtue had for the time failed. "To keep the peace," he said, "we need to reconsider our piety and our patriotism, and arrive at larger and clearer conceptions. We need a more intellectual, clear-sighted, rational religion in place of the old superstitious and mistaken ideas which have broken down so disastrously. We need a more rational patriotism in place of the old superstitious notion of it, which inevitably leads to war. The oldest religion of men was animism, and it survives in the creeds of men to-day. Kipling's 'Truce of the Bear' is the purest animism. Such a religion generates suspicion and hatred between nations and peoples. Justice to a nation demands that you should not consider it as a being who hates or can be hated. A nation is a vast aggregation of people with varying sentiments and desires. It is not engaged in hating its fellow-men; it does not lie awake planning aggression upon them. I love my country, but that does not lead me to hate any other country. America is neutral to-day because, made up of two score nationalities, it becomes us to live together in peace at home and good will to all nations abroad. To break this neutrality for the sake of any nation would mean civil war. Let us pray for a nobler religion, and a more exalted and inclusive patriotism."

DEMOCRACY AND PEACE.

Mr. Edwin D. Mead, director of the World Peace Foundation, pointed out that much of the patriotism which is taught to-day is a perverted patriotism, made up of exaggerated national pride, extravagant national self-consciousness, the feeling of national self-assertion and rivalry, and, as such, is opposed to true

Christianity. This perverted patriotism was not only relied upon by the autocracies and militarists of Europe, but it was upheld in the United States and taught to children in the schools. Yet the philosopher, Kant, had taught that the peace movement and democracy go together, and lead inevitably to a family of nations where the various peoples would recognise themselves as co-operative brothers, and not as hostile enemies. Human history is utterly meaningless and inexplicable unless we are led through its mazes by the conviction that beneath all its struggle and rivalries there is working out a definite and divine purpose—the federation of the peoples of the earth.

RACE FEELING AND SOCIAL UNITY.

Prof. Boaz brought the weight of a trained scientific mind to bear on the question of the race issue, and gave a most instructive address in the course of which he showed that race antipathy is really of modern development, and belongs essentially to Northern Europe. As most of its inhabitants belong to a certain type (while Southern Europeans are made up of a mixture of many races or types) an opportunity is offered for substituting the idea of race for the idea of social unity, and this for a thousand years has been the ruling conception among so-called Teutonic, Anglo-Saxon, Scandinavian, and other North-Western European peoples. The latter claim to be the highest development of mankind. But this is fallacious. The supposedly Teutonic type really is made up of a great many different peoples, speaking different languages. Our claim to be a superior race, and to have inherited from the ancient Aryans a superior language and qualities,—the very notion that there once was such a superior Aryan race, are fallacies based merely on our sentiment in favour of peoples who look like ourselves. All this talk of a contest between the Slavonic, French, or Teuton races is fictitious. The peoples of Finland, North-Western Russia, Holland, Belgium, Northern France, and Eastern England are all of the same type by descent. The peoples of Central France, Bavaria and Central Germany, Switzerland, Bohemia, Northern Italy, a large part of Hungary, Austria, and some parts of Russia, are all of the same type, as scientific research easily establishes. Therefore, any antipathy between them because of race is mistaken, is absurd. The antipathies that exist between them are the offspring of national solidarity combined with the old-time feeling that all who stand outside of the particular unit must be hostile to it.

DR. ELIOT ON RELIGIOUS CO-OPERATION.

On the spiritual plane Dr. Eliot had taken much the same attitude at one of the earlier meetings when he spoke on the 'Possibilities and Methods of a Closer Co-operation between Religious Liberals'—that is to say, he showed that sectarian divisions were arbitrary and mistaken, that they tended to almost criminal waste and duplication of religious efforts; and that one of the chief means of breaking them down was by the spoken word and the printed page, also the conference and fellowship among large-minded and kindly men and women. "We dedicate

ourselves to the cause of freedom in religion," he said, "because we have proved that freedom is the way to serviceableness and real fraternity—the way, but not the end. Freedom is not the final attainment; it is simply the open door. The old perpendicular lines dividing into sects and denominations are becoming obliterated. It is easier now to pass from the fellowship of one church into another. The new lines of stratification, horizontal lines, are becoming evident. To say a man is Presbyterian or Lutheran or a Friend does not define him accurately. Is he of the forward or backward looking element in his constituency? Is it not true that the forward-looking men of all fellowships find themselves now in closer affiliation with each other than with the reactionary elements in their own denominations? Spiritual affinity is a closer bond than any denominational tradition. It ought to be a joy and satisfaction to us that through a small minority we can do all in our power to lead the onward march of liberal people in all communions."

NEWS OF THE CHURCHES.

Bolton.—A Sale of Work was held at Halliwell Road Free Church on Friday and Saturday, April 16 and 17, for the purpose of raising money to meet current expenses. On the first day the Sale was opened by the Rev. J. Cyril Flower of Bank Street Chapel, and Mrs. A. T. Crook presided. On the second day the Sale was opened by Mr. T. Taylor, M.P., Mr. D. Campbell occupying the chair. The sum of £114 was realised.

Chatham.—On Monday evening (19th inst.) the Rev. Dr. Hitchcock, lecturing on the "Hegelian Categories" at the Unitarian Church, Hamond Hill, pointed out that Hegel, a hundred years ago, formulated absolutist and socialist principles. That work needed supplementing by a pluralist and humanist movement. William James had now set this on its way. His pragmatism was one-sided and hostile to Hegel. That was its grave defect. But philosophers and theologians must seek a higher point of view, which would include both Hegel's and that of James. The present war, like the Napoleonic, would mark the birth of a greater philosophy and theology.

Comber, Co. Down.—The Annual Meeting of the Comber Non-Subscribing Congregation was held on the evening of the 13th inst. There was a large attendance. After tea the chair was taken by the minister. The Congregational Reports and Statements, which were both of a most satisfactory character, were read and adopted. Thanks were given to the Sunday School teachers, and to the organist and choir. Then, on the motion of Mr. J. M. Andrews, and seconded by Mr. H. D. Todd, the following resolution was carried by acclamation:—"That we desire very sincerely to thank our esteemed Minister, Rev. Thomas Dunkerley, B.A., for his valuable work amongst us during the past year." In reply, Mr. Dunkerley said that this was the thirty-fifth occasion on which he had received their resolution of thanks, and intimated that he must soon lay down his charge. "In these recent months," he said, "I have received reminders that my physical powers are waning, and that I may not continue to be as useful as you must desire your minister to be, nor as

useful as my own conscience demands of me. These monitions, then, and this misgiving, warn me that it is advisable to effect a separation lest delay should check the congregation's prosperity. And after more than forty years' in clerical harness, with all its exactions on mind and spirit, I feel that I have earned the right to retire from active duty without incurring the charge of unfaithfulness. The time has come to make way for a younger and stronger man, for an abler and a better minister. I fervently hope and trust that you will speedily find such a minister to lead you in ways of righteousness." Mr. Dunkerley left the chair at this point, Mr. J. M. Andrews taking his place. The new chairman then read the following message from the Right Hon. Thomas Andrews, D.L., the Treasurer of the Congregation. "I am sorry that I do not feel quite able to attend the Annual Meeting of the Congregation to-night, more especially as I am aware that business of exceptional importance will be discussed. I have looked over our accounts, and I am glad to say that they are, at least, as satisfactory as in recent years. I regret extremely to hear that our most worthy minister, Mr. Dunkerley, intends to take the opportunity of resigning his position as our clergyman... He has been a friend to all, and other churches invariably found him a broad-minded, generous gentleman who was always ready to hold out a helping hand independent of creed or party, and who worked in perfect harmony with those who differed from him in public matters." At this point Mr. Dunkerley retired from the meeting while a most friendly conference of the church members took place. When he was asked to return the chairman read to him the following resolution, which had been proposed by Mr. Alexander Orr, seconded by Mr. Montgomery, and unanimously passed:—"That we, the members of the Unitarian Congregation, having heard with deepest regret of the decision of the Rev. Thomas Dunkerley, B.A., to retire from the active duties of minister of our Congregation, desire to place on record our appreciation of his valued and faithful services for upwards of thirty-five years. During this period the friendly relations which have ever existed between him and ourselves, have ripened and deepened into feelings of admiration and affection. It is our wish that he may accept the position of Honorary Senior Minister, and we sincerely hope that he and Mrs. Dunkerley may enjoy many years of health and happiness in their new home. We further instruct our Committee to take all such steps as they may deem necessary with a view to the appointment of an assistant and successor." We understand that during Mr. Dunkerley's absence the meeting also decided unanimously to recognise his long and faithful ministry, and their affection for him, in some further and more substantial form.

London: Hackney.—The Annual Meeting of the Congregation to hear the Report of the Sunday School and Institutions, and the Friendly Society, was held on Tuesday last. The chair was taken by the Rev. Bertram Lister, supported by the Rev. J. Arthur Pearson, Messrs. C. W. Cornish, Ronald P. Jones, and others. There was a large attendance. The Committee's Report showed that much work was being done on Sundays and week-evenings, Aspland Hall being in use every night in the week. The School, with 240 children, is now quite full. The School Secretary, in proposing a vote of thanks to the Rev. Bertram Lister, spoke of the help the School received from him in all its work, and of the various new institutions that had been started by him, and were being successfully carried on: The Girls' Own Brigade, the Band of Hope, the Kindergarten, &c. The congregation was to be congratulated on the realisation of one of their greatest

wishes with regard to the Church, viz., that the School and Church might be brought into close connection with one another. This, by his preaching and teaching, Mr. Lister had done, and parents of the School children were now on the list of subscribers to the Church, eight of the Girls' Own Brigade were in the choir, and the services were regularly attended by the elder boys and girls. Mr. Ronald Jones, in seconding the adoption of the Report, congratulated the meeting on the use it was making of the hall, and on the healthy state of the School and connected institutions. The Rev. J. Arthur Pearson congratulated the congregation on their minister, and in proposing a vote of thanks to the teachers emphasised the necessity and the opportunity of their showing the worth of their religion by their lives. The Rev. Bertram Lister gave a short account of the Friendly Society, which was founded in the ministry of the Rev. Robert Aspland, and had completed its seventy-fifth year. During the evening presentations were made to Miss C. Reader and Mr. H. Keates who, owing to ill-health, had been compelled to resign their positions as teachers, having completed, respectively, sixteen and twenty years' connection with the School.

London: Sunday School Society.—The twentieth Annual Musical Festival of the London Sunday School Society (Unitarian) was held at Essex Hall on Saturday, April 17. The children gathered from many schools and sang their test piece "Sister, awake! close not your eyes!" with beauty and precision and all won the praise of Mr. Ralph Norris, the adjudicator, for the excellence of tone and expression. Each choir sang a second piece of its own choosing—pieces which showed good taste and judgment on the part of the conductors. The Junior Choirs were as follows: Mansford Street (Conductor, Miss E. Harris); Newington Green (Conductor, Miss Ruth D. Young); Stepney (Conductor, Mrs. R. Whitmore Cox); Bell Street (Conductor, Miss E. Harris); Islington (Conductor, Miss Alice Longhurst). The shield was awarded to Bell Street, while Newington Green was awarded second place. Stepney was last year's winner. The Senior Choirs rendered the test piece, Gounod's "Send Out Thy Light," with power and effect, and after a severe struggle the banner was awarded to Newington Green (Conductor, Mrs. R. H. Smith), second place to Highgate (Miss A. Withall); the other choirs competing were Islington (Miss E. Harris) and Dingley Place (Miss Withall). Highgate won the banner last year, and also held the certificate for sight singing. Three choirs entered for the sight singing test, and the certificate was awarded to Dingley Place, Newington Green and Highgate being the other competitors. In the evening the President, the Rev. A. H. Biggs, presided over a large meeting, when an excellent concert was given by the combined choirs, conducted by Miss Jessie Hardy, and representatives of various schools. The choirs sang the Russian National Anthem ("God the All-terrible"), "Lend a Hand," and two part songs, and Mansford Street, Ilford, Wandsworth, Newington Green, Bell Street, Highgate, Islington, and Dingley Place contributed items. The entire Festival was a great success, and although the audience was large and appreciative, it seems a pity that many London schools are unaware of the charm and beauty of this phase of London child-life, and of the wonderful influence that music of this description has over the lives of these young town-dwellers.

London: Wood Green.—A cordial welcome was given on April 14 to the Rev. G. Coverdale Sharpe, the new minister of Unity Church, and Mrs. Sharpe, by the members of the Church and other friends at a meeting presided over by the Rev. W. Copeland Bowie. Letters expressing regret at their

inability to attend from the Rev. Joseph Wilson (Glossop), formerly minister at Wood Green, Dr. Tudor Jones, the Rev. Delta Evans, and many others were read by Mr. Sudbery, the Secretary of the church. Mr. Bowie reminded the audience that Mr. Sharpe had helped the cause of Unitarianism in Johannesburg and Vancouver. His journeyings in South Africa must have given him a great fund of experience and sympathy, and he hoped that now he had settled in Wood Green it would be the beginning of a long and happy ministry for both pastor and church. The Rev. W. G. Tarrant extended a welcome on behalf of the London ministers, the British and Foreign Unitarian Society, and the London District Unitarian Society. The Rev. Basil Martin of Finchley, Mr. Sudbery (on behalf of the church), and Mr. Box for the choir, Social Club, and other institutions, also spoke in cordial terms. Mr. Sharpe, in the course of his reply, referred to the great influence of the late Dr. Mummery who, in his long ministry at that church, had drawn a band of kindred spirits around him. It was a difficult task to follow such a man; but he looked forward to it. Often when tramping through a thick forest or the desolate veldt of South Africa he had found tracks of men, stronger and more courageous, who had gone before him, and he had thanked them for making the way more clear.

NOTES AND JOTTINGS.

A PRACTICAL BIT OF PEACE-MAKING.

In a sermon on 'The Golden Rule between Nations and Races,' by the Rev. Jenkin Lloyd Jones of Chicago, published in *Unity*, the following interesting passage occurs which throws a little light on the way in which a great man in a responsible position can help, if he chooses, to remove the causes which lead to strife:—"In the days of the most severe strain between the United States and Great Britain, when England's sympathies were overwhelmingly with the South, when even Gladstone, as he afterwards confessed, was "brutally on the wrong side," Seward, as Secretary of State, drew up a letter which President Lincoln revised. And here are some of Lincoln's revisions. Where Seward used the word "wrongful" Lincoln used the milder word, "hurtful." Where Seward said "No one of these proceedings will be borne by the United States," Lincoln's revision states, "No one of these proceedings will pass unquestioned." Seward wrote, "When this act of intervention is distinctly performed, we from that hour shall cease to be friends, and become once more, as we have twice before been forced to be, enemies of Great Britain." Lincoln scratched that sentence out entirely. It never went. Again, where Seward used the word "crime," Lincoln used the word "error." And there was no war between England and the United States. It is the opinion of wise statesmen that had the original document as drawn by Seward been transmitted to England in that explosive and powdery time, we would have had another enemy to fight. The United States triumphed by the

diplomacy of patience, triumphed by the statesmanship that recognised the frailty of man."

A DISCREDITED NOSTRUM.

Dr. Saleeby on the subject of temperance is always interesting and instructive. Writing in *The Daily Chronicle* he reminds us that his master in eugenics, Sir Francis Galton, points out in his writings how doctors have successively, through the decades, ordered and abandoned one alcoholic liquor after another as a panacea. Whisky is the last to go. Its exposure is recent. "When the great Russian, Metchnikoff, working then, as now, for the defence of Paris, and all cities everywhere, found that the white cells of the blood protect us against microbes, he next studied the effect of familiar drugs upon this process, and found that alcohol spoils it by intoxicating the white cells. The drunken garrison of the 'City of Mansoul,' as Bunyan called it, fails in the crisis of the assault, and the patient is often lost accordingly. When I was a resident physician in the Royal Infirmary of Edinburgh, in 1902, we always gave whisky, as routine and essential treatment, to every patient who came in with pneumonia. In the following year, having tested Metchnikoff's discoveries clinically, Dr. John Hay reported in Liverpool, that when 150 cases of pneumonia were compared, in two groups which differed only in that some received alcohol as usual and the others did not, the difference in favour of those whose white cells were unpoisoned was 16 per cent. Those results have been since confirmed by wide experience and never controverted. Thus I now know that I killed many pneumonia patients by ordering them whisky in 1902; and I can only plead that I have tried to atone since I retired from practice."

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16. Rev. FRANK KERRY FREESTON (late
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23. Rev. ELLISON A. VOYSEY, M.A. (of Dean
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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 2.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. A. PEARSON; 7, Mr. E. CAPLETON.
Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
Bermondsey Fort Road, 7, SUPPLY.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. R. W. SORESEN; 6.30, Mr. F. G. BARRETT AYRES.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. E. P. FARLEY, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
Islington, Unity Church, Upper Street, 11, and 7, Rev. DR. TUDOR JONES.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. J. PIPKIN; 6.30, Mr. PERCIVAL CHALK.
University Hall, Gordon Square, W.C., 11.15, Rev. L. P. JACKS, M.A., LL.D.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Wimbledon, Smaller Worpie Hall, 7, Mr. WM. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
BERMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BERMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. R. TRAVERS HERFORD, B.A.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. A. COBDEN SMITH.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRISTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
(DEAN ROW, 10.45 and
(STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, M.A.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Mr. R. PHILIPSON, B.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. CHARLES HARGROVE, M.A.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.D.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Rev. W. H. DRUMMOND.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. EDGAR LOCKETT.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Kiggard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

ADDISCOTT.—On April 22nd, at Shortlands, Kent, Francis Addiscott, only son of the late William Addiscott, of Hackney.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THERE is no sign of any slackening of generous help for our Belgian Hospital Fund. The accounts of what has actually been accomplished which have appeared recently have, if anything, widened and deepened the interest. Many of the special needs, to which reference was made, have been supplied. The Franciscan Sisters have received their consignment of beds, and they have sent us a delightful letter of thanks, overflowing with gratitude and tender religious feeling. It is however, too private and personal for publication. On this side we have heard of fresh efforts to help the work by collections, concerts, and organised effort of various kinds, all of which is most welcome and gratifying.

* * *

AND all this help will be needed, and still more. We hear that the recent severe fighting has filled the hospitals once again to overflowing. Fortunately, on our recent visit we were able to leave many of them well stocked for this emergency; but pressure of work means the constant ebbing away of supplies, and we must simply redouble our efforts. Then we have heard this week of the organisation of a group of Belgian military hospitals further south. Already some of the doctors have written to us about their urgent requirements. They

tell us that in some of these new places the conditions are very similar to those which existed elsewhere before our Fund came to the rescue. We mean to tackle this new problem at the earliest possible moment. There is, accordingly, every reason why our friends should rally round us with ever stronger support. If need be the simple luxuries of our own lives must be dropped one by one; but the plain demands of duty cannot be denied. Many of these Belgian army doctors have learned to look to us for help, in simple confidence in our friendship. We are not the people to disappoint their hopes.

* * *

It is impossible, even now, to say exactly what has happened at the Western front during the past ten days. The battle has raged from side to side. One day the Germans press vigorously forward, and the next they are thrown back with heavy loss. Here a few yards of trenches are taken by the enemy, there a village is won back a few hours after its capture. It is only when the operations can be viewed as a whole that we shall be able to speak with any confidence of victory for one side or the other. For spectators at home it is an object lesson in the need of patience and steadiness of mind. We must not expect, like some of our armchair strategists, to have a connected account from day to day, or grumble because the news that reaches us is fragmentary and conceals more than it tells. The alternate moods of panic and elation, into which some of the newspapers would plunge us, only exhaust the nervous strength which we ought to put to better use.

* * *

"To what purpose is this waste?" This is the question which must be asked by many people as they scan the terrible casualty lists and detect the names of

men honoured in their own circle and beginning to be faintly known to fame. It is not material wealth but the lives of these young men, who had they lived would have been the statesmen, the poets, the artists, the explorers of the new generation, which must be the measure of the country's sacrifice. When William Gladstone was killed a few weeks ago we all saw this in a sudden flash. He was the bearer of a great name, and already he had shown himself not unworthy of it in the dignity of his short public life and the high purposefulness of his aims. Fewer people will grieve for Rupert Brooke, who died last week, another victim of the war, on a French hospital ship at Lemnos; but those who realise that a great nation must also be led by its poets will lament the loss of rare gifts of vision and speech. He had already shaken himself free from the mannerism of his immature moods, and gave promise in the sonnets written since the beginning of the war of creative work, of being something more than "the idle singer of an empty day."

* * *

A FRIEND, who withholds his name has paid the following tribute to his memory in the columns of *The Times* :—

During the last few months of his life, months of preparation in gallant comradeship and open air, the poet-soldier told with all the simple force of genius the sorrow of youth about to die, and the sure triumphant consolations of a sincere and valiant spirit. He expected to die; he was willing to die for the dear England whose beauty and majesty he knew; and he advanced towards the brink in perfect serenity, with absolute conviction of the rightness of his country's cause and a heart devoid of hate for fellow-men. The thoughts to which he gave expression in the very few incomparable war sonnets which he has left behind will be shared by many thousands of young men moving resolutely and blithely forward into this, the hardest, the cruellest, and

the least-rewarded of all the wars that men have fought. They are a whole history and revelation of Rupert Brooke himself. Joyous, fearless, versatile, deeply instructed, with classic symmetry of mind and body, ruled by high undoubting purpose, he was all that one would wish England's noblest sons to be in days when no sacrifice but the most precious is acceptable, and the most precious is that which is most freely proffered.

* * *

MR. CHURCHILL has been subjected to a good deal of criticism for the refusal of the Admiralty to treat German submarine prisoners in the same way as ordinary prisoners of war. Much of this criticism is rather belated and has been prompted by the strong feeling aroused by the harsh measures taken by Germany against English officers as an act of reprisal. It is open to question whether the policy is wise and worth while, in spite of Mr. Churchill's able defence of it in the House of Commons on Tuesday. He pleaded that we cannot recognise persons who are systematically employed in the sinking of merchant ships and fishing boats, often without warning, and regardless of the loss of life entailed, as on the same footing as honourable soldiers. The argument is a strong one, and undoubtedly we should feel its force in the case of an officer who was taken prisoner while engaged in killing wounded men. But it is difficult to discriminate fairly while the war is being prosecuted with great bitterness against ourselves by Germany and the honourable traditions of warfare are being broken by her continually. Submarine prisoners are not alas! the only people who are unworthy to be treated as honourable soldiers. It should be remembered, however, that the treatment meted out to these men by the Admiralty is in no sense inhuman and has not been determined in any way by malevolence or petty spite. We may doubt its wisdom, but there is nothing about it to offend our conscience or to make us ashamed.

* * *

A NATIONAL APPEAL has been issued this week on behalf of the dire necessities of the seven million Belgians, who have dared to stay in their native land. They have been kept alive only by the merciful and effective interposition of a neutral Commission for Relief, formed under the auspices of the American and Spanish diplomatic representatives in Brussels and London. Arrangements have been made for the importation into Belgium, in the face of unparalleled difficulties, of food supplies valued at over £10,000,000. But more assistance is urgently needed and Mr. Hoover, the Chairman of the Commission, writes that unless it is

forthcoming hundreds of thousands of people will actually starve. "With the rapid exhaustion of the meat and vegetable supplies there will probably be, before harvest time, 2,500,000 in Belgium who must be fed and clothed solely by charity."

* * *

THE Appeal makes it clear that there is no leakage of the food supplies to meet the needs of the German army. On this point the American minister in Brussels wrote as follows at the end of March:—"I am glad to be able to say that there is not a single instance in which a pound of food sent under our guarantee has been touched by the German authorities." But at the same time, all the neutral authorities on the spot are convinced that if the supplies of food are discontinued the Germans will act up to their declaration that they will not, or cannot, save the seven million people from starving to death. Food cannot be exported from this country to Belgium, but the donations so urgently needed to buy it should be sent to the hon. treasurer, Mr. A. Shirley Benn, M.P., Trafalgar Buildings, Trafalgar Square, London, W.C. The working expenses of the National Committee have all been generously provided for, and every penny or every pound received by the treasurer will, without any deduction whatever, reach the long-suffering Belgians in the form of food."

* * *

WE doubt whether there is any wavering of confidence among the masses of people in Germany in their ultimate triumph, or any diminution of their fierce and unbalanced hatred of England. They still expect to bestride the world like a colossus and to humiliate every country which opposes their will. But there are some welcome signs that they are beginning to recognise that the rest of the world is not so weak and despicable as they once supposed. The following passage, taken from *Der Tag*, a newspaper which was jubilant with jingoistic fervours a short time ago, reveals a tendency in some quarters to recover political sanity:

So many of our calculations have deceived us. We expected that British India would rise when the first shot was fired in Europe, but in reality thousands of Indians came to fight with the British against us. We anticipated that the whole British Empire would be torn to pieces, but the Colonies appear to be closer than ever united with the Mother Country. We expected a triumphant rebellion in South Africa, yet it turned out nothing but a failure. We expected trouble in Ireland, but, instead, she sent her best soldiers against us. We anticipated

that the party of "peace at any price" would be dominant in England, but it had melted away in the ardour to fight against Germany. We reckoned that England was degenerate and incapable of placing any weight in the scale, yet she seems to be our principal enemy.

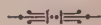
The same has been the case with France and Russia. We thought that France was depraved and divided and we find that they are formidable opponents. We believed that the Russian people were far too discontented to fight for their government, and we made our plans on the supposition of a rapid collapse of Russia, but, instead, she mobilised her millions quickly and well, and her people are full of enthusiasm and their power is crushing. Those who led us into all those mistakes and miscalculations have laid upon themselves a heavy responsibility.

* * *

THERE are people who seem to expect a spiritual revival to come almost automatically as a result of the war. There are others who talk about the war itself as the defeat of religion, and warn us that these great and terrifying experiences, through which we are passing, will probably leave us with less faith and hope than we had before. Of the two the mood of despondency seems to us the more dangerous. Religion does not thrive on calm and prosperous days, but through strong wrestling of spirit and the love which accepts agony that it may help and save. There is, however, another view, midway between optimism and despair, which is probably the true one for all of us to adopt. It has received fine expression in a letter by Mr. E. A. Burroughs in *The Times*, written from the Y.M.C.A. quarters at Rouen.

May I add a line [he says] to remind all those who are feeling and thinking about the spiritual issues of the war, how largely those issues are being determined out here? It is not so much that the average British soldier as one meets him in camp, is superficially more religious than he was at home; nor that he is any more likely to troop submissively to church or chapel on his return; if those words still mean to him then what they have too largely meant in the past. It is rather that in him the latent, but universal, human interest in God has at last been thoroughly awakened in a way that this has not yet happened at home. If only it can be met, fostered, and satisfied in the right way, and in good time, he may be the saving of the rest of us when he comes home. But we are still a long, long way from that ideal. The obstacles seem almost to balance the opportunities. And all the time there is the thought in the background, "If the war should end soon, would the new faith that is in him survive the return into the old atmosphere?" It is a fresh reason for throwing open all our windows at home, to clear the air before he comes back.

THE TREATMENT OF OUR PRISONERS IN GERMANY.



THE debates which took place in both Houses of Parliament on Tuesday on the subject of the treatment of English prisoners in Germany will leave a very painful impression on the public mind. They put the seal of official sanction upon reports of calculated brutality, which were so bad that most people must have hoped that they were untrue. Scepticism is, we fear, the wise man's part no longer. Lord Kitchener, with the soldier's instinct to admire the good qualities of his enemy, admits that Germany has stooped to acts of barbarous savagery. "I do not think," he said, "there can be a soldier of any nationality, even amongst the Germans themselves, who is not heartily ashamed of the slur which has been thus brought upon the profession of arms." The Prime Minister, who is a master of precise and accurate statement, said that there can be no shadow of doubt about it, that from the beginning British prisoners have been treated by the Germans in a discriminatory manner. "It is a horrible story," he added, "from whatever point of view you look at it. It is one of the blackest spots on the record even of German methods of war." It is odious to be at war at all; but it is even more odious not to be able to respect the enemy with whom we fight.

On the facts themselves and the moral reprobation which they must excite among honourable and humane men everywhere, it is not accordingly necessary for us to dwell. Nor do we intend to waste our time in any further study of the psychology of German character, as though intellectual analysis might possibly cool our indignation. There are some things for which it is base even to try to find an excuse. Wickedness is wickedness, even when it is perpetrated by an enemy to whom we wish to be strictly fair in judgment. We run no small risk of betraying all the higher interests of men and putting morality itself in jeopardy, if we refuse from habits of gentleness or sentimental leniency to brand conduct of this kind with the marks of public shame and our own loathing and contempt. But this is not enough. We

cannot cure an evil situation by strong words, though we may be quite right to use them. Practical remedies must be the first consideration. We want to secure better treatment for our men in the future, so far as we can do it without any weakening of national self-respect. Parliament spoke clearly on this subject, and the debates, which were marked all through by a striking unanimity of feeling and a fine spirit of self-control, helped to make clear the lines of policy which may possibly lead to good results, and those which a Christian nation must instantly reject.

Unfortunately we can only speak of possible remedies; for Germany has it in her power to do exactly what she likes in her own territory at the present stage of the war. She has, moreover, given us only too good reason to suppose that she will persist in her present policy of differential treatment for English prisoners, so long as she thinks that it is to her own advantage to do so. It is for this reason that the policy of reprisals finds a few advocates among us; but fortunately they are very few. In Parliament it was only mentioned in order to be rejected, not only because that is a game which Germany can play with greater rigour than her opponents, but even more decisively because it is inconsistent with everything which we value most in national character and political ideals. Lord Lansdowne, for instance, spoke as follows: "To my mind no policy could be more unfortunate or disastrous than a policy of reprisals in a case of this kind. It is, to begin with, a policy which I go so far as to say a Christian country could not deliberately adopt. I do not believe public opinion would support any government which adopted a policy of reprisals in the full sense of the word." In similar terms the Archbishop of Canterbury deprecated strongly any suggestion of retaliation, and said that he felt that we should be doing a wrong thing and making a very great blunder at the same time if we allowed it to stand on the records about this war that we had attempted anything of the kind. We should stand right with ourselves with posterity and with history if we adhered to the noble, high-minded conduct of war, avoiding in every possible way action which could be regarded as contravening the ordinary rules of in-

ternational procedure. These two utterances are typical of the tone of the whole debate in both Houses of Parliament. We believe that they also represent the general feeling of the country in its definite repudiation of everything which might be a cause of shame to us hereafter. Few things indeed have been so remarkable since the outbreak of the war as the moral seriousness, the absence of base passion and braggart words in our national feeling. In face of strong provocation and bitter wrong inflicted on our own people there has been no cry for vengeance or lust of hate. It is a proud record which must remain unsullied to the end.

Since we cannot retaliate and a dignified remonstrance would be thrown away upon deaf ears, we can only look for improvement at the moment in the direction where Germany still shows some anxiety to stand well with the world. Here the good offices of the United States have been of real value to us, and handsome acknowledgment was made in Parliament of the help of the American ambassadors in London and Berlin in calling the attention of the German authorities to abuses and pleading for more humane treatment. There has been a good deal in the attitude of President Wilson which we have been inclined to criticise. More than once the punctilios of neutrality have brought him in his public actions to the verge of moral indifference. It is with all the greater pleasure that we pay our tribute to the value of a neutral power, which works unweariedly to lighten the burdens of the war and provides the only effective means by which the conscience of civilised men can make itself heard in Berlin. Germany, we are convinced, will fail all along the line in her attempt to stab us into cries of weak exasperation; but America has made it much easier for us to preserve our dignity and calm under the severest provocation by the knowledge that she is helping to remove the worst causes of complaint.

In his short and stern speech on the subject Mr. Asquith indicated another remedy for this intolerable wrong, though it cannot take effect till accounts are settled at the end of the war. "We shall not forget," he said with deliberate emphasis, "and we ought not to forget, this horrible record of calculated cruelty

and crime, and we shall hold it to be our duty to exact such reparation against those who are proved to have been the guilty agents and actors in the matter as it may be possible for us to do." These words are not a vindictive threat that when the time serves we mean to have our pound of flesh. They are a plain statement that just judgment shall prevail, and that the penalty for its infringement is as certain as it is bitter. They are the ancient claim, spoken once again by the lips of a strong man in the name of a whole people, that the wrong doer shall restore fourfold for the wickedness that he has committed and the violator of human right be put to an open shame.

Good Thoughts for Evil Times.



MENTAL PRAYER.

ACCUSTOM yourself gradually to let your mental prayer spread over all your daily external occupations. Speak, act, work quietly, as though you were praying, as indeed you ought to be. Do everything without excitement, simply in the spirit of grace. So soon as you perceive natural activity gliding in, recall yourself quietly into the Presence of God. Harken to what the leadings of grace prompt, and say and do nothing but what God's Holy Spirit teaches. You will find yourself infinitely more quiet, your words will be fewer and more effectual, and while doing less what you do will be more profitable. It is not a question of a hopeless mental activity, but a question of acquiring a quietude and peace in which you readily advise with your Beloved as to all you have to do.

FÉNELON.

HE [the Christian] will pray in every place, but not openly to be seen of men. He prays in every situation, in his walks for recreation, in his intercourse with others, in silence, in reading, in all

rational pursuits. And although he is only thinking of God in the little chamber of the soul, and calling upon his Father with silent aspirations, God is near him and with him while he is yet speaking.

CLEMENT OF ALEXANDRIA.

IF I should die, think only of this for me :
That there's some corner of a foreign
field

That is for ever England. There shall
be

In that rich earth a richer dust concealed ;

A dust whom England bore, shaped, made
aware,

Gave, once, her flowers to love, her ways
to roam,

A body of England's breathing English
air,

Wash'd by the rivers, blest by suns of
home.

And think this heart, all evil shed away,

A pulse in the eternal mind, no less,

Gives back somewhere the thoughts by
England given :

Her sights and sounds ; dreams happy as
her day ;

And laughter, learnt of friends ; and
gentleness,

In hearts at peace, under an English
heaven.

RUPERT BROOKE.

[Rupert Brooke died on board a French hospital ship at Lemnos on April 23. He was a Fellow of King's College, Cambridge, and was serving, at the time, as a sub-lieutenant in the Royal Naval Division.]

O GOD, our heavenly Father, we come to thee to ask thy blessing. Fill us with love for thy love and trust in thy care. May we go forth to meet thy call, earnestly desiring to serve thee in any way thou chooseth, and submitting ourselves not grudgingly and of necessity, but with joyful self-surrender to thy will. We know that the way of thine appointing is the best. Whether we walk in it in sorrow and weakness, or with joy and strength, may we at all times feel thy presence with us. May every day be begun and ended in thee. Remembering whose disciples we are, may we give ourselves with quiet hearts to our daily tasks, in the spirit of willing service and unselfish love, and be drawn ever more closely into the communion of thy children on earth and in heaven. Amen.

CROMWELL'S CHOICE OF MEN.

SOME years back I read through the whole of Carlyle's 'Cromwell's Letters and Speeches,' and jotted down whatever evidence I found there of Cromwell's careful choice of men for the country's service. I have just turned up my notes, and find them of great suggestiveness for the present time. His Ironsides were raised, not by the frequently low methods of the modern recruiting sergeant, without any inquiry as to antecedents of character, but had been tested and sifted through and through by the sternest ethical and religious demands. "I raised such men," he said to his second Parliament, "as had the fear of God before them, as made some conscience of what they did ; and from that day forward I must say to you, they were never beaten, and wherever they were engaged against the enemy they beat continually. And truly this is a matter of praise to God, and it hath instruction in it—to own men who are religious and godly." "We have not allowed ourselves," he wrote in another place, "the choice of one person in whom we had not this hope, that there was in him faith in Jesus Christ, and love to all his people and saints." We live in great times to-day, but they are not so great as these. Our own days lack the breath of that religious inspiration which made these Ironsides irresistible. We don't go to war to-day to the trumpeting and blast of the Psalms.

I am not inclined to depreciate our own days. I thank God every day that I live in them. And we have been amazed to discover what store of heroism can still be drawn upon by this English people. We have a good cause ; no nation ever had a better. And that gives courage and strength. We love our country with a love no less than that of those of the olden times. But our trust in God is less. That strike on the Clyde the other day is a serious symptom—masters and men jeopardising their country for a few coppers a week ! I can't conceive that it could possibly have happened in those old heroic days of Cromwell and his Ironsides when men "so little valued their pay in comparison of higher concerns to a Public Good that rather than want the Settlement of the Kingdom's peace, and their own and their fellow-subjects' liberty—they would lose all." And that was the temper of the men after five years of Civil War, as an Army Manifesto, dated 1647, bears witness.

"A poor and contemptible company of men," Cromwell styles them in a speech to the Little Parliament in 1653—"neither versed in military affairs, nor having much natural propensity to them," and he attributed their successes simply to their owning a principle of godliness and religion. They trusted God, and kept their powder dry.

"If I were to choose any servant," he says again, "the meanest officer for the Army or the Commonwealth, I would choose a Godly man that hath principles, especially where a trust is to be committed. Because I know where to have a man that hath principles."

Scattered about the letters and the speeches, over and over again you find sentences like the following: "Pray raise honest Godly men, and I will have them of my regiment." "If you choose Godly honest men to be captains of horse, honest men will follow them; and they will be careful to mount such." And not only was he concerned about choosing good men; he was equally concerned about clearing out bad men, no matter how high their station; complains much of my Lord Willoughby as a backward general, and sends him packing at short notice; ousts the Essexes and Manchesters, too, before long, incapables not having been created for leading men to destruction!

"The choice this Protector made of men, in nothing was his good understanding better discovered," wrote Bishop Burnet. "In the whole history of modern Europe," writes Frederic Harrison, "Cromwell is the one ruler into whose presence no vicious man could ever come, whose service no vicious man might enter." "He has a special care," writes Richard Baxter, "to get religious men into his troop; these men were of greater understanding than common soldiers, and making not money, but that which they took for the public felicity to be their end, they were the more engaged to be valiant; so far as I could learn, they never once ran away before the enemy." The same selection of fit persons for offices of trust Cromwell afterwards exercised in the larger area of the State. We read in the historian Neal that if there was a man in England who excelled in any faculty or science, the Protector would find him out, and reward him according to his merit. And Dr. Cudworth of Cambridge was instructed to mark among the youth of that University such as he deemed apt for public employment, and to make the Protector aware of them.

H. H. JOHNSON.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WOMEN AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—The confusion of voices of the talkers who assume canonical rank, lay down terms of peace or clamour for their proclamation, condone unparalleled crimes in the name of the Christian duty of forgiveness, place the belligerents on the same moral platform, or shout in terms that appear to show them capable of loving all men but their fellow-countrymen, is unfortunately becoming louder; and just at the very moment when we ought to be concentrating our

attention on the crisis before us. I was one of a large audience of women who listened the other day to an impressive appeal to women for deeds, not words, made by a prominent Liverpool medical woman recently returned from service in the base hospitals in France. The Government, said Dr. Mary Davies, had appealed to the women, definitely and officially, for help; a new thing in the history of the world. Never before has any Government made a specific appeal for assistance to its women collectively. Women must realise that all they had already done must be immeasurably exceeded, and that quickly. No woman is too old, too young, too rich, too poor, for war service; the nation needs every woman in it. She had recently, she said, come across an optimistic idea that the war was nearly over. What she learnt in France convinced her that the war had hardly begun. To win the victory—if indeed we do win—we shall have to wade literally through seas of blood. The extraordinary preparations now being made for the wounded should bring that fact home to our consciousness. A high military authority had declared that in May we might expect to have to deal with 10,000 casualties a week. For these heroes who are laying down their lives for us no sacrifice is too great, and no effort too hard. Women must do more; they must give more. Hitherto they have given up their luxuries and superfluities; now they must give of their necessities. The women in France are surpassing the women in Britain, said Dr. Davies, for they have seen war, they know far more vividly than we what it means, how it is beyond all description horrible, how it is making the greatest demand on them that ever has been, or ever can be made. They know that it is a struggle to the death; they know what defeat would mean, and what even victory means. We have not yet realised either of these things. The women of Britain must emulate the women of France. The Government alone cannot cope with the necessities of the near future, and they are appealing to the women for every ounce of their energy and power to help them. "The Bishop of London," said Dr. Davies, "declared that the men who had offered themselves in our magnificent way of raising troops were not only brave heroes but potential saints. I have seen many, not merely potential but actual saints, purified by blood and sacrifice. I was announced as intending to speak of my experiences at the Front. I cannot do that. They are too sacred to make copy of. Those things are stamped upon my memory with blood. The day will come to us when the great question of interest to us and our children will be: 'What did we do in 1915?' We cannot all register for the sterner kinds of war service, but every woman owes herself to help in some way with all her power in the great and terrible need that is coming upon us. To over-state that need is impossible."

In the face of this, academic and arm-chair talk seems futile indeed. The women, at least, may be able to realise that no sacrifice is too great to be made for the men who have thought no sacrifice too great to be made for us.

Many have already died; of their sacrificial death our work must be a continuous commemoration. Each of us can add a small stone to that great monument. We must be makers, now, of other things than words.

To those who testify their manhood by urging that unspeakable wrongs must be minimised by indiscriminating sympathy for our "enemies" (forgetting, as M. Clemenceau has recently pointed out, that when the Master to whom they appeal had to do with people "possessed of devils" he resorted neither to argument, nor protest, nor entreaty, nor pity, but "cast out" the devils, even with violence) women can answer without fear of controversy what men's minds through the ages have ratified as divine humanitarianism: "Greater love hath no man than this, that a man lay down his life for his friends." Thousands of plain men have acted on that in these days, not counting the cost, without expenditure of argument or recourse to ratiocination; and we are left with a debt never to be repaid. But we can honour them in those who are taking their places, undeterred by their sacrifice; so that those who have fallen shall not have died in vain.

Yours, etc.,

FLORENCE ROBERTS.

Liverpool, April, 1915.

INTERNATIONAL ETHICS AND TERMS OF PEACE.

To the Editor of THE INQUIRER.

SIR,—You cannot be surprised if some of your readers do not agree with your present attitude on the question of the war. For years you have done your best to convert them into members of a peace-at-any-price party, and you can scarcely expect them to forget the lessons they have learned so readily.

I greatly sympathise, therefore, with your erstwhile followers who find their "sacerdotes" so far fallen from his high estate, but I heartily wish they would not begin to give us their views on the peace question. Our body suffers quite enough from the eccentricities of its professors in various directions without our being misunderstood through the utterances of a limited number who in no way represent it. For the same reason I deprecate the British and Foreign Unitarian Association taking the war as the subject of their Whitsuntide Public Meeting. The speeches then delivered, or part of them, will be published, and the Unitarians as a body will be saddled with opinions that only really find a home in the breasts of a few well-meaning individuals. It is not fair to a generally level-headed and sensible community that their extremists should always be allowed to call the tune. I do not envy those who have followed the course of the war as waged by Germany, and who can plead for anything but the absolute crushing of that nation as a European power.—I am, &c.

JOHN C. WARREN.

Nottingham, April 27, 1915.

FOR THE CHILDREN.

THE STORY OF DANTE.

VI.—THE END OF THE JOURNEY.

As Dante climbs the Mount of Purgatory his heart aches and tears come to his eyes at the sufferings of the penitent spirits. Before the climb is finished he has to take his own share of the pain and punishment.

When they reach the topmost terrace they find it all flames save a narrow outer margin. Here Virgil and Dante walk in single file, fearing on one side the fire and on the other to fall downwards. At last an angel stops them, they can go no further without passing through the flames.

Dante falters and cannot be persuaded to proceed until Virgil reminds him that only by going through the fire can he reach the goal of his journey. "Now look, my son, twist Beatrice and thee is this wall." Guided by singing on the far side and encouraged by Virgil, still speaking of Beatrice, Dante overcomes his fear, bears the pain, and wins through—and the angel points to the steps beyond—with his blessing.

The sun is sinking, and before they have climbed the stairway Dante's shadow disappears. They can climb only by the light of the sun, so now they settle to rest for the night—their third night on the mountain—whilst above the rocky stairs the stars shine out, brighter and bigger than their wont. At sunrise they enter the Earthly Paradise where they hope to meet Beatrice, and Virgil's guidance is needed no more. "I do crown and mitre thee over thyself" are his last words to Dante. All is beautiful in the Earthly Paradise. A clear stream flows between forest shade and sunny meadows where flowers bloom, sweet breezes blow, and birds are singing. Whilst he walks up the stream along one bank facing the sun, there approaches him on the other bank, amidst growing brightness and sweet melody, a wonderful procession, and in a chariot, attended by dancing maidens, is Beatrice herself.

Once more in her presence he feels a strange awe and humility. "Queenlike in bearing, yet stern," she gazed at him from beneath her veil and spoke his name with severe words of rebuke. He stood with downcast eyes, overcome with shame. "So doth the mother seem stern to her (disobedient) child," as she seemed now to Dante with her reproaches. In the New Life of his youth he had vowed faithfulness. She had trusted him and he had failed. She had shown him the true path of life and he had not followed her guidance. She had appeared to him in dream and otherwise and still he had wandered astray.

Penitence is not enough. He must confess his fault and failure. So over-

come is he with shame that his answer is lost in a burst of tears and sighs. "As children, dumb with shame, stand listening with eyes to earth, self-confessing and repentant," so stood Dante now before Beatrice. So much did the "nettle of repentance" sting him, so much did "remorse gnaw" at his heart, that he fell senseless to the ground. He comes to himself in the stream, into which he has been plunged to purify him from stain. The pure water which had mirrored his shamed face and downcast eyes now washes away even the memory of disobedience to her guidance and to his own sense of right. He is "as one born again" and Beatrice is ready once more to trust him, to help, lead and teach him. During the last part of the journey she is his companion and guide. She takes him, as with wings, up through the heavens past the moon, the sun, the planets and the stars, up to the Heavenly Paradise of his dreams.

On the way there come to meet him at different points in their flight various spirits—saints and teachers, and Dante learns more and more from them and from Beatrice as they ascend.

There are hymns of praise, melodies and harmonies in song and dance, and everywhere peace and joy.

At last, in the heaven of light and love "where abide the spirits of the blessed," Dante sees the rose of Paradise—a wondrous group of saints and angels—and is granted a vision of "the Love that moves the sun and all the stars."

L. H.

[Since the first paper of this set was printed I have heard the suggestion, for the first time, that the picture of Dante and Beatrice by the bridge represents not the meeting of the salutation, but the later one of the salutation denied. On referring to the artist, Mr. Henry Holiday, I hear that it is the salutation denied. So we know that the sequel of the picture was distress and shame. But that is not the end. Dante's "Comedy" moves to its happy conclusion, from darkness to light, from shame and punishment to joy.

L. H.]

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—Village and Town Life in China: Y. K. Leong, B.Sc. and L.K. Tao B.Sc. 5s. net. Militarism and Feminism. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—The War and its Issues: John Oman. 3s. net.

MESSRS. C. W. DANIEL, LTD.:—A Key to Health and Long Life: F. W. D. Mitchell. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Love Gives Itself: Annie S. Swan. 6s. The Consolation Bureau: David Lyall. 6s.

MESSRS. MACMILLAN & CO.:—The Golden Bough: J. G. Frazer. Vol. XII.

MESSRS. METHUEN & CO.:—Edward Carpenter: Edward Lewis. 5s. net. Health for the Middle Aged: Seymour Taylor. 1s. net.

MESSRS. G. P. PUTNAM'S SONS:—Is Death the End? John Hayes Holmes. 6s. net.

MR. T. FISHER UNWIN:—The New Slavery: H. Percy Scott. 3s. 6d. net.

MISCELLANEOUS.

Harvard Theological Review, Review of Theology and Philosophy, Sunday School Monthly, The Cornhill Magazine, Mind, Nineteenth Century.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Already acknowledged	2317	6	1
L.C.C. Care Committee Organizers (per Miss Nursey) ..	2	10	8
Rochdale Unitarian Church Ladies' Sewing Society (per Miss S. Heape) ..	1	12	0
Miss E. M. Spiller ..	1	0	0
Miss Charles ..	0	10	0
Miss F. Henderson ..	2	2	0
X. (fourth donation) ..	1	0	0
Mr. T. R. Ellin ..	2	0	0
Proceeds of Wandsworth Choir Concert (per the Rev. W. G. Tarrant) ..	16	0	0
Mrs. Köhler (Jamaica) ..	0	8	0
The Misses M. and A. T. Beard (second donation) ..	2	0	0
Mrs. Mace ..	1	1	0
"Liverpoolian" (second donation) ..	25	0	0
Mrs. Earnes ..	0	5	0
Miss Bowring and Miss Lalor (second donation) ..	5	0	0
The Rev. J. Harwood (second donation) ..	1	0	0
Mrs. David Capper ..	0	10	6
Mr. and Mrs. Arthur Dufton ..	1	0	0
Mrs. Keating ..	2	0	0
Miss L. C. Squier and some of her Stand Sunday School Class ..	0	18	6
Mrs. Woodall ..	5	0	0
Mr. W. F. Price ..	2	2	0
Mrs. Thorneley ..	1	1	0
In Memory of H. O. ..	0	10	0
Miss E. R. Lee (second donation) ..	1	0	0
Mr. Arthur Nicholson ..	2	2	0
M. C. W. ..	1	1	0
Mr. John White ..	1	0	0
Mrs. T. H. Russell (third donation) ..	5	0	0
Collection at Wimbledon Unitarian Church (per Mr. W. N. Martin) ..	1	1	0
The Rev. S. Burrows (second donation) ..	1	1	0
A. R. (second donation) ..	1	0	0
Adult Class of Trafalgar Street Unitarian Church, Burnley (per Mr. Jackson) ..	1	13	6
A. J. A. ..	0	5	0
Staff of Central School, Havestock Hill (per Mr. Chappell, third donation) ..	1	4	0
Miss Eller Hibbert (third donation) ..	1	0	0
Mr. R. S. Osler (third donation) ..	0	10	0
Anon. ..	0	10	0
Memorial Church and Red Cross Society, Liscard: Subscription for two weeks (per Mrs. Johnson) ..	1	6	6
Mr. J. B. Taylor ..	5	0	0
Dr. H. Moore ..	10	0	0
Miss Hettie Moore ..	4	0	0
Mrs. Wm. Tangye (third donation) ..	5	0	0
Mrs. F. E. Wilson ..	3	3	0
Mr. H. Woolcott Thompson (second donation) ..	20	0	0
Total	£2,458	12	9

The donation entered as £2 2s. from Mr. J. M. Keeley in our last issue should have been Mr. J. M. Kelley, £2.

Parcels have been received from:— Mr. and Mrs. H. Woolcott Thompson; Miss Compton; Miss E. Leigh; Miss A. J. Partridge; Hornsey Moravian Church Working Party (per Mrs. Rosser); Mrs. Fellows Pearson; Mrs. Stanham; Miss Joyce Cobb; David A. Wormald, L.D.S., D.D.S. (case of dental instruments); A. M. Z.; Miss Lillie Martineau; Anon.; Miss E. Case; Dr. Roger Smith; Mr. Jesse Argyle; Finchley Branch, Women's League (per Mrs. Blake Odgers); L. T.; Miss F. Enfield; Mrs. T. H. Russell; Mr. T. Oliver Lee; Miss Minns; Anon. (Cambridge); Bury Unitarian Women's League (per Miss Johnstone); Mrs. Hardy; County of Middlesex Territorial Force Association Voluntary Aid Organization per Mrs. Stokes (a cart-load of hospital material and clothes); Epsom and District Branch of the London Society for Women's Suffrage (per Mrs. Thorneley); Miss Passavant; Dennett Hall Women's Meeting, Croydon (per Mrs. Williams); All Souls' Ladies' Sewing Society, Belfast; Miss Short; Mr. Notcutt; Miss Wilmer; Mrs. Craddock; The Misses Pearse; Ullet Road Sewing Circle (per Mrs. Odgers); Miss Lucy E. Hollins; Mrs. A. J. Gimson; Nantwich; Miss M. B. Lamb and Miss K. F. Lawford; Mrs. Titterton; Cairo Street, Warrington, Sewing Society (per Miss Houghton).

Special Notice.—Miss Minna Tayler has kindly offered to paint a pastel portrait for the benefit of the Fund. Information will be given by Miss Tayler by letter. Address, Studio, 5, New Court, Carey Street, W.C.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE NORTH END MISSION, LIVERPOOL. ANNUAL MEETING.

(From our Liverpool Correspondent.)

ONE of the most interesting, as decidedly one of the most satisfying of the demonstrations we call "Annual Meetings," is that of the Liverpool North End Domestic Mission. Annual Meetings are, doubtless, a necessity, and they are also a habit which does not inevitably make for edification. The ear practised in these occasions is dulled with familiar idiosyncracies, and the exigencies of speech-making; it rejoices when it detects among the customariness some strong notes of reality, inspiration and spiritual distinction. This happens at the North-End stocktaking for the year. There arrives a sense of stimulation, a sense of a certain spirit and temper, usually hidden in a modest inconspicuousness; and recurrent though it is it yet gives us a feeling of discovery, and a certainty that hope, love, enthusiasm, are actual and living things. Here we once more become aware of the best being really done, and done in the best way, and with the highest aims and objects; of a difficult service modestly and lovingly performed day by day

through the years without thought of applause or reward, and only annually claiming some slight recognition from a community which, if it takes a pride in any of its actualities, might well be proud of this. As a matter of fact, the share of personal attention it attracts from the people whose money supports it is, speaking generally, very small. "There is no finer work among us," said the minister of the Ancient Chapel in announcing the meeting on the preceding Sunday, "nor work more finely done." This statement of spiritual discernment may stand here. It is true that Mr. Haigh persisted rather whimsically in referring to himself as the "instrument" of his supporters, placed there to carry out their desires and designs; proclaiming them as the initiators and himself and his wife as mere accessories in those rhythms of purpose and achievement which beat silently and unnoticed on all the other days of the year in the drab purlieus of the North-End. The unconscious humour of this imputation got home to some of his hearers, however willing we may usually be to hear our masterly inactivities described as genius, and we were glad when one of the speakers thought well to disclaim it. It is certain that the Mission has not become what it is through intermittent and tepid interest at the circumference, but through a passionate concern for the highest things, a concern never flagging nor inattentive at its centre. The atmosphere, with its horizons and its sky, its breezy humanity and faith in the good, its belief in and love of men, is the Missioner's own.

So much is apparent year by year. We always feel after this meeting that there is nothing so great as goodness. But this time there was an exceptional thing making itself felt. Not only did we realise because Mr. Haigh himself so vividly realises the greatness of human destiny in the smallest and humblest of environments; we knew that before our very eyes it had actually slipped beyond significance into splendour. An exultant note sounded through the words of the speakers. Sitting there in ease and safety we were shown how Mr. Haigh's "lads" had rushed forward into a glory of self-sacrifice impossible to us. The call had gone straight home in that busy hive of fresh youth and joy of living, and straightway we saw "the old life shrivel like a scroll." Out of the ordinary stuff gathered there for him to work in and on, the Missioner sees the sudden birth of the hero, who

To unheralded disms

Submits his body and his soul.

"These young lads, our scholars and friends, our representatives, have gone where we cannot go," says Mr. Haigh, "in the spirit of self-sacrifice. Vicarious suffering is a stern and holy truth, as it has ever been. Who can stand and watch these lads pass through the city streets, as I have stood and watched and called to some, without feeling the tears rush into his eyes? They go to meet the pain, the agony, in our stead. A letter from the trenches becomes a holy epistle. . . . The days of the commonplace have passed; the earthen vessel is filled with precious wine. . . . When we meet a soldier now we do not see the same figure

as we saw in the days before the great call came. The change has touched our teaching, our preaching, and our prayers." He had had news just before the meeting of one of his lads who had fallen in the trenches—Charles Batson, their choir-master. And the meaning of that death and of so many deaths, the pity of it, and the fineness, and the uncalculating self-surrender, gave us a touch of grace to understand the things that were writing themselves in an epic from which we were excluded. Truly, a unique occasion! The half-patronising interest in the less fortunate whom, by proxy, we were trying to save was "sudden with a light" showing us no longer as the saviours but the saved. We gave a little; they gave all.

The President of the Mission, Mr. C. Sydney Jones, happily returned from voyaging in perilous seas, was in the chair. He has this year had the church at Hamilton Road completely repainted, and in many ways manifested his appreciative consciousness of the work done there. In very sympathetic terms he moved a resolution of regret for the heavy loss suffered in the death of Mr. Alfred Booth and of Mr. Philip H. Holt. Mr. Booth was secretary of the Mission from 1860 to 1864; treasurer from 1875 to 1904, and a subscriber for fifty-four years. Mr. Holt had given his friendship and support for forty-two years. The Rev. J. C. Odgers seconded the motion, which was carried standing and in silence.

The Treasurer of the Mission, Capt. Mark P. Rathbone, is on active service.

The President, in moving the adoption of the Report, spoke of the quite exceptional character of the work of Mr. and Mrs. Haigh. He referred to Mr. Haigh's long service, and expressed his thankfulness that his love of the place and the work had made him proof against all temptations to go elsewhere. The resolution was seconded by Mr. Hugh Rathbone. In both these utterances the feeling of pride in the fine response given by the Mission to the great need of the time was very apparent. It was a response which had overleaped all the boundaries and frontiers hitherto limiting life into an experience and a heroism that were actually saving civilisation.

In Mr. Haigh's Report he declares that the year has also been an exceptional one in that he has received much support in the pulpit. Never before in its history had the Mission seen such a large number of visiting ministers. The average attendance at the services is very good, the church being sometimes crowded, as on the occasion of the visit of the Rev. W. H. Drummond of London. The average Sunday School attendance is well over 400. Mr. Haigh's Senior Class of young men and women, which nearly touched 100 in number, has been greatly diminished by the war; "but the young women have been attending better than ever, partly through sympathy with me in my loss, I believe," says Mr. Haigh; "and so the average has not been reduced to the extent I anticipated." His illumination of the subject of the war to these young people must have been highly valuable.

A St. John's Ambulance Class has been formed, and is being trained both scientifically and medically; and the

Boys' Own Brigade is a very flourishing activity. The Mission gave £15 to the Prince of Wales's Relief Fund, which was the sum of laborious savings towards a new piano. "We can wait for our piano until the war is over."

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

THE Annual meetings of the National British Women's Temperance Association are being held this year at a time when the question of temperance is very prominently before the public, and although much disappointment is expressed that the high hopes raised a few weeks ago as a result of the speech by the Chancellor of the Exchequer and the fine example set by the King are not likely to be fully realised, those who have been fighting the drink evil for many years are taking full advantage of the present opportunity, and pressing the claims of temperance on the country with new energy and courage. At the meeting in Kingsway Hall on Tuesday night the note of personal sacrifice and patriotism was struck by all the speakers, and the response was immediate and emphatic. Lady Cecilia Roberts, who occupied the chair in the unavoidable absence of Mrs. Alys Russell, reminded the audience that they had met at a very solemn moment for their cause. Those who had previously been indifferent to the subject were at last aroused to its importance, and were realising that the temptation of the public house was a menace to the efficiency and well-being of our soldiers and their wives, and to the safety of our country. She believed that if prohibition were enforced now the great proportion of the thinking people of the land would approve of the step. Mazzini said "always make a demand upon the people and they will always respond, but it must be a great demand." Those who could not give their lives in the trenches must give their lives at home, each in his own way, but with a sense of personal dedication. They must never despise the influence they could exercise over one single life, or lose heart because their work did not succeed all at once. Would they have dreamt a year ago that Russia would have risen to such an act of national self-sacrifice as she had done, or that they would wake up one morning to find that their own King had become their colleague?

The Bishop of Willesden proposed the following resolution: "That this meeting representing 165,000 members of the N.B.W.T.A. respectfully urges His Majesty's Government to prohibit the sale of intoxicants in all licensed premises and registered clubs throughout the country during the continuance of the war and for a period of at least three months afterwards, and this, not only for the general welfare of the nation, but because at this crisis such a measure is urgently demanded for the adequate defence of our country and for the sake of the health and morality of our troops." Speaking of the contrast between Mr. Lloyd George's grave statement of a few weeks ago, which had stirred the breath

of enthusiasm in all their hearts, and that made subsequently by Mr. Asquith, he asked whether the advocates of temperance were going to sit down and rest contented with the prospect that immature whisky would be abolished and beer made lighter? Such a proposal was beneath contempt, especially in view of the drastic measures which had been passed in France and Russia. It was a fact that here in England they were behind other countries in the world where the deep meaning of their crusade had been clearly seen, and it was difficult to understand the state of feeling in the House of Commons which permitted drink still to be sold there although the highest representative of the people in the land had barred it from his own household till the end of the war. In America, where for years the state of Maine was alone in its adoption of prohibition laws, to-day out of 48 states 19 have prohibition, and probably before long the number will be 25. Early in the present year the representatives of the people of Kansas passed, in their senate, as an answer to the libellous attacks which had been made upon the prohibition movement, a resolution without a single dissentient voice, declaring that the whole state had benefited and been purified and changed in every way by the abolition of drink, and that there were places in which there was not one single penitentiary or a single pauper. So convinced were they of the good effects of prohibition that they would not allow a committee meeting to be held to discuss it. It was for us to take heart and go forward with renewed strength to lift up a standard for the people, whom we could best help by a consistent following of our own principles.

The resolution was seconded by Miss Agnes E. Slack, and carried unanimously.

Mr. Ramsay Macdonald, M.P., spoke with much earnestness on the general subject of temperance, and the responsibility which rested with the people in England to wage an unceasing war against the enemy within. There was no foe more deadly, no foe that sapped the foundations of England's greatness more surely than drink, and if they could only publish day by day and week by week the casualty lists of *this* war, they would be just as appalling and heart-breaking as those other casualty lists which were pursued with such sorrow at the present time. They were all thinking of the great sacrifices which our young men were making for their country on the battlefield, and it would be a disgrace to those who remained at home if they did not give some moral or spiritual equivalent in order to cleanse and uplift the land they had left and the homes to which some of them would return after the war. What were they that they should walk about the streets in happy security without fulfilling the obligations placed upon them by the crisis through which they were passing? The House of Commons had, in his opinion, failed signally in fulfilling those obligations. It was the duty of those who represented the people to set the people an example, and they had no right to interfere with the liberties of others if they were not willing to deny themselves also. Those who seek to redeem men must show by

their own personal conduct that they are worthy of undertaking this great task. They had a great country, and they must try to idealise her, to set her free from the servitude and slavery which had ruined so many happy lives, and destroyed so many hopes.

The following resolution was proposed by Miss Florence Balgarnie and seconded by Mr. Leif Jones, M.P., and carried unanimously: "That this meeting on behalf of the N.B.W.T.A. protests against all legislative schemes which would involve the nation in the ownership, manufacture, or sale of alcoholic drink." Both the speakers emphasised the fact that the nationalisation of drink would be a retrograde step, and that it would have the effect of making every member of the community a purveyor of intoxicating liquor, which was not exactly what temperance advocates would desire. To follow the example of Russia in making the drink traffic a State concern—a step which had had the most deplorable results in national demoralisation, and from which, after twenty years, Russia had only just recovered by the abolition of the monopoly—would be the worst possible policy, and if it was argued that it would reduce the sale of liquor because private persons would not benefit by it, there was no reason for supposing that some future Chancellor of the Exchequer would not find a means of replenishing his coffers by encouraging the trade, and reducing the taxes which really did tend to its decrease. All our legislation was in the direction of limiting the drink traffic at present, and it must continue to do so, for the drink trade was a parasitic trade, and in proportion as it was depressed other trades, useful and productive, prospered. The line for them to take, if they could not have prohibition, was to get the hours of drinking reduced and the taxes increased, and to continue to exercise that influence which enabled them to manage the public houses better than if they became directly interested in their maintenance through the nationalisation of the trade.

LONDON DISTRICT UNITARIAN SOCIETY.

YOUNG PEOPLE'S MEETING.

THE Annual Meeting of the young people connected with the churches and schools was held at Essex Hall on Saturday last. After a social half-hour during which groups from all directions came trooping in, the President of the Society took the chair, and the large gathering joined in a hymn which was led by a choir conducted by Mr. T. F. Wood of the Islington Church. The singing was very good indeed, and the anthem 'The Night is Calm and Cloudless' was given a very fine rendering. Mr. Savage Cooper said the war had made apparent a conflict between the doctrine of "love your enemies" and that of "do unto others as you would be done by." There was a conflict of ideals, a deliberate attempt on the part of Germany to cast aside all that Christianity had stood for, and to put back the clock of European civilisation and

morality two thousand years. Tame submission to the domineering spirit of Germany would effect nothing but ill. But if they fought on manfully for their principles, even if they were beaten, their sacrifices would not be in vain, and the conqueror would learn that the only true spirit was that of self-sacrifice and Christian unity. Immediately after him came Mrs. Bernard Allen, who spoke of the work of the Belgian Hospital Fund which she had been able to organise with the help of *THE INQUIRER*, and of her recent visit to the North of France. It was a telling utterance; and brought her hearers into direct touch with realities grim and stern, conditions wantonly, frightfully imposed by the colossal conceit of a highly-organised nation. The audience listened to and admired the woman who had seen a bit of needed work and had done it simply and magnificently, cordially aided by the sympathy of readers of *THE INQUIRER*.

Mr. Alan Forbes remarked that the question "How can I serve my country?" had resulted in many going to the front. Those who were non-combatants should stand strongly by their churches and endeavour to spread the message of righteousness, justice and brotherhood. It was their bounden duty to help their churches to become stronger forces for good. If they were Sunday school teachers they should stick to their work, for the time would come when the youngsters would have the welfare of the churches in their hands. It was consistent with their religion to hope for a peace that never would be broken; but hope alone would not do; they must work. Miss Durning-Lawrence declared that all present were interested in some form of work: it was of the utmost importance that they should be united, that they should increase their numbers and not let the churches suffer because so many of the young men were away in camp. By pertinent references to such women workers as Mary Carpenter and Florence Nightingale she appealed to the young women present to take up definite work for humanity. Mr. Dunt appeared in khaki; he spoke of interesting experiences that had befallen him as a Unitarian in camp, and won his hearers by his free and sincere utterance. The Rev. J. A. Pearson read a postcard: "Dear Sir, re card for the Y.P.M. to be held at Essex Hall: my brother will not be able to act as local secretary this year as he is 'somewhere in France'"—and spoke of the strange conditions which had led thinking young men to seek the attainment of their ideals by ways they had never dreamed. The war must not be allowed simply to secure moral relations to be established between white peoples. It must set up the Golden Rule for all, more particularly seeing that the Allies had brought representatives of all their colonies and dependencies into the firing line. Some persons said the churches had failed. But had they, when they had provided so many clean-minded men ready, for the sake of honour, fair dealing and justice, to risk death, blindness, deafness, and the loss of limb? They *would* have failed had there been none to repel aggression and worse! The meeting concluded with the singing of Ebenezer Elliott's "When wilt thou save the people?"

THE Third General Meeting of the National Unitarian Lay Preachers' Union will be held at Essex Hall on Whit Monday, May 24th, at 4 o'clock. At 6 P.M., a devotional service will be held, when the Rev. Alfred Hall will preach on "The Mission of the Lay Preacher," and at 7 o'clock a Conference will be opened to discuss the subject of "Co-Operation" (introduced by the Rev. W. Copeland Bowie), Mr. H. G. Chancellor, M.P., presiding.

THE Anniversary Meetings of the National Unitarian Temperance Association will be held on Friday, May 28th, at Essex Hall, the Business Meeting at 4.30, and the Public Meeting at 7.15. Mrs. H. Shaen Solly (President) will take the Chair, and the Speakers will be Mr. J. F. L. Brunner, M.P., Mr. H. G. Chancellor, M.P., Mr. J. W. Pratt, M.P., Mr. Hugh Rathbone, the Rev. W. H. Drummond, and the Rev. C. J. Street.

THE Sunday School Association Anniversary Meetings will be held on Tuesday in Whit-week at Essex Hall, beginning with a Conference on "The Sunday School during War-Time—and After," which will be opened by the Rev. J. C. Ballantyne, of Nottingham, the President, Mr. Ion Pritchard, in the Chair. In the afternoon there will be an address by Miss May Pelton, Lecturer at Westhill Training Institute for Sunday School Workers, Birmingham, on "Spirit and Method," followed by the President's address and the Business Meeting.

NEWS OF THE CHURCHES.

Astley.—The School Anniversary was held last Sunday, when the preacher was the Rev. H. Fisher Short of Park Lane Chapel. The collections amounted to £24.

Bolton.—On April 21 a cordial welcome was given by the members of the congregation of Bank Street Chapel to the Rev. J. Cyril Flower, who has succeeded the Rev. J. H. Weatherall as minister. Mr. Miles Gerrard, who presided, speaking on behalf of the chapel and school, said that this was only the fifth occasion of its kind since 1823. There was a congregation numbering 500 and a membership of 300 in the Sunday School, and that augured well for their future prospects now that they once more had a minister at the head of affairs. The Rev. J. J. Wright, in extending a welcome on behalf of the District Unitarian Churches, recalled his own long ministry in Bolton, and his friendship with Mr. Flower's father, the Rev. J. Edward Flower, a Congregationalist. The Rev. E. Morgan, representing local Unitarian churches (Halliwell Road and Unity), Mrs. Haslam, Mrs. Cropper the Rev. W. J. Cleal (Baptist) and the Rev. J. E. Flower of London, father of the new minister, also spoke. Mr. Cleal, who extended a welcome from kindred churches in Bolton, said that they were looking forward with great eagerness to the coming day when they would all be gathered together with their manifold diversities in a great new real catholicity of love and feeling, with a unity of aspiration, and a devotion to one central will and high purpose of the Kingdom of God.

He referred to the fine Bank Street traditions, and spoke of his own feeling that every church should bring into a common fund its own special treasures of thought, life, love, and experience. The Rev. J. E. Flower pleaded for greater freedom of thought. The truth, he urged, must be various because they themselves were so various. Their angles were different, and the point of view could not always be the same. The State control of religion was a great hindrance to its growth, and the churches everywhere required full opportunities for the development of the mind in all directions. Referring to the present crisis he added that when they saw their fine young manhood cut down, they knew that those who sacrificed their lives were but stepping as if from one room to another. They were only going to one of the higher schools in God's living discipline, where they would be taught and trained for a great and glorious future. "Do not be afraid," the speaker added, "to think out the new theology which that involves." Mr. Cyril Flower, in his reply, expressed the hope that through the testing time to come, and after the war was over, they would issue into a new and triumphant faith more deeply rooted in eternal things. On the previous Sunday, Mr. Flower preached to large congregations. In the morning he took for his subject the words "Without haste and without rest," and urged his hearers to unite in a strong bond of fellowship, with a spirit of loving self-sacrifice, for the tasks of the future and the building up of an eternal city.

Burnley.—As the result of an address delivered by Mr. Mackie to the Adult Class in connection with Trafalgar Street Sunday School, when one of the recent articles in *THE INQUIRER* on the work of the Belgian Hospital Fund was read, the collections taken at a concert held on April 25 amounting to £1 13 6d. were forwarded to Mrs. Allen. Further extracts from *INQUIRER* articles were read during the afternoon, and Mr. Mackie suggests that the interest of Adult Class members in other places might also be awakened in the same way, and small sums collected which it would hardly be worth while to send separately.

Chesterfield.—The Rev. Kenneth H. Bond, minister of the Chesterfield Elder Yard Unitarian Chapel, appeared on Tuesday night in the role of playwright at a Red Cross entertainment in the Market Hall. The plays, however, had the novel feature of being wordless. In the one styled 'The Haunted House,' the "story" concerned the early part of the fourteenth century and Greystone Manor, and very weird and impressive the various scenes proved. In 'A Sculptor's Romance,' also planned by Mr. Bond, the characters were also effectively, if silently, portrayed.

Coseley.—The 253rd Anniversary of the founding of the Coseley Old Meeting House Congregation by the Rev. Joseph Eccleshall, ejected from the living of Sedgley in 1662, was held on April 11, the preachers for the day being the Rev. A. H. Shelley of Cradley, and the Minister, the Rev. W. G. Topping. Collections were made on behalf of the Church funds. An entertainment recently given in Bradley Wesleyan School by the Old Meeting scholars in aid of the local Belgian Refugees Hostel, resulted in the sum of £5 10s. being raised. The Annual Tea and Entertainment in connection with the Women's Pleasant Hour Society took place on the 14th inst. The congregation is represented on the Coseley Patriotic Society, which has been formed for the purpose of backing up Lord Kitchener's appeal to the nation, and to provide a recreation room for the dependents of soldiers and sailors in the district.

London, Essex Church.—After the ordinary service on Sunday night a Special Memorial Service was held for Private George E.

Lickfold, 1st Devonshire Regiment, who was killed in action in Belgium on April 12. He served throughout the Boer War unharmed, joined his old regiment immediately on the outbreak of the war, and has served continuously in the fighting line till the date of his brave and regretted death. He was an old Essex Church Sunday School boy, and a popular member of the Men's Club. Most of his fellow-members of the Club and many members of the Church attended the Memorial Service. The Rev. J. H. Weatherall gave the address. Three other members of the Essex Church Roll of Honour have been wounded, but happily all are recovering. The latest casualty is Lieut. Thurston Darbshire, Bedford Regiment.

Mossley.—The Annual Conversazione was held at Mossley on Saturday, April 24, the Vice-President, Mr. Frank Hepworth, occupying the chair in the absence of the President. The Rev. B. C. Constable brought the greetings of the Manchester District Sunday School Association, and an excellent entertainment was given by members of the congregation and Sunday School.

Parkstone.—On Wednesday, April 21, a Social Gathering was held to welcome Mr. Clement Ryley, who has taken charge of the Congregation at Emerson Hall as Hon. Lay Worker under the direction of the Rev. W. B. Matthews of Poole. Mr. Matthews presided, and the Rev. H. Shaw Solly welcomed Mr. Ryley as Vice-President of the Southern Unitarian Association; Alderman Herbert Carter, J.P., ex-Mayor of Poole, also spoke.

NOTES AND JOTTINGS.

THE TEST OF THE CHRISTIAN.

In a recent address from the chair delivered by the Rev. F. J. Powicke, at a meeting of the Cheshire Congregational Union at Manchester, an account of which is given in *The Christian World Pulpit*, a sympathetic allusion was made to the Unitarians, who are still excluded from the Free Church Councils. "We act," said the speaker, "as if we could not admit their plea to be considered Christians, but if what I have maintained about the basis of the Christian claims is right, we are surely wrong. There may be Unitarians who disown the Mastership of Jesus; and as to them I say nothing. All I wish to say is that since Unitarians generally are as loyal in their personal devotion to Christ as we are, they are no less Christian than we are. Refusal to admit this presupposes that the Christian credential lies in something else than loyalty to Christ. . . . A man's present thought of Christ may not square with any established formula. It may exclude him from the churches. But the test which matters—the test which admits him to the Church of the faithful—is unchangeably simple. Is he loyal to the spirit and mind of Christ?"

RELIGION AND LABOUR.

At the meetings which are being held in Browning Hall, Walworth Road, during the International Labour Week, beginning May 1st, the main subject of discussion is the proper relations between religion and the International Labour

movement. The list of speakers includes M. Emile Vandervelde, the Belgian Minister and President of the International Socialist Bureau; M. Einar Li, Labour Member of the Norwegian Parliament; M. Jean Longuet, a grandson of Karl Marx, and Socialist Member of the French Chamber of Deputies; Mr. Arthur Henderson, M.P., Chairman of the British Labour Party; M. Henri la Fontaine, Professor of International Law and Belgian Socialist Senator; Mr. George H. Roberts, M.P., Labour Member for Norwich; and Editor Wirz, representing the Swiss Labour Movement.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

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The total amount of the fund will be announced at the presentation.

Those schools who still would like to join should do so as soon as possible, and their contributions will be added to the final list, which will be sent out shortly. There is a need for further sums towards the upkeep.

The Presentation by Mr. Ion Pritchard to the British Red Cross Society will take place at Essex Hall on Sunday, May 2nd, at 3.30. Address by the Rev. W. G. Tarrant, B.A. The contingents from the Schools should arrive not later than 3.15. Boys' Brigades, Girls' Brigades and Scouts' should wear uniform.

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LONDON, SATURDAY, MAY 8, 1915.

[ONE PENNY.

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May

9. Rev. LAWRENCE PEARSALL JACKS, M.A.,
LL.D. (of Manchester College, Oxford).
16. Rev. FRANK KERRY FREESTON (late
Minister of Essex Church, Kensington).
23. Rev. ELLISON A. VOYSEY, M.A. (of Dean
Row and Styal).
30. Rev. HERBERT EDWARD PERRY (of Stockport).
The Evening Services will not be resumed
for the present.

London Domestic Mission Society.

ANNUAL MEETING

At Clarence Road Church, Kentish Town,
On MONDAY EVENING, May 10th.

Tea and Coffee 8 P.M.

Chair to be taken by PHILIP ROSCOE, Esq.,
at 8.30.

Speakers: Rev. J. COLLINS ODGERS of
Liverpool, Rev. F. K. FREESTON, Rev.
HENRY GOW, and the three missionaries.

On SUNDAY MORNING, May 9th, the Rev.
J. C. ODGERS will preach a SPECIAL
MISSION SERMON at CLARENCE ROAD,
when a Collection for the Domestic Mission
Society will be taken.

He will also preach at Clarence Road again
in the evening.

MINISTERS' PENSION AND INSURANCE FUND.

The TREASURER (Mr. H. Chatfield Clarke) has
very much pleasure in stating that he has
received from the Executors of the late Mr.
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ONE GOD AND FATHER OF ALL.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 9.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. A. PEARSON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. VICTOR FOX.
 Blackfriars Mission and Stamford Street Chapel, 11, Rev. W. J. PIGGOTT, 7.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. A. J. HEALE, 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. S. COLLINS ODGERS.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. F. LAWSON DODD.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. WALTER RUSSELL.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. E. W. WAKE.
 University Hall, Gordon Square, W.C., 11.15, Rev. L. P. JACKS, M.A., LL.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. R. PHILIPSON, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAILYN.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. J. PIGGOTT.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOWENMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRISTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. D. RHOSLWYN DAVIES.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. MC MULLAN.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. S. A. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. W. H. DRUMMOND.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. J. CYRIL FLOWER, M.A.

MANCHESTER, Upper Brook Street Free Church, 11, Rev. E. W. SEALY, M.A.; 6.30, Rev. C. TRAVERS.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. NEANDER ANDERTON, B.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.D.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SREIGHT, M.A.

BIRTH.

ROBSON.—May 3rd at 27, Glengarry Road, East Dulwich, to Rev. and Mrs. Douglas Robson, a son.

MARRIAGES.

LEE-WELCH.—On May 1st, at St. Mark's Church, Cambridge, by the Rev. F. E. Brightman, Fellow of Magdalen College, Oxford, and the Rev. S. Symonds, Stephen Grosvenor Lee, of Magdalen College, Oxford, temporary Lieutenant Rifle Brigade, younger son of T. Grosvenor Lee, of Clent House, near Stourbridge, to Eleanor Gill, only daughter of the late Dr. Welch, of Handsworth, Birmingham, and Mrs. Welch, 41, Fulbrook Road, Cambridge.

DAWTREY-BREDALL.—On the 5th inst. at Wandsworth Unitarian Church, by Rev. W. G. Tarrant, B.A., Rev. Hy. Dawtrey, B.A., of Dundee, to Ethel Alice, daughter of Mr. and Mrs. Bredall, of Croydon.

DEATH.

HOLLAND.—On May 6th at 12, Redington Road, Hampstead, Sarah, widow of Joseph Robberds Holland, in her 85th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR work for Belgian Hospitals gives us the opportunity week by week of beginning our chronicle of events on the note of charity and human helpfulness. It is here, and not in argument on abstract theories, that religious people find the grace and help of God in this vast welter of misery and wrong. We know how eagerly many of our readers turn to every scrap of information which we can give them. They are anxious to send their money where it is most needed, and they value the personal touch, the intimate sense of helping real men and women in the spirit of friendship, which has marked our relations with the Belgian hospitals from the beginning. For many of us this work is like an open door, in a world which grows ever darker with agony, into the heaven of love and goodness.

* * *

WELL, this week we have much to communicate. The work is reaching out continually in new directions, and the only limit to our usefulness is the money

at our disposal. If we put a moderate estimate upon the value of the clothing and equipment which we have received in addition to subscriptions our Fund stands now at something like £5,000. In a short article which we publish to-day Mrs. Allen gives some particulars of the way in which the money has been spent. The balance in hand will soon be exhausted as we are expecting to receive very heavy lists from France at the end of this week, owing to the recent fighting. It will also be observed that some large sums, which appear in to-day's list, have been given for a special purpose. During the last few days lines of communication have opened up for us to places where our help has not gone before and the need is as urgent as any that we have dealt with in the past. May we ask our readers to talk freely to their friends about it, and to apply to Mrs. Allen for leaflets, giving information about the Fund. We have found people most willing to be interested, and this method is really more effective than a wider and more impersonal appeal through the Press.

* * *

BUT we want to call special attention to what Mrs. Allen says about the heroic work which is being carried on by Miss Fyfe. Her appeal to us to help her to establish a hospital for wounded civilians, the poor peasants and small farmers who have clung to their homesteads to the last, is one which we could not possibly resist. The medical authorities of the Belgian army see the pressing need and have given the scheme their warm approval, but they cannot use military supplies for civilian work and are anxious that we should help. We have guaranteed £50 a month for six months for this

purpose and we are sure that the money will be forthcoming.

* * *

THE cases with which Miss Fyfe is dealing are intensely pitiful. The soldier receives his wounds in battle, but these people are the helpless victims of the invader. The other day she had an urgent message to fetch away from the danger zone 30 old people, 60 orphans, and 10 nuns. Here is a letter which Mrs. Allen received from her this week:—

"I have evacuated hundreds during the last few days from Poperinghe and Ypres, wounded and old men and women who were dying in cellars, and I have had all the time to ask the favour of a car, and one chauffeur went on for thirty-six hours without stopping. Please send an ambulance, it is the greatest need out here as every one will tell you, and as I am the only lady with passes who does civilian work they all apply to me. The old car is again broken down, a battle is raging and so I cannot expect Red Cross cars and I have had two telephone messages to come for wounded civilians at Ypres, and here I am stuck."

* * *

WHAT we have done is this. We have arranged with friends a short distance away to lend an ambulance for a few days and we have every reason to believe that it is already at work. Next week we are sending out an ambulance and a car, and special arrangements have been made for their prompt transport. The car is paid for, but we still want £100 towards the cost of the ambulance. A second ambulance is needed for this work and must be sent out at the earliest possible moment. Will any ardent motorist give us one for this work of mercy, or help us to purchase it? We estimate the cost at £250.

WE have not said anything hitherto on a subject, which under the unfortunate title of "War Babies," has received some attention recently in the press. We have kept silence advisedly, because we feel that it is a matter which must be approached with calm thoughtfulness and on a basis of adequate knowledge. That the problem is a serious one in some places is probably only too true, and every one will admit that it bristles with difficulties. Pleas for condonation on the one hand and rhetorical talk about "the shame of our girlhood" on the other, seem to us to be equally useless and untimely. Miss Clephan, in the admirable article which we publish to-day, adopts a much wiser method of approach. She gives us information about the work of guardianship and warning which has been carried on since the beginning of the war by 1,600 women patrols in 84 military centres. In this way much of the evil has been foreseen and prevented, and a body of kindly and observant women has been trained, whose help and advice will be of great value in cases where lapses have occurred. At the present moment the only recommendation we have to make is that the women who have organised this admirable piece of work and grown wise in practical experience, should consider the problem in all its aspects, both personal and social, and assume the responsibility of giving us some public advice. No one else has such a good right to do it or would be listened to with equal respect.

* * *

THE accounts of the recent naval actions in the North Sea are, as usual, lighted up by the heroism and humanity of our sailors. It is the combination of courage and chivalry which redeems the terrible business of war, and makes it possible for honourable and high-minded men to take part in it. The picture of English sailors exposing themselves to grave risks in order to rescue drowning Germans gives us as strong a thrill of pleasure as the news of a victory. We hope that the lesson will not be lost upon some thoughtful people in Germany. They must, at least, have a suspicion that this observance of the fine tradition of the sea squares but ill with the lurid caricature of English character, which has been invented in order to justify their policy of hate.

* * *

GERMANY seems to be determined to carry through the logic of her military theories to the bitter end without regard to any obligations of honour, or to the burden of moral infamy which she is lay-

ing upon her own people. The poisoning of wells, which has been made the subject of a protest by General Botha, has received official sanction in South Africa. On the Western front Sir John French reports that everything points to the fact that long and methodical preparations had been made for the use of poisonous gases on a large scale. He mentions that in the recent attacks the German troops were provided with specially designed respirators which were issued in sealed pattern covers. His own plain words are the only comment that is needed on this vile business:—

Since the enemy's first use of this method of covering his advance with a cloud of poisoned air, he has repeated it both in offence and defence, whenever the wind has been favourable.

The effect of this poison is not merely disabling, or even painlessly fatal, as suggested in the German press. Those of its victims who do not succumb on the field and who can be brought into hospital, suffer acutely, and, in a large proportion of cases, die a painful and lingering death. Those who survive are in little better case, as the injury to their lungs appears to be of a permanent character, and reduces them to a condition which points to their being invalids for life.

These facts must be well known to the German scientists who devised this new weapon, and to the military authorities who have sanctioned its use. I am of opinion that the enemy has definitely decided to use these gases as a normal procedure, and that protests will be useless.

* * *

ONCE again the organised forces of Drink seem likely to come off victorious. The proposals which were introduced by Mr. Lloyd George last week were an obvious compromise. They have aroused no enthusiasm in the country, and the determination of the vested interests that, whatever happens, they are not going to pay, has been their undoing. We wish that the scheme for national purchase could be revived, but we fear that the right moment for an heroic remedy of this kind has gone by. All fiscal arrangements are matters for close criticism and discussion in the House of Commons, but on this occasion care for the profits of a particular trade has eclipsed entirely the larger considerations of national welfare. It is incumbent upon the critics of Mr. Lloyd George's proposals to counter them with some scheme of their own, which will be at least as effective in crippling the deadly power of drink.

* * *

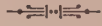
THERE is, undoubtedly, a tendency in many quarters, after a short period of alarm, to slip back into the feeble common

place that the drink evil has been greatly exaggerated. We are sorry to see some of the Labour members repeating this barren cry. Their *amour propre*, or that of their constituents, has been offended, and they are adopting the foolish pose that the statements about the effect of drinking habits upon certain departments of industry in the Government White Paper are an insult to the working man. No plea could well be more hollow or insincere. The wage-earners of this country are not all saints, and certain trades are more cursed with drink than others. Their leaders know this quite well. If our colossal drink bill could be halved there would be a vast increase in industrial efficiency, and an incalculable improvement in the health and happiness of working-class homes. Mr. Lloyd George mentioned in his Budget speech that the net increase in the consumption of spirits, after making a liberal allowance for forestalments, was, in December 3 per cent, in January 6 per cent, in February 15 per cent, and in March 25 per cent. This increase in spirits over the estimate represents a consumption of 2,900,000 gallons. Will any man deny that this increase in drinking has taken place to a large extent among the wage-earners, or plead that it has no appreciable effect upon industrial efficiency?

* * *

THE gigantic figures of the Budget, which was introduced on Tuesday, have been received by the country with remarkable *sang froid*. This is due largely to the absence of fresh taxation. Moreover it requires some special knowledge to follow these large operations of national finance. One thing, however, is quite clear, and ought to be impressed deeply upon our minds. We cannot finance the war simply by borrowing. A large part of the cost must be met by the savings of the community. Even if our earning capacity remains at its present high level, a much larger proportion of our income must go to national instead of personal ends. In this connection there will be some legitimate disappointment that there is no proposal to put a special tax upon war profits. That certain groups of capitalists and wage-earners should grow rich at the present time, while other people have to impoverish themselves or practice severe self-denial, seems to us to be contrary to a sound social policy. There should be an equality of sacrifice in all classes of the community so far as the financial burden is concerned, and this is impossible so long as war profits accumulate on a large scale and are not subject to special taxation.

WORKING FOR VICTORY.



THERE is a growing feeling in some quarters that we are not taking the war and its hard duties with the seriousness and the unselfish courage which a time of supreme national peril demands. Our fighting men have acquitted themselves magnificently, and behind them there has been a disciplined host of civilian workers who have done their part with splendid energy and effectiveness. But large sections of the community still live in a quite normal fashion. They carry on their business as usual. They have not modified their standards of comfort. They still plan things for their own advantage as they have been accustomed to do in times of peace. They have a vague hope that the war will soon be over, and leave the world as pleasant a place for them to live in as it always has been hitherto. People of this kind may not be conspicuous individually; but in the mass they help to mould public opinion, to encourage a lazy type of optimism, or to dissipate in criticism and complaint the energies which ought to be concentrated on the one object of vital concern for us all.

We have just entered upon the tenth month of the war, and the end is still far off. The first excitement has died away, and in its place there is an impatient desire for some striking event which will supply a dramatic thrill for jaded nerves, and assure us that all is well. Probably these are the days which will test us all most severely, for we have reached the dull middle stages of a long task, when we must simply set our teeth and press forward, bating no jot of heart or hope, and giving no foothold to influences which weaken and divide. There is need for all of us to be on our guard against the revival of sectional interests and the type of criticism which is more concerned with complaints about the past than with constructive proposals for the future. Several of our newspapers have erred in this way lately. In their weariness of the political truce they have dabbled freely in disintegrating criticism, and laboured to produce public discontent by the method of dark hints and vague

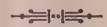
surmise. In the House of Commons we find the Government almost paralysed in its efforts to deal effectively with the problem of drink by the resistance of commercial self-interest, the unworthy resentment of class-feeling on the side of Labour, or the doctrinaire programme of the temperance reformer. Nor does it require much gift for social observation to detect some tendency on the part of people whose routine has hardly been disturbed, just to settle down and look after their own affairs in placid confidence that Germany will be beaten, and all will come right in the end.

But we are at war, we are fighting for our existence; and the battles, which will determine whether we shall retain our liberties or fall a prey to a ruthless destroyer, are not behind us, they have still to be fought and won. There is safety for us and a sure hope of victory, but only if we keep the mood of high seriousness in all our thoughts and ways, and all classes and sections of our people throw their own interests to the winds in devotion to the common good. In this testing hour there is only one thing that concerns us. We have got to win in this war. It does not matter if we are poor, and feel the sting of want—and that may well happen to us—if we come out of it victorious. And for this purpose we must mobilise all the practical gifts of the country, its wealth of thought and moral fervour and its high religious passion, that the good issue for ourselves and the world may not be hindered by our devotion to selfish or partial ends, or spoilt of its full effect by divided counsels and poverty of soul.

We agree with the words of the Prime Minister, spoken this week, that the nation does not need to be goaded by rhetoric before it can be induced to obey the calls of duty. It is not so much flaming words as serious consideration that we need. Do we realise what the calls of duty are? Do any of us shrink from putting them in the plainest possible terms to ourselves and other men? It is sacrifice that is demanded of every one of us, a spirit of fine devotion to the cause we have in hand, and of calm indifference to our private interests. There are two things which can help us to keep this temper of resolution through the difficult middle period of the war. The first is

the effort to realise—religious people may do it by an act of quiet meditation—what the war means in the invaded countries. No one who has touched even the fringe of its appalling misery and wrong can put the thought away from him, or allow other interests to compete for his attention. It stands there, dominating his life, and determining all his duty, until the need is past and the avenging victory is won. The other is the sense that everything which has happened has strengthened and confirmed the moral convictions of the early days of the war. Germany put the sword of the spirit into our hands when she invaded Belgium. Her cynical disregard of honourable undertakings, and her revolting barbarism in the conduct of war have rallied the moral forces of the world against her. Something dearer than our own safety and peace is involved in the victory for which we strive. We want to win, and we would give all the high seriousness of purpose of which we are capable to the task, because it will check the proud defiance of evil men. Victory in this cause, let us dare to say it, means to our dim human sight a victory for God.

Good Thoughts for Evil Times.



THE POWER TO BE QUIET.

AMID the care and strife of our common life how much we need the power to be quiet. It is pitiful to be at the mercy of things which are but the incidents of a brief and passing day. To be strong and brave we must have root in ourselves. To get out of life a Divine education we must have the calm and well-balanced mind which in prosperity keeps us humble, and in adversity patient. The power to be quiet means power to bear suffering, to compel losses to yield us some moral gain, and out of temporal defeat to wrest an eternal victory.

It is possible even in these exciting and troubled days to cultivate and preserve the power to be quiet—the quietude not of weakness, but of strength,

not of passion exhausted, but of passion controlled and used, not of a world renounced but of a world subdued to the service of the soul and the obedience of Christ. Meditation and prayer will help us. Obedience will help us. Great peace have they whose obedience to the highest and best is quick and constant; who instead of getting away from things, seek rather to get right with things. It is the peace of Jesus which the world cannot give nor take away.

JOHN HUNTER.

UNFOLD ! unfold ! Take in his light
Who makes thy cares more short than
night,
The joys which with his day-star rise
He deals to all but drowsy eyes ;
And (what the men of this world miss),
Some drops and dews of future bliss.
Hark ! how his winds have changed
their note !
And with warm whispers call thee out.
The frosts are past, the storms are gone,
And backward life at last comes on.
The lofty groves in express joys
Reply unto the turtle's voice ;
And here in dust and dirt, O here
The lilies of His love appear.

HENRY VAUGHAN.

ALMIGHTY God, who givest us our quiet seasons of thought and prayer, help us now and at all times to find in thee our true peace. Save us in the hour of trial, deliver us from evil thoughts and desires, and from the tyranny of outward things. May we learn of Christ to be strong and brave in the struggle with temptation, and to overcome even as he overcame. AMEN.

THE BELGIAN HOSPITAL FUND.

Now that the Belgian Hospital Fund has been in existence nearly four months, contributors will be interested to know how their money has been expended. The following table shows at a glance the expenditure classified under the main heads :—

	£	s.	d.
Hospital equipment (surgical instruments, nursing appliances, drugs, bedsteads, etc.) about	1,150	0	0
Linen and blankets ..	300	0	0
Woven underclothing ..	150	0	0

	£	s.	d.
Boots about	100	0	0
Clothing for convalescents ..	70	0	0
Kitchen equipment for hospitals	80	0	0
Carriage and distribution in France	150	0	0
	£2,000	0	0

The items for woven underclothing and clothing for convalescents were incurred during the first very cold months, and there is practically nothing spent under that head now. Boots also were only sent at first before other agencies, specially concerned with such things, were at work.

The cost of carriage is not great when it is remembered that everything goes out under personal supervision and has to be delivered by motor lorry from the port, considering, too, that we have sent about £4,000 worth of goods, and that strong packing cases and packing material are included under this head. Experience has shown that goods sent alone take weeks to arrive at their destination if they ever do ! A case of valuable goods sent by a friend to us at Calais started six weeks ago, and has not yet arrived. By our method, we have never yet lost a case, and everything has arrived at its destination two or three days after leaving London.

Beside the goods bought with the money sent in we have received and forwarded to the hospitals about 17,000 articles of clothing, household linen, bandages, boxes of games, and many other things, the value of which it is impossible to estimate. They have arrived in parcels varying from one pair of mittens in an envelope, to packing cases containing twelve bedsteads, and they come by post, by carrier, by railway and by hand. The parcels are then unpacked, lists made of their contents, and repacked according to the requirements of the hospitals. Miss Gertrude Martineau and Miss E. Dowell have given three mornings a week to this work since the beginning.

As an instance of the variety of the appeals the following extracts from a letter received on April 30th are interesting :—

"General asked me if we could not do something to help his convalescents at I motored down and have just returned. There are 5,500 Belgians there, 700 of whom are convalescent typhoids. There is also a 30 bed hospital. There are 500—600 tubercular patients, and the doctor, an ardent bacteriologist has got no microscope. He would be most grateful for one. Could you supply him ? It is really a necessity. [A good one was secured at once secondhand and despatched on May 3rd, and he has it by this time.] The men need lots of soup and milk and at present only get ordinary soldiers' rations. We are sending four girls to install a canteen to supply this nourishment. If you saw their little bare huts and wooden benches and pale faces it would make your heart ache. Up to now they arrive at a station twelve kilometres from the camp, and have to walk however ill they may be, but ' nous allons changer tout cela.'"

Is there any thing that we, on this comfortable side of the Channel, can do that would be too much in the face of such need ? The letter goes on "one longs to be a millionaire and able to divide oneself in four at least." Such work as this ought not to be hampered for lack of funds.

Up to the present time the work has been entirely among military hospitals. I have described in a previous article our meeting with Miss Fyfe, a lady engaged in refugee work at the front who wanted help with her maternity hospital. The events of the last week have resulted in a great many civilians, men, women and children, being wounded. At present this Miss Fyfe has nowhere to put them. The military hospital which opened its doors to them cannot keep them as all its beds are needed. She had the offer of a house for them, where she could have fifty beds, but she had no funds to rely on for their support. She has asked us to give her a guarantee of £50 a month, and the need is so urgent that we have telegraphed that we will undertake it. It was impossible under the circumstances, after what we have seen ourselves out there, to refuse ! We hope the hospital will be open by the time these words are in the hands of our readers. Some time ago some of our friends offered to support nurses. We could not arrange this as the difficulties were too great. Will they transfer their offered gifts to the maintenance of this hospital ?

Through the generosity of two or three friends a motor car and an ambulance have been secured for work among civilians, but £100 more is wanted on this separate account. These two cars will go out soon and the need for them is very great, specially at this moment. The car is for carrying expectant mothers to the maternity home, and the ambulance for the wounded civilians in the towns and villages on the front.

To sum up—we have spent on an average since we started over £100 a week on medical necessities, etc., and we have sent out about 1,000 garments a week as well. We have made many friends, and there are many fine men and women out there who look on us as friends and rely on our help. We cannot give personal service at the front, but it is our part to strengthen the hands of those who can.

ROSE ALLEN.

THE WORK OF THE WOMEN PATROLS.

THE world to-day is so given over to noise—the noise of rumour, of prejudice, and recrimination, as well as the trumpet cry of glory and heroism, that it is very difficult to keep a clear sense of the proportion of things. The earthquake and the tempest are in full force, and the still small voice is yet to come. One of the most recent of the agitations, which has been fanned into flame by the somewhat irresponsible utterances of the "popular" press, is connected with the "revelations"

concerning a phase of camp life. Sentimentalists, without considering the necessity for careful investigation, and accurate information, are acclaiming the value of an increased birthrate, from whatever source it may be drawn; are depreciating the interference of the social worker, and adjuring the State to step in and adopt for its own the children born of the camp, for whom the rights of family life and a father's protection will probably not be forthcoming. It may be of interest just at this moment—without discussing the rights or wrongs of an unusual situation—to call attention to one quiet agency which was the outcome of a perception of the dangers which might have to be faced, and which set to work quietly and thoughtfully to prevent mischief rather than to remedy it after its occurrence.

As early as September in last year, when the new, untried conditions of camp life were just beginning to make themselves felt, reports were brought to the notice of women engaged in social work of the dangers likely to arise owing to the foolish and excitable—perhaps excusably excitable—behaviour of many of the women and girls in the neighbourhood of the camps. It was felt that if action were to be taken at all it should be taken in good time and to such good purpose that prevention should precede, and, if possible, forestall the work of rescue which would otherwise become inevitable later on, and save the young and thoughtless from the consequences of their own inexperience and irresponsibility. The National Union of Women Workers appreciated the gravity of the situation, and acknowledged the responsibility laid on women trained to *think*, even in the midst of disturbing influences. These women felt themselves to be on trial. If the safety of the nation's honour and freedom were entrusted to the keeping of its men—its fighting men—the moral welfare of the nation, the restraint and sobriety of conduct under excitement and difficulty, must become largely the charge of women, and by their action in the present emergency their claim for a larger sphere of usefulness in the work of the nation in future would naturally be judged. It was felt that if sensible and tactful women, with experience of life, could get into really sympathetic touch with the young and thoughtless their natural excitement might be led into other and healthier channels.

The Union decided to form a special committee—entirely apart from the existing one for preventive and rescue work—to be called the Women's Patrol Committee. The Home Secretary and the Chief Commissioner of Police when approached were in cordial sympathy with the scheme proposed, and gave their sanction for the organisation of bodies of Women Patrols, who were to be accorded the support and assistance of the police in any district in which their services might be required. The Patrols were to be voluntary workers—women, speaking generally, between the ages of twenty-seven and fifty—they were always to do their patrolling in couples, and only to be on active service for two hours at a time. Their business would be to patrol the towns, and the neighbourhood of the camps at the

hours when the soldiers were off duty. In order to safeguard the project, and to ensure that none but duly accredited women would be engaged in this special work, the Home Secretary circularised the Chief Constables throughout the country advising them to sign a card for the use of each Patrol in their district—the signed card to read as follows: "The bearer—is authorised by the National Union of Women Workers of Great Britain and Ireland, and the police are desired to render her any necessary assistance." This card was supplemented by an armlet bearing the initials N.U.W.W., and each Patrol in addition to her pass and armlet was to be supplied with a small book of regulations, as a very necessary precaution against any unconscious over-riding of the legal liberty of the subject.

The necessary funds for such a wide scheme of work were quickly forthcoming (sufficient, at least, for a six to eight months' campaign). Organisers were appointed and were fully trained for the work that had to be done. These in their turn have trained bands of Patrols in various districts in the knowledge of their duties, and the powers and limits attached to these, and acquainted them with Police Court Regulations, and the differences between Police Court and Military Law, so that mistakes arising out of ignorance of legal limitations may be successfully avoided.

At the present time nearly sixteen hundred patrols are working in eighty-four different localities, one hundred and eighty-four of whom are in the London area. Everywhere—with one single exception—the work has been warmly welcomed by both military and civil authorities, and commanding officers are pleased to note the consequent improvement in behaviour in the neighbourhood of their camps. In one place a special constable notes "that the young men and girls know that they are being looked after and behave better in consequence," as the mere presence of the Patrols is often enough to create a healthy and restraining influence. The Patrols themselves feel assured that in most instances the girls do not want to behave badly—they just know no better, and they are often ready to try to improve when a better way is put before them, and a more wholesome form of pleasure in their introduction to clubs and recreation rooms. "A Woman Worker like us—and a friend to us girls," was the verdict pronounced by an enthusiastic club girl on the organiser with whom she came in contact. Finally, the War Office now officially recognises the value of this work, and Lord Kitchener himself has given instructions to the military authorities to help the patrols as much as they can. The unsolicited testimony of a Metropolitan drill sergeant is to the effect that the Women Patrols "were doing their work so quietly and with such tact and discretion that the police welcomed them" as "they touched work the police could not. And what's more," he added, "they are making themselves so valuable to us *they've come to stay*."

The possible solution of this difficult problem may lie in social efforts such as this—and others of a like nature, for

these workers are aware that the present difficulty is not so entirely exceptional as at first sight it would seem to be. They know from their experience of city, and even of country, life that the present circumstances have not introduced a new evil, they have only intensified an existing one. The donning of his majesty's uniform does not necessarily turn the untrained, undisciplined city lad, or countryside loafer, into a hero, though it may set him on to the way of becoming one. The equally undisciplined girl, sadly in need of wise home restraint, may use or abuse this exceptional opportunity of "enjoying life" regardless of consequences, but she would equally use any opportunity afforded her in her ordinary daily life and surroundings. And further, many of the allegations seem to have been rather carelessly made, without any attempt at a real investigation as to the facts of the case. Warnings are now beginning to be heard, and so clear and fair a thinker as Mrs. C. D. Rackham urges strongly that the thoughtful public should not accept "general statements as to the number of 'war babies' that are to be expected during the next few months without the most careful investigation," adding that "there is no doubt that many of the 'hundreds here' and 'thousands there' so glibly quoted have melted away when enquiries were pressed home." In one case, it was reported that three hundred of such births were expected in a town—investigation proved that there were only six. The trouble will be greater in some localities than in others—but exaggeration will only tend to confuse the issue. From accounts received it can hardly be denied that in the main the men and youths who have enlisted have done so with intention to uphold the honour of their country, not to betray it. This is patent to any one who cares to study the faces of the young recruits as they swing along the streets with steady step and head erect, looking straight ahead as if at an aspect of life that has never presented itself to them before, and mouth set firm to meet bravely what may come to them, life—or death.

In the case of the lapses from high purpose, which will claim attention to the needs of young mothers and helpless children, it is surely not the office of the State to attend to these—the State with its cut and dried methods applied indiscriminately to all alike, without distinction of type, temperament, or degree of temptation; it should be the work of the women who understand the conditions, and who can use their human influence and sympathy to help to build up in these girls a sense of the meaning of motherhood and awaken their mother-love. Confidence may be placed in such women as "voluntarily give their time to patrol dull and often lonely spots, in all weathers, in order to help these young girls and try to turn their attention and energies to something better than hanging about places where soldiers are congregated.... It is on them, and on their faithful and persistent labours, that the permanence of the good work begun must depend." And, surely, that way hope shines for the future.

ANNIE E. CLEPHAN.

THE ROYAL ACADEMY.

THE Private View at the Royal Academy seemed rather a strange experience this year. Men in khaki and naval uniforms were in evidence everywhere, and the intimate way in which some of the former criticised the pictures proved that they were formerly more at home in studios than military camps. There is generally a lot of purely "art" talk at the Private View, but except in days like these, when all sorts and conditions of men have joined the colours, you do not expect to hear military men joining in it very freely. The war pictures, too, contributed something quite out of the common to a not uninteresting exhibition, but these, with few exceptions, are the painstaking productions of men who have honestly tried to give the public the dramatic thrill which the press supplies almost hourly, and rather lamentably failed. Perhaps Mr. Lavery has succeeded better than most with his "Armoured Car Squadron"—a very ugly picture, in which much ingenuity has been expended on the limning of very ugly things—for he does, at least, make one realise in some slight degree the outstanding feature of the present conflict; its appalling hideousness, and its utter lack, except in the personal heroism of the men, of the glow and colour which once lent a fatal glamour to the profession of arms. Mr. Wyllie's picture of sinister Dreadnoughts, breathing black smoke ('The Masters of the Sea'), conveys the same idea, and is in startling contrast to the lovely 'Day in October: Venice,' by David Murray, which faces it. The one symbolises sheer destructive power—a force which tears down and annihilates the work of men's hands as ruthlessly as the earthquake or the forest fire; the other portrays the imperishable beauty born of sunny skies and rippling waters, framing a city of dreamlike palaces where the spirit of loveliness will dwell as long as one stone is laid upon another.

While on the subject of war pictures, however, let us give its due meed of praise to Mr. Lavery's more ambitious work, 'Wounded: London Hospital, 1915,'—a picture which, although designed to meet the common need for some outward expression of the prevailing sentiment, does give something more than the material adequate to satisfy that craving in the radiant sunlight dappling the floor of the ward, and the sense of light and air which cheers us even as we look pityingly at the young Highlander whose wound is being dressed by a sympathetic nurse, or the swathed figure with half the face hidden in bandages on the bed in the foreground. Mr. Olivier's picture of the meeting between King George and King Albert at the frontier post on the road, from Dunkirk to Furnes has, of course, great historical interest, though the unkindest comments were made on the

lifelessness of the figures by people who wanted to enjoy the picture immensely, and were quite unable to feel its reality. There are pictures of Belgian refugees, too, in which the pathetic groups of peasants are too obviously posed. The figure we like best to remember is that of the little boy with the orange-coloured scarf in Mr. Richard Jack's interesting 'Homeless,' stolidly tramping along with the household cat uncomfortably clasped in his arms. A very curious picture—by Mr. W. L. Wyllie again—represents 'The Fighting Line from Ypres to the Sea,' as seen from an aeroplane. The aeroplane itself, like a huge butterfly with parti-coloured wings, hovers over a vast expanse of misty country in which you can dimly discern the line of the Yser, the British and German fire trenches, the St. Eloi Road, and even "Hill 60," all lit up with bursting shells and the light of burning buildings. The names of the places mentioned, and others as well, are printed round the frame—a novel proceeding which led a man of very decided views, evidently a connoisseur, who was showing some friends round, to declare that the painter had "forgotten he was an artist and thought he was a journalist."

If you can escape from the mental environment created by such pictures as these, it is a great relief to find Sargent again at his wonderful work of flooding some small canvas with the burning sunshine of the Tryol, as in 'Tyrolese Crucifix,' or dappling emerald mosses and ferny woodland depths with light and shade as in 'Master and Pupils.' The fantastic 'Mountain Graveyard' is another picture from Sargent's brush, and he gives us also one or two portraits this year, including 'F. J. H. Jenkinson, Esq., Librarian to the University of Cambridge.' The portrait painters are, as usual, well represented, and some of them have done admirable work. To those who know her the characteristic portrait of Miss Henrietta Busk, by Percy Bigland, is very pleasing—the expression of the eyes and mouth are so happily caught. Mr. George Clausen's allegorical 'Renaissance,' in which the spirit of the new France is seen pointing to the crocuses springing amidst ruins, is so strangely unlike his customary work that it is hard to believe he is responsible for it; in other pictures he adheres to the style he has made peculiarly his own, as do men like Farquharson, Stanhope Forbes, George Wetherbee, Sir W. B. Richmond, Poynter and Arnesby Brown. Miss Lucy Kemp-Welch's 'A Year Ago,' with its wealth of apple-blossom, is very charming, but the pathos of the girlish figure in black would be even more poignant if the two shadow-figures—the girl and her lover in happier times—were not indicated on the other side of the tree. Such devices for instructing the imagination are rather barefaced. Alfred Parsons has a very pleasing little scene, 'Lake Biwa, Japan,'—all misty water, and clumps of rosy-red and flame-coloured azaleas; and Laura Knight's 'Mayblossom,' drenched with the hot sunshine of a delicious day in early summer, is very restful to the eyes. It reminds us that Spring is in the air once more, and that in spite of the devastation of war life is renewing the beauty of the world.

FOR THE CHILDREN.

THE RIVER GRETA IN MAY.

THE latter half of April has been so cold that the sycamore flowers you were warned not to overlook in that month are not yet fully open in Cumberland, whatever they may be further south. One tree, fortunately abundant in these parts, is in full glory of bloom in sheltered situations on the banks of the Greta. The white flowers are so glossy that they shine like alabaster in the sun. The bees see and smell them from afar and will joyfully gather the honey they yield. The old rhyme says that bees "gather honey all the day from every opening flower." This is a pretty and poetical idea, but unfortunately it is not quite true to fact if it means that bees visit each flower they pass in field or garden. What really happens is that the bees in a hive make for the honey-yielding flower that is most abundant at the time, and which gives a good return for their labour. If they begin one fine morning on cherry blossom they will keep to that flower for a long time, and visit no other unless to rest. They may keep to the cherry blossom for hours, or for all day, or even for two or three days. You know that bees gather pollen at the same time that they collect honey, and by the taste and colour of the pollen which you see in the pollen baskets in the joints of their legs you can generally tell what flower they are working on. When they are working on holly flowers their whole bodies will seem to be well dusted with rather dirty flour. The holly blossom is nearly ready for the bees. Some flowers yield brown pollen, some a rich orange. Dandelion pollen is very pretty. Look at the bees you will see crowding on this flower in mid-May if not earlier.

The dippers I told you about, "our dippers," who were still making their nest on April 6th, have prospered. By the 13th, when they had been building for a month, only one dipper was seen at a time, so we guessed that the hen bird spent a good deal of time on the nest, and on the 16th I managed to reach the rather dark place above the mill-race and under the mill buildings in which we knew the nest must be. I could just see the glossy white chin of the sitting bird as I splashed along the conduit in high rubber boots. People who visit dipper's nests often have to walk through water. She sat still till I was within three yards of her, then dashed silently past me. There were four glossy white eggs, so newly laid that they had the rosy flush, like that on the petals of a blush rose,

which these eggs always have when first laid. A week later there were still only four eggs. Now we are waiting in the hope of seeing the young birds when first they venture into the open river. We know they are still in the nest, because we see the parents dart up the mill race and under the mill with food. The little dippers will be darker coloured than their parents, and will not have the broad white bibs, but they will be the better able to escape the notice of possible enemies. They will dive like old hands the first moment they reach the water.

For two days early in the week the Keswick children and their teachers were busy gathering wild flowers and making posies and garlands in preparation for the crowning of a May queen, which took place on Wednesday beside the Greta. A queen is chosen in turn each year from the different Bands of Hope of the schools in Keswick and the villages near. The children walk in procession through the town, headed by the queen and her twelve maids of honour. The queen carries a lily sceptre and rides on a white pony which is also decked out with flowers. When "Queen Margaret" was crowned this week, Canon Rawnsley, the vicar of the parish, as one of her "ministers," read her proclamation to us all. May queens are crowned in a good many country places, but I do not know of any where kindness to animals is the subject of a proclamation, so you shall read the one to which I refer.

THE MAY QUEEN'S PROCLAMATION.

"To all her beloved subjects, both boys and girls, the Queen commands that they shall be kind to all animals—that they shall not hunt the wrens, or stone the squirrels, or chase the cats, or rob birds' nests; but shall learn by heart the notes of birds, and know when they come and when they go, and how they sing and what they say; that they shall not kill nor hurt any living creature needlessly nor destroy any beautiful thing, but shall strive to save all gentle life; that they shall not root up ferns, nor break down blossoming trees, but shall learn the names of the flowers and their seasons and habits, and watch the budding of the trees.

"And to all coachmen, drivers, grooms, and ostlers, that they shall look after their horses well, not use bearing reins, nor work them too hard, nor load them too heavily, under pain of our most severe displeasure.

"And to all cow keepers, that they shall give their cows plenty of air and light in their byres, that so they may be kept in health and give good milk.

"And to all sportsmen and game-keepers, that they shall not under any circumstances shoot owls, kestrels, or buzzards, who are their best friends; nor, contrary to the law of the land, set barbarous pole traps or use cruel egg-baits.

"Also it is our will and pleasure that a copy of this our Proclamation be hung up in every house and schoolroom within our ancient and loyal Parish of Crosthwaite."

EMILY NEWLING.

Keswick.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Already acknowledged	2458	13	9
Mrs. Enfield (third donation)	2	2	0
Mrs. H. D. Roberts (second donation)	1	0	0
Mrs. Pilcher	1	0	0
Miss Pilcher	0	10	0
Miss Roscoe	10	0	0
Mrs. Hicks (second donation)	1	1	0
Mr. and Mrs. Sydney Martineau	10	10	0
Mrs. Julian Winsor (monthly donation)	1	0	0
Northgate End Sewing Circle, Halifax (per Mr. G. Fielding)	5	0	0
C. E. C. (second donation)	1	0	0
Per Mrs. Blomfield Jackson	2	0	0
Mr. C. Fellows Pearson	4	4	0
Miss Crooke	2	0	0
Mrs. Turnbull	2	2	0
Miss S. J. Gregg (third donation)	1	0	0
Miss Jane Partridge	5	0	0
Mrs. J. H. Terry	1	1	0
Mr. E. Hughesdon	3	0	0
Per Mr. J. S. Mackie	0	1	0
Mrs. Slater	0	5	0
Miss E. Dowell (fifth donation)	0	2	6
Miss Field	0	10	0
Per Mr. C. E. B. Russell, for Motor Car and Ambulance for Civilian Work:—			
Mr. W. Melland	25	0	0
Mr. A. E. Gaddum	150	0	0
Mr. and Mrs. Alfred Wilson	5	0	0
Mr. Geo. F. Jones (second donation)	0	10	6
Mrs. Wetherbee	1	1	0
Mrs. Smyth	1	1	0
E. M. T.	0	5	0
Mrs. Bernard Allen (second donation)	60	0	0
Mr. Bernard Allen (third donation)	60	0	0
Miss Else (second donation)	1	0	0
Boys of First Class, Heywood Unitarian Sunday School, (per Mr. Percy Healey)	0	10	0
Miss Blake (third donation)	2	0	0
Mrs. A. H. Paget (second donation)	5	0	0
Sir Wm. B. Bowring, Bart. (second donation)	10	0	0
Miss Eleanor Garrett (second donation)	5	5	0
Collection at Free Christian Church, West Croydon (per Mr. H. Boggust)	12	10	10
Miss Mary D. Shannon (third donation)	3	10	0
Mr. Geo. Banks (fourth donation)	1	1	0
Mrs. Dowson	1	0	0
Mrs. Aspland	5	5	0
Mr. E. Worthington	10	0	0
R. H. (second donation)	5	0	0
Miss Mary Dendy	5	0	0
Miss Gillespie (third donation)	0	5	0
Miss L. Colton (fourth donation)	0	5	0
Mrs. Costeker	1	0	0

	£	s.	d.
Miss Beaumont	0	3	0
Mrs. E. B. Cook	0	10	0
Mr. Henry Marsden, J.P. (eighth donation)	1	0	0
Mrs. Bartram (second donation)	1	0	0
Mrs. Bryan E. Johnson (second donation)	1	0	0
Miss Swaine (fourth donation)	2	0	0
The Rev. W. and Mrs. Jellie	0	10	0
Mrs. E. Cobb (third donation)	1	0	0
Mr. and Mrs. L. Hall (monthly donation)	1	0	0
Mrs. Lupton	2	2	0
	£2,894	15	7

Parcels have been received from:—
 Mrs. Enfield; Mrs. Cusack; Mrs. J. M. Perry; Bank Street Chapel and School Workers' Circle (per Mrs. Hardman); Miss Eveleigh; Clapham Ladies' War Relief Committee (per Mrs. Duke); Mrs. W. Skelton; Miss Swaine; The Misses Mary, Annie, and Emma Tedder; Miss Rowe; Miss Shaen; Mrs. Richard Roscoe; Anonymous (twelve bedsteads); Monton Church Women's Union, Eccles (per Miss Elsie Leigh and Mrs. Nanson); Miss Etta Horne; Miss E. M. Greg; Heywood Unitarian Women's League (per Mrs. Duckworth); Miss Nettlefold; Miss Taylor; Northgate End Ladies' Sewing Circle (per Miss Standeven); Miss Frances Marshall; Plymouth Branch Women's League (per Miss R. A. Bond); Miss Wakeham; Mr. and Mrs. H. Woolcott Thompson; Mrs. J. H. Green; Miss Bailey; Mrs. Wm. C. Hall; R. Pain; Miss Joyce Cobb; Mrs. Arthur Read; Old Meeting Church Sewing Meeting, Birmingham (per Mrs. Lloyd Thomas); Mrs. Fellows Pearson; Mrs. Carter; Miss M. S. Beard; Mrs. Tudor Jones; Miss Short; Nantwich Old Presbyterian Church Women's Guild; (per Mrs. Park Davies); Mrs. Rye; M.B.; Miss Jolly; Miss Innes; Miss Ruth Drummond; Mrs. Bryan E. Johnson; University of Bristol Women's War Fund (per Miss Worsley); Hornsey Moravian Church Working Party (per Mrs. Rosser; X; Miss K. F. Purdon.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE SUNDAY SCHOOL ASSOCIATION

PRESENTATION OF THE MOTOR AMBULANCE.

A GREAT many of our schools have been taking their share in local work for the sick and wounded who are sent home from the front, and also by forwarding parcels to the soldiers they have in many ways alleviated their hardships. It was, however, felt by the Committee of the Sunday School Association that something national should be done, and they therefore appealed to the teachers and scholars of our Sunday Schools and to the young people of our congregations to give a motor ambulance, which would be presented to the British Red Cross

Society and placed at the disposal of the military authorities. The cost of such an ambulance is £400, and it is customary to give at any rate £100 towards the cost of upkeep, which is about £10 a week. The appeal was launched and the result has been satisfactory beyond all expectation. On the day fixed for sending in contributions and on the following day about 130 letters were received, and the fund increased in twenty-four hours from £143 to £501. There still remained, however, the cost of running expenses after the ten weeks which were provided for, and the Committee were very anxious that every school should have an opportunity of giving, so that the gift might be in truth from all the Unitarian and Free Christian Churches. The fund was, therefore, kept open and has now reached the sum of £725, which has been given by 259 schools; about 45 old scholars and teachers and other friends have contributed individually. It would be difficult to find a better object for which those who agree in their faith could combine than the one which has been undertaken, and how much the gift is appreciated by the British Red Cross Society is clear from the very cordial letter of acknowledgment which has been received from their Secretary, in which he says:—"The thanks of many a wounded soldier will go out to you for your precious and welcome gift."

In order that some of the children, at any rate, might see their car, and that it might be presented in a manner worthy of the splendid way in which the fund had been subscribed, it was decided to have a formal presentation. This was held at Essex Hall on Sunday, May 2nd, and took the form of a service conducted by the Rev. W. G. Tarrant. The Hon. Secretary of the Association, Mr. T. M. Chalmers, sent an invitation to the children and young people and to all those who had kindly helped in the arrangements. Most of the London schools sent contingents and several other schools had arranged for representatives. Altogether there were at least 850 children, young people and their friends present. Unfortunately the large hall proved too small, and an overflow meeting had to be arranged in the smaller hall. While our sympathy goes out to those who were too late to find room in the principal meeting, we are sure that they will be the last to regret the excellent attendance which caused their banishment. The Rev. T. P. Spedding and Dr. W. Blake Odgers, K.C., very kindly stepped into the breach, and by their genial presence and readiness of speech kept this meeting going, so that the volume of its singing bade fair to rival that of the one upstairs. At the main meeting there was a large muster from the Boys' Own Brigades, Scouts and Girls' Brigades, all in their various uniforms, and the different colours against the gay background of flags with which the walls were covered made it one of the most picturesque meetings that have yet been held in Essex Hall. Those who were responsible for the uniforms can have the satisfaction of knowing that they added to the ceremony that essential element of beauty which is too often absent from our religious observances. Miss Minna Tayler and her assistants are to be congratulated on their decoration of the

Hall, and Mr. Tittford with his stewards on the excellence of their arrangements. The Rev. W. G. Tarrant, in his address, spoke of the history of the Order of St. John of Jerusalem and of its work in training for ambulance duty. He also told the children how, out of the little country of Switzerland, there had grown the Red Cross movement which has done so much for the sick and wounded on the battlefield. The children who had given this ambulance had had their part in that movement, and they could rejoice that it was for the purpose of alleviating suffering and to decrease the horrors of the battlefield. Mr. Ion Pritchard, the President of the Sunday School Association, then formally presented the ambulance to the British Red Cross Society from the scholars and young people of our Unitarian and Free Christian Sunday Schools and Churches. He said that those present were there as representatives of all those who had given. He explained how the idea originated, and told of the way in which the officers had waited with some trepidation, but always with hope, for the coming of letters containing the contributions, and of their joy when the schools had risen so magnificently to the occasion. Mr. Frank Hastings, Secretary of the British Red Cross Society, then accepted the ambulance on behalf of his Society. He spoke of the work of the ambulances which he himself had seen, and of how necessary it was to have a large number for the conveyance of the wounded. An ambulance more or less and a few minutes gained might mean the difference of life or death to a wounded soldier. The hospitals at the front had the sky for their roof and the earth for their floor, and they could have only the most elementary equipment; it is, therefore, absolutely necessary to bring the wounded back from these temporary hospitals immediately behind the firing line to those nearer the base. On behalf of the Red Cross Society he thanked all those who had given for their generosity, and assured them of the thanks not only of the Society but of every wounded man who would benefit by their gift.

After the meeting those who were present went down into Essex Street, where the car was waiting, and all were given an opportunity of seeing it. It is the usual four stretcher ambulance, which is so arranged that four men can be carried on stretchers, which are placed two below and two above like the bunks in a ship. If necessary the stretchers can be taken out and the boards folded back so as to form a wagonette seat on each side, and in this way a larger number of patients who are able to sit up can be taken. It bears a plate with an inscription recording the gift by the scholars and young people. Then the Brigades and Scouts lined up and a photograph was taken. Finally, 'God Save the King' was sung, all saluting, and the parade was over. The key-note of the gift itself and of the meeting might be found in the two quotations on the programme, which were as follows:—

"Peace is gone from me suddenly and I can by no means keep me from the fight, for the cause is a right cause and one that must be ransomed, yea, though all else be given and lost for it.... Yet,

grieve not, for how shall that which is given be 'lost'?"—*Henry Newbolt.*

"I have found love in little hidden places,
Under great shades, between the mist
and mire."—*Rupert Brooke.*

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

GIRLS' CONVALESCENT HOME.

WE have been asked to call attention to the following appeal:—

You were good enough to publish a letter in which we invited contributions for furnishing and decorating the rooms in the new wing which we have just added to our Barleycrofts Girls' Convalescent Home. We suggested that the approximate cost would be about £10 per room, and friends and donors were invited to suggest the names of some of the good women who have adorned our community after whom the rooms might be called. We have received in response £10 from Miss Limb of Chesterfield, in memory of her mother, £1 from Mr. H. Marsden of Manchester, and other smaller sums. One of the new rooms will be named after Mrs. Limb, and for some of the others the following have been suggested, viz.: "Aunt Amy," Mrs. Gaskell, Florence Nightingale, Dorothea Dix, Mary Carpenter and "Catherine of Liverpool." We shall be glad to receive other suggestions. We think it will be good to fold our guests in the gracious spiritual atmosphere of these abiding memories at the same time that our good matron ministers to their physical needs.

We now beg to make two requests. We want portraits of the ladies named to be hung in the rooms called after them, and, if possible, a copy of the well-known 'Lady with the Lamp' for the Florence Nightingale room. And then we want about £60 to complete the work. It is a difficult time to urge an appeal. We will not compete with or challenge the proper precedence given to appeals arising out of the present situation. If, however, over and above the claims to which we cede precedence any friends can still find a little help for this work of benevolence to the working girls and women of our own community, we shall be most grateful. We are anxious, if possible, to open the new wing for Whit-week: that must, however, depend on circumstances.

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F. H. PIMLEY, *Chairman.*

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J. W. BISHOP, }

H. J. BROADBENT, *Treasurer.*

*Green Croft, Worsley,
near Manchester.*

NEWS OF THE CHURCHES.

Birmingham, Church of the Messiah.—The Rev. Lawrence Clare, minister of Park Street Church, Hull, has accepted an invitation to the pastorate of this church,

in succession to the late Rev. J. Worsley Austin, and will commence his ministry at the beginning of October next.

London, Islington.—On Thursday evening the last of a course of twenty-five lectures on 'Social Psychology' was delivered in the Preston Room of Unity Church by the Rev. Dr. Tudor Jones. After the close of the lecture, the Rev. D. Davis stated that the members who had attended the lectures had derived so much profit from them that they felt they must present some token of appreciation to Dr. Jones. Miss Gaine, in the unavoidable absence of Mrs. Bull, said it gave her great pleasure to present to Dr. Jones, on behalf of the members, a testimony of their high appreciation of his lectures, and expressed regret that they were about to lose his invaluable services. Miss Gaine then handed to Dr. Jones a parcel of fifteen volumes of philosophical works. A further present was made to Mrs. Jones. Both Dr. and Mrs. Jones expressed their gratitude and reciprocated the kind wishes of the members.

Manchester, Longsight.—On Sunday, April 25, the Forty-eighth Anniversary of the Church was held, the Rev. Wm. Whitaker of Platt Chapel being the preacher. In the evening he gave an address on the position of the Churches in the present national crisis, and emphasised the necessity of a stricter self-discipline among those of the Free Churches. An Organ Recital was given in the afternoon by Mr. Rufus R. Burgess, A.R.C.O., organist of Bank Street Chapel, Bury.

Newcastle-on-Tyne.—The Anniversary Services of the Church of the Divine Unity were conducted on Sunday April 25th, by the Rev. C. J. Street, who preached to good congregations. His subject in the morning was 'Why Do We Want a Church?' and in the evening, 'What a Church Should Be.' Mr. Street was visiting the scenes of his boyhood; but only a few who were members during his father's ministry in Newcastle now remain. More than half the present members have joined during the ministry of Mr. Hall. On Monday the Anniversary Meeting was well attended, and the spirit throughout was encouraging. The chair was occupied by the Rev. Alfred Hall. In a review of the work of the past year, he said a great deal had been done for which he felt deeply thankful. They could say that the work had gone on in a steady way, and they had, perhaps, done more work than in any previous year of his ministry, for the reason that there had been special efforts of which they were all proud. They had every reason for satisfaction and for rejoicing at the results of their activity. Unitarians, he continued, stood for a spiritual as opposed to a materialistic interpretation of the world, and for the belief that the interpretation of religious experience was not to be found in the past alone, that it was not to be discovered in its fulness in any book handed down, or in any creed received from the past. They said definitely that beliefs of bygone days were not adequate to explain life as they knew it in all its complexities. On the proposal of Mr. James Thomson, seconded by Mr. Carter, a vote of thanks was cordially passed to Mr. Street for his services. In the course of an earnest address Mr. Street showed how the Unitarian faith stood the test in the present crisis. That Church, like his own, had put forth great efforts to help those in distress, and had sent some of its finest young men to serve and to risk their lives for their country. Great sorrows might be ahead for some of them. He thought they ought to apply the individual test. To hear of men falling by thousands was distressing; but when they asked of any young man, for instance, the late Lieut. Gladstone, whether it was worth while, the answer came that though the cost had been

death, the sacrifice had revealed the inward life, and had better have been made than withheld. He had been glad to be there, and to find that they were a live Church. Other addresses were delivered by the Revs. W. H. Lambelle, A. Scruton, and Mr. Stephenson.

South East Wales Unitarian Society.—The Annual Meetings were held in the Unitarian Church, Merthyr Tydvil, on Monday, April 26. The Rev. Simon Jones, B.A., presided over the proceedings, and representatives were present from nearly all the affiliated churches. A meeting of the Executive Committee was held in the morning, and in the afternoon the subscribers came together for the Annual General Business Meeting of the Society. The Hon. Secretary, the Rev. W. J. Phillips, presented the Twenty-Fourth Annual Report of the Committee; and Mr. Gower Ll. Thomas, Treasurer, his financial statement. Notwithstanding the financial disturbances which had inevitably taken place owing to the war, the income of the Society had not been adversely affected to any appreciable extent, and the financial year closed with a balance in hand, although the usual activities of the Society had not been in any way curtailed. The Report referred with gratification to the renovation of the chapel at Carmarthen, which it is hoped will shortly be re-opened for Divine Service; and also to the establishing of a new mission movement at Tredegar. The reports from the churches were, on the whole, of a very satisfactory nature, and showed that they had been alive to the duties imposed upon them consequent on the war. They had sent out young men to augment H.M.'s forces, opened their schoolrooms for the use of soldiers and Belgian refugees, formed sewing and knitting circles for providing comforts for soldiers and sailors, and done other good and useful work. The officers and Committees for the ensuing year were elected: the Rev. Simon Jones and Mr. John Lewis being re-elected President and Vice-President respectively. The restarting of the Postal Mission work, which had been held in abeyance during the past year, was discussed, and it was decided that the Society should become responsible for the expenditure involved in Postal Mission work, which was entrusted to the Home Missionary Committee, with Mrs. John Lewis as Acting Hon. Secretary. A representative Committee was also elected for the purpose of endeavouring to make the Sunday School work more effective, the Rev. J. Carrara Davies being appointed its Hon. Secretary. Another important subject which came up for discussion was the better organising of the Lay Preachers' Union, which was entrusted to the Rev. Geo. Neighbour. The President extended a very cordial welcome to the Rev. T. Eric Davies, formerly a Congregational minister, who has recently been appointed minister to the church at Pontypridd, and also to the Rev. W. Copeland Bowie, who was present as representative of the B. & F.U.A. Both gentlemen responded, and Mr. Bowie conveyed the fraternal greetings of the B. & F.U.A. to the Society, expressing his pleasure at being present during the proceedings. At the close of the Business Meeting Mr. John Lewis presided over a Conference at which the Rev. Simon Jones read a paper on 'Unitarianism After the War,' a discussion following in which the Revs. W. C. Bowie, Philemon Moore, and D. G. Rees took part. In the evening a Religious Service was held in the church. The Rev. T. Eric Davies conducted the devotional part, and the Rev. F. Blount Mott preached the sermon on 'The Reappearing Christ.' There was a large congregation which quite filled the church, and included friends from the Aberdare, Cefn, Dowlais, and Cwmbach Churches. On the previous day nearly all the ministers of the affiliated churches exchanged pulpits.

NOTES AND JOTTINGS.

OUR BLIND SOLDIERS.

The case of the soldier who has returned from the war hopelessly blinded is a particularly sad one, for his life is more completely ruined than that of the majority of wounded men, and it will require more fortitude to face the long years of darkness that lie before him than even the hardships of the trenches demanded. That all possibilities of usefulness are not over, however, even when sight has gone, is proved by the activities in which the blind soldiers and sailors at St. Dunstan's, Regent's Park, are now learning to take part. Under the guidance of able instructors, themselves without sight, these men are being taught a number of trades, such as carpentry, boot-making, mat-making, and, of course, basket work. Others are learning to manipulate Braille type-writers, many are being trained in massage; and, owing to the fact that St. Dunstan's stands in fifteen acres of ground, it has been possible to add poultry farming and market gardening to the occupations already mentioned. Capt. Pierson-Webber, one of the best known blind experts in England, has taken over this section. He was himself originally a soldier, and the story of his life, and of his marvellous success in overcoming the disadvantages caused by blindness and competing with agricultural experts on their own ground, should prove inspiring to all who come under his influence. An air of great cheerfulness pervades St. Dunstan's, and Queen Alexandra, who visited it a short time ago, expressed her amazement at the progress the men had made. It is hoped that it will be possible to place them in permanent posts when the period of instruction is over.

A TRIBUTE TO MRS. GHANDI.

The work of Mr. Ghandi on behalf of his fellow-countrymen in Africa is well known to English people, but little has been heard of the help rendered to the cause by his brave wife. Mrs. Ghandi has, indeed, not only loyally supported her husband in all his efforts, and carried on his work when he was far away at great cost to herself, but she has also endured the hardships of prison life, together with the wives of several other passive resisters who shared Mr. Ghandi's ideals. She is a born fighter in the sense that she never gives way before injustice or oppression, though her weapons are patience, courage, silent endurance, and fidelity to principle. In an address full of sympathy and affection delivered in her honour by Mrs. Kadambini Ganguly at the Mary Carpenter Hall, Calcutta, a few weeks ago, the warmest tribute was paid to her womanly loyalty, and to her wisdom in training her son to follow his father's example in the courage and true nobility of self-sacrifice. "India blesses you," the speaker said in conclusion, "from the depth of her heart, and looks forward in her troubles to you as the harbinger of a better day, a newer and nobler era."

A FRIEND OF WILLIAM MORRIS.

Mr. Philip Webb, the architect, who died a short time ago at his cottage in Worth, Sussex, where he settled after retiring from business in 1900, was a great friend of William Morris with whom he co-operated in the work of the firm of Morris & Co., and for whom he designed the Red House at Upton, in Kent. This delightful place was conspicuous, unlike other houses of the period, for its plainness, and the quality of its material; but with its warm red brick walls and tiled roof, its position among the fruit trees which surrounded it (Mr. Mackail tells us that apples fell in at the windows as they stood open on hot August nights), its rose-trellis and its well-house, it made an ideal home for a lover of beauty whose chief mission was to bring back the old love of country life and handicrafts to "merry England." Mr. Webb was, of course, a frequent visitor to the Red House, where groups of friends, including Rossetti, Burne-Jones, Swinburne, Madox Brown, and Arthur Hughes foregathered, playing bowls, romping, and driving about the country in a leather-curtained carriage of Morris's own design. With Morris he founded the Society for the Protection of Ancient Buildings, and also took some part in the Socialist movement during the years when his friend was fighting so boldly for public reforms, and writing 'John Ball' and 'News from Nowhere.'

KIKUYU AND JASPER.

In the course of his 'Western Wanderings,' which are described in *The Cornhill Magazine*, Sir Arthur Conan Doyle has come upon a raw Canadian town, in the first stages of its experience, where the note of religious strife is, as yet, unknown, although various denominations have their following. This little place will certainly grow into something much bigger, like all these primitive townships in a country that is advancing very rapidly, "but now, bar Col. Rogers's house and the station, there are only log huts and small wooden dwellings. Christianity is apostolic in its simplicity and in its freedom from strife—though one has to go back remarkably early in apostolic times to find those characteristics. Two churches were being built, the pastor in each case acting also as head mason and carpenter. One, the cornerstone of which I had the honour of laying, was to be used alternately by several Nonconformist bodies. To the ceremony came the Anglican parson, grimy from his labours on the opposition building, and prayed for the well-being of his rival. The whole function, with its simplicity and earnestness, carried out by a group of ill-clad men standing bareheaded in a drizzle of rain, seemed to me to have in it the essence of religion. As I ventured to remark to them, Kikuyu and Jasper can give some lessons to London."

BIRDS IN THE WAR ZONE.

To those localities in the war area where no bird will be able to live this summer, or where none can raise a brood, it will be probably many years before the

feathered tribes return. According to a *Times* correspondent, the nightingale, though we are accustomed to think of it as peculiarly a British bird, is to be found in great numbers in France, and the woods of the Marne and Aisne, and all the Belgian coppices, are usually full of nesting nightingales at Whitsuntide. There is a French proverb, believed to be of Belgian origin, which says that in default of thrushes one must even eat blackbirds! This may to some extent explain why song birds were never too numerous in regions which are now laid waste. Nightingales abound in the Carpathians, but among the men who are fighting there must be many, on the Russian side at least, who come from latitudes where Keats's immortal bird is quite unknown.

The Sunday School Association.

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The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

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The total amount of the fund to date is £725 sent by 259 Schools and Churches, and about 50 friends individually. The final list will be made up and sent out in about a fortnight, so will those who have promised contributions please send them in.

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ANNIVERSARY MEETINGS.

TUESDAY, 23 MAY.

RELIGIOUS SERVICE at Essex Church, The Mall, Notting Hill Gate, at 7.30 p.m. Rev. LAWRENCE REDFERN, M.A., B.D., will assist in the Devotional Service. Sermon by Rev. V. D. DAVIS, B.A. Collection in aid of the Funds of the Association.

WEDNESDAY, 26 MAY.

ANNUAL BUSINESS MEETING at Essex Hall, 10.30 a.m., the President in the Chair.

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- (2) Colonial and Foreign Work—its claim upon us at Home.
- (3) The Mission of the Printed Work.

WEDNESDAY, 26 MAY.

PUBLIC MEETING at Essex Hall at 7.30 P.M. Chairman: Mr. J. F. L. BRUNNER, M.P. FOUR ADDRESSES ON 'The Moral and Religious Implications of the War.' Rev. CHARLES BARGROVE, M.A.; Mrs. SYDNEY MARTINEAU; Mr. K. MONTGOMERY MONTGOMERY, K.C.; Rev. STANLEY A. MELLOR, B.A., Ph.D.

THURSDAY, 27 MAY.

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23. Rev. ELLISON A. VOYSEY, M.A. (of Dean Row and Styal).

30. Rev. HERBERT EDWARD PERRY (of Stockport).

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning. N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 16.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. A. PEARSON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. VICTOR FOX.
 Blackfriars Mission and Stamford Street Chapel, 11, Rev. W. J. PIGGOTT, 7.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, Sunday School Anniversary, 11, Rev. A. A. CHARLESWORTH; 3, Flower Service, Rev. A. H. BIGGS, M.A.; 6.30, Rev. A. H. BIGGS, M.A.
 Ilford, High Road, 11, Rev. A. H. BIGGS; 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. ALEXANDER GORDON, M.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. PERCIVAL CHALK; Sunday School Anniversary and Flower Services.
 University Hall, Gordon Square, W.C., 11.15, Rev. FRANK K. FREESTON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAFLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 Woolwich, Co-operative Hall, Plumstead Common, 6.30, Rev. D. DELTA EVANS.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BRIGHTON, Free Christian Church, New Road, 11, Rev. PRIESTLEY PRIME; 7, Mr. AMHERST D. DYSEN, D.C.L., M.A.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. S. A. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. H. E. PERRY.
 MANCHESTER, Sale, 11 and 6.30, Mr. HERBERT BARNES.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. S. G. POSTER.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. H. D. ROBERTS.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be seen at a glance that our Belgian Hospital Fund has made most excellent progress during the past week. The £250 for a motor ambulance for which we appealed last week, has been given to us twice over. First of all Mr. C. Sydney Jones of Liverpool and Mr. Ronald P. Jones of London combined to provide this need, and the next day brought a cheque for £250 from Mr. Hugh R. Rathbone for the same purpose, fortunately with the thoughtful proviso that the money may be used for other necessary purposes connected with our work. We cannot express our thanks too warmly for such bountiful help. We have also had many generous gifts from people who can only give a little money and a great deal of affection. One sum in our list represents a second donation from a group of lady clerks in a London office. It was accompanied by a delightful letter, which, by its warm-hearted sympathy, doubled the value of the gift. But perhaps most interesting of all is the sum of eighteen shillings, made up of farthings contributed by the scholars in one of the poorest infant schools in London. This beautiful gift of the babies will not be forgotten.

On Wednesday afternoon Mrs. Foster Morley lent her studio at Hampstead for a drawing-room meeting in order to interest a fresh group of friends in the work. Mrs. Russell Rea was in the chair and the audience included the Mayoress of Hampstead. Mrs. Allen spoke with delightful simplicity and directness about the Fund, how it came into existence and the amount of help which it has sent already to the Belgian hospitals. A great deal of enthusiasm was aroused, which bore instant fruit in the shape of a handsome collection. The personal character of the work and the close relations of friendship, which we have been able to maintain with the hospitals, evidently made a strong appeal. We desire to express our most cordial thanks to Dr. and Mrs. Morley for their kindness in the matter and to commend the example to others who may be able to help in a similar way and so gradually extend our circle of friends and sympathisers.

It is impossible to avoid some reference to the sinking of the Lusitania, though nothing remains to be said. Alike among the Allies and in neutral countries the crime has aroused the strongest feeling of abhorrence, which is only intensified whether Germany faces the storm with brazen effrontery or sinks to the level of her usual clumsy excuses. We have made much of it, not because it is any more cold-blooded or horrible than many other atrocities, which must be laid to the German account in the war, but because it strikes the imagination of a sea-faring nation, and brings the menace of heartless cruelty nearer to ourselves and our own sheltered homes. Of course it will have no military significance, except to put ocean steamers more upon their guard, to stimulate recruiting, and to add moral force to the arms of the Allies.

DURING the first few days of the week speculation was rife about the probable action of the United States in view of the fact that Germany can claim the credit of murdering nearly one hundred American citizens on board the Lusitania. Evidently American feeling has been deeply stirred, but President Wilson has preserved his attitude of aloofness and silence, except for a very short speech in which he made the enigmatical remark that a nation may be too proud to fight. Military intervention seems unlikely. It could not be of much help to the Allies, and we see on our side as clearly as the most cautious American statesman can do the disadvantage to the cause of humanity if relations of formal friendship with Germany are broken off. Belgium would starve if American help were withdrawn. At the same time there are insults which no country can accept without a loss of self-respect. A Government which never goes beyond fine words in its efforts to protect its citizens from outrage may, by its action, be digging the grave of its own reputation. The latest information is that America will address a smart and dignified remonstrance to Germany, which may lead to the withdrawal of her ambassador from Berlin without any overt act of war.

THERE has been an unfortunate outbreak of anti-German feeling in various parts of the country. Angry mobs have assembled, shops have been wrecked and looted, and many people of German name have been roughly handled. This outbreak of aimless hooliganism is much to be deplored. It is the froth thrown up by our deep feeling of indignation, but it would be foolish to exaggerate its importance or to speak of it as a sign that any large section of the population has gone mad. In many places the crowds have consisted of irresponsible youths and boys and angry women, all spoiling

for a row, and a little severe discipline by the police will soon cool their temper. At the same time no wise man will ignore the fresh importance of the alien problem. The policy of rounding up people of German blood, who have lived among us on terms of peaceable friendship for many years, and have always shown themselves loyal to the country of their adoption is repugnant to our best feelings. But if it is necessary in the interest of public order and their own safety we must accept it as one of the minor misfortunes of the war.

* * *

ON Thursday the report of the inquiry made on behalf of the Government into alleged German atrocities in Belgium was issued as a White Paper. Lord Bryce has acted as chairman of the Committee and the other members were Sir Frederick Pollock, Sir Edward Clarke, Sir Kenelm Digby, Sir Alfred Hopkinson and Mr. Harold Cox. It would be impossible to find any men with greater capacity for sifting evidence or more likely to be judicial in mind. What they say must carry conviction, however strongly our feelings may desire to discredit it. It has been rumoured for some time that their verdict would be a very terrible one. Now that it is before us, based not on isolated cases but on the cumulative weight of the testimony of a multitude of independent witnesses, our minds almost refuse to believe it. We need give no details here. Those whose duty it is to read these things can do so in the Report. Here is the conclusion: "Murder, lust, and pillage prevailed over many parts of Belgium on a scale unparalleled in any war between civilised nations during the last three centuries." The duty which these terrible revelations impose upon the conscience of mankind is stated in the following words at the close of the Report:—

Our function is ended when we have stated what the evidence establishes, but we may be permitted to express our belief that these disclosures will not have been made in vain if they touch and rouse the conscience of mankind, and we venture to hope that as soon as the present war is over, the nations of the world in council will consider what means can be devised to prevent the recurrence of such horrors as our generation is now witnessing.

* * *

MR. LLOYD GEORGE used some very plain and spirited words about the Drink evil on Wednesday evening. Even his modified proposal to check the use of raw and immature whisky was met by a fire of criticism, because it will affect the prosperity of two or three firms in Belfast. There is a spirit which we can

only describe as one of hideous levity in the way in which the Drink Trade is fighting for its own interests at the present time. What does it matter if it loses very heavily during the period of the war? Other businesses have done so already without a murmur. It is the sacrifice which they have to make for the country in its hour of need. But there is still, we fear, a widespread feeling that by some juggling with figures, and by making frantic appeals to the Government for compensation or increased wages, we can come out of this war with our material prosperity unimpaired. No wise and patriotic man ought to cherish such a futile dream, or to spend time in Parliament or anywhere else merely in looking after his own interests. We have got to struggle and to suffer together, be the cost what it may. It is not a time for any class in the community to claim that whatever happens its standard of living must remain what it is. This is the fallacy, both of thought and feeling, which underlies the plea of Mr. Philip Snowden that the wage-earners should be exempted as far as possible from any share of the financial burden.

* * *

WE have been trying to say this in our own way for a considerable time, and we have warned our readers that we must all be prepared to live on narrower means, with a drastic reduction in our pleasant luxuries, for many years after the war is over. Let us commend to their notice the following words by the Chancellor of the Exchequer.

Everybody [he said], ought to contribute. You could not go into a great war and say the vast majority of the people were not to give up anything. It is not right even to expect it. The working classes were making sacrifices by sending their sons to the war and going themselves. So were the other classes. There was no class of the community which had not done that. So upon that there was an absolute level of sacrifice. But when they came to the question of raising the money, then, he thought, everybody ought to contribute alike, according to his means. One thing was perfectly clear, the standard of living in this country for all classes would perforce be reduced one way or another. During the last thirty or forty years the standard of living had been rushed up at a prodigious rate, and with increasing wealth the standard of expenditure had gone up year by year. This country would have to return to its old and simple level of expenditure. Hadn't they better face it at once? Men could make sacrifices of luxuries and comforts in a great war as they did of life itself. This then was the time when people would be prepared to bring themselves down to the simpler level. There was a heat and a passion abroad whereby society might be moulded and remoulded to a better

form. There was a great appearance of prosperity now, but it was purely artificial. We were living upon borrowed money. That could not last. We should have to pay for it. When the war was over there might even be a slight period of prosperity in order to repair its ravages, but then would come a great collapse. If the nation was wise let it be wise in time.

* * *

THE May Meetings have begun in London; but the lessened attendance, the feebleness of the public interest, and the scanty attention paid to them in the press, reveal the wisdom of curtailing them to narrow limits, and suspending, as far as possible, the social functions and the hospitable entertainment which are usually among their pleasantest features. We have neither the thought nor the money to spare for these things just now. Christian people, in the fellowship of common work, ought to be the first to set an example of simplicity and an utter disregard of the elaborate and expensive mechanism which has become part of large religious gatherings in recent years. If there are common meals let them be as simple and inexpensive as possible, and let no time or energy be spent on the decorative effects of happier days. Purple and fine linen become us ill while Lazarus lies at our gates, and is full of sores.

* * *

WE are sure that many of our readers will desire to join in the congratulations which reached Dr. James Drummond on the attainment of his eightieth birthday this week. One of the foremost scholars of his time, it is as a spiritual teacher of kindling vision and rare simplicity of character that he has exerted his greatest influence. The generations of students whom he has trained for the ministry feel that they owe him a debt which they can never repay, and the touch of his saintly spirit upon their lives does not grow weaker with the years. Since his retirement from the office of Principal of Manchester College, Oxford, ten years ago, he has enriched our religious literature with the ripe fruit of his own experience, and his voice is still heard occasionally in the pulpit. It may indeed appear to be the irony of fortune that his rare gifts have been confined to the service of a small denomination, but he has found his compensation in the atmosphere of freedom and the wide horizons of the soul. The words, which have been often on his lips and have guided all his work as an interpreter of the New Testament, reflect also the secret of his catholicity of temper and the moving earnestness of his religious appeal—"The letter killeth, but the spirit giveth life."

OUGHT WE TO JUDGE?



SOME of our friends have been repeating to us the familiar words "Judge not that ye be not judged," during the last few days. They have spoken them in a tone of reproach whenever people around them have used strong language about Germany's latest experiments in crime. They have advanced them as a plea for silence and an open mind about every form of atrocity until the war is over. Though we are quite incapable of this kind of detachment, and in ourselves, it would seem like a form of baseness, we hope that we are not without some understanding of the high-minded men and women who would guard us in this way from every root of bitterness and ill-will, and desire above all things to keep a serene faith in things that are lovely and of good report, through dark and evil days. We think, however, that they are gravely mistaken, and run no small risk of sacrificing the sternness of conscience to the softer virtues. The fact that they are in a minority and exposed to misunderstanding is, in itself, no argument against them where questions of right and wrong are concerned. But their aloofness from the plain dictates of the common conscience, and their failure to evoke any response in people who are not less devoted to high-souled goodness than themselves, may, at least, suggest the reflection that their moral weapons of silence, reserve, and personal kindness are quite unequal to the needs of a terrible public situation.

We are told that we ought not to judge for two reasons—first, because it is un-Christian; and secondly, because we are ourselves engaged in the quarrel, and cannot, as one of the litigants, decide in our own cause. Both of these pleas deserve some examination at our hands though the first is far the more important, for it affects our spiritual loyalties and the standard of thought and feeling which, as Christians, we ought to observe. Ought we then because we desire to be Christians, to refrain from saying, This thing which Germany has done is an act of gross wickedness and must have terrible punishment? We are not aware of anything in the teaching or spirit of Christ which forbids us to say this when we are confronted by crimes against honour and justice. We must not forget

that Christian morals are concerned with the real world, and not with some dream-land of well-mannered people, where evil has ceased to be hideous and terrifying in its menace. We are face to face, at the present moment, with some of the most shameless forms of wrong which the world has ever known, and our business is to smite them with the swift and relentless judgments of conscience. It is not a case where the precept "Judge not that ye be not judged" applies at all, for we are not drawn aside by our own faults of temper, the lust of fault-finding, or the love of evil. There is no question of being on the scent for bad motives, or of suspecting evil where it does not really exist, or of refusing to make allowance for those who sin through weakness or stumble blindly into wrong. These shameful things have been done openly in the sight of the sun. They have been contrived with long deliberation and all the resources of wealth and power, and to the men who perpetrate them and the nation in whose service they are done, they are a source of pride and jubilation. If ever the wrath of man can be turned to the praise of God, it is when our anger is stirred against wickedness of this kind. The gentlest saints have also been terrible in judgment. The gospel of charity rests upon the granite foundation of a real distinction between right and wrong. The same pen drew up the scathing indictment against the sins of luxury and self-will in the first chapter of the Epistle to the Romans, and wrote the immortal hymn in praise of love, which suffers long and is kind. There is no contradiction between the two. They are different sides of the same spiritual valuation of life. It is the severity that is never turned aside by easy excuses or the glib phrases of a shallow philosophy, which keeps charity clean and strong and saves it from the snares of a bloodless sentimentalism.

On the other plea, that it is not for us to judge, because we are involved in the quarrel, a few words will suffice. We must be on our guard against being misled by a false metaphor. Countries which are at war are not in the same position as two litigants before a judge. The citizen is closely identified with his country; but he does not cease to be an independent moral agent. He may, indeed, be so blinded by passion

that he mistakes small injuries for great crimes; but if he is a man who has been trained in habits of reasonableness and self-control, he is quite competent to pass judgment upon the general behaviour of a hostile country, especially where large questions of right and wrong and honourable dealing are concerned. This is certainly the case with international agreements in regard to the methods of warfare and practices of barbarism which have been condemned by civilised countries. Here, prejudice against our enemy may create a feeling of bitterness, but it does not invalidate the verdict that certain courses of conduct are breaches of honour, and ought to be condemned by all good men. To stand aloof from the mood of indignation which is sweeping over the country may be a sign, not so much of strong Christian principle and the desire to be just, as of moral insipidity, which is unequal to the fierce conflict with hideous wrong in which we are engaged.

We are no advocates of wild and whirling words of denunciation. We know only too well the danger of the hot anger which exhausts our strength and enervates the soul. But we are not less keenly aware of the moral futility of people who are fertile in excuses for evil-doers, and for every act of criminal outrage offer some explanation which blunts the edge of judgment. Fortunately, the wise man is not condemned to either course. "He that is spiritual judgeth all things." But to this lofty exercise of judgment, so calm, so elevating, so wise, so irreversible in its verdicts, there is no short and easy path. It is the secret of religion. It comes through daily fellowship with the greatness of God. He alone can arm us with spiritual discernment in this battle between the evil and the good, and save us from our own unreadiness to meet the stern duties of our time.

These words were written before the publication of the Report of Lord Bryce's Committee on German atrocities in Belgium. That report is a most significant confirmation of our argument that it is possible to exercise judgment, to test the truthfulness of evidence and apportion blame without the bias of prejudice and ill-will, and that to renounce the duty of doing so may be a crime against the highest interests of humanity.

Good Thoughts for Ebil Times.



RECTITUDE and uprightness are the health and purity of a man's soul. A man is then right and straight; he is whole within himself, and all things are as they should be. There should never be any transporting imaginations, no discomposure of mind, for that is a failure in the government of a man's spirit. There ought to be no eagerness or inordinacy towards the things of this world. We should not be borne down by the objects of sense. There ought to be serenity and calmness, and clear apprehensions, fair weather within... an intellectual calmness, a just balance, an equal poise of a man's mind, no perplexity of soul, no confusion, no provocation, no disturbance, no perturbation. A man should not be borne off from himself, or put out of himself, because things without him are ungoverned and disordered; for these disturbances do unhallow the mind, lay it open, and make it common. BENJAMIN WHICHCOTE.

PROSPICE.

FEAR death?—to feel the fog in my throat,

The mist in my face,
When the snows begin, and the blasts denote

I am nearing the place,
The power of the night, the press of the storm,

The post of the foe;
Where he stands, the Arch Fear in a visible form,

Yet the strong man must go:
For the journey is done and the summit attained,

And the barriers fall,
Though a battle's to fight ere the guerdon be gained,

The reward of it all.
I was ever a fighter, so—one fight more,

The best and the last!
I would hate that death bandaged my eyes, and forbore,

And bade me creep past.
No! let me taste the whole of it, fare like my peers

The heroes of old,
Bear the brunt, in a minute pay glad life's arrears

Of pain, darkness, and cold.

For sudden the worst turns the best to the brave,

The black minute's at end,
And the elements' rage, the fiend-voices that rave,

Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,

Then a light, then thy breast,
O, thou soul of my soul! I shall clasp thee again,

And with God be the rest!

BROWNING.

ALMIGHTY GOD, whose grace doth ever keep, and whose love can never fail us, we would commit ourselves and our ways to thee in humble prayer. May we be glad in the Lord, and in the beauty of holiness worship thee. May we invite thy mercies through our charities, and thy love through our pure and unselfish affections. Make us wise to know thee, and faithful to obey thee in all things. AMEN.

"PATRIOTISM" AND "PROFITS."

Do we sufficiently realise that a struggle is going on in our midst the issues of which will be hardly less momentous for the future of our country than those of the war which we are waging abroad? It is a struggle between two opposing sets of ideals and impulses. On the one hand the great ideals of humanity, freedom, good faith, and the generous impulse to make sacrifices without stint in our devotion to these ideals. On the other hand the ideals of comfort and security; the natural, if not lofty, impulse to think first of oneself and one's family, and even to "make a bit" for oneself out of the opportunities offered by the war. On the one side courage and self-sacrifice, on the other cowardice and self-seeking. There is no evading the issue. One camp or the other we must join.

So it has come about that while we see thousands of working men, often leaving wives and families but poorly provided, confronting death and worse than death in the trenches, we also see numbers of their mates endangering their country, and the lives of their friends, by their self-seeking actions at home. We see hosts of men of wealth and position giving most freely in person and of their substance while others are making abnormal profits, often out of those necessities of life which the poor must have, and those munitions of war which

are essential to the country's safety; pleading, too, sometimes that they cannot help making these profits, as if there were any law human or divine which compels a man to ask for his wares the highest price which he can get. Hundreds of doctors at great loss to themselves have left their work and their homes to go to the front, while many of the youngsters of their profession are demanding exorbitant fees before they will consent to fill the places left vacant in private practices or the hospitals. The king sets the example of a very necessary, if not very great, private sacrifice, and is followed by many. "The Trade," seeing some danger to its profits, exercises its enormous political influence and gravely endangers the national unity. In all classes of society the same thing is to be seen. England, the nation of shopkeepers, great and small, is at war with England the home of liberty, the mother of great deeds, and the birth place of great ideals. And in some quarters the spirit of party, which is largely one of self-seeking, is again raising its head, and by uninformed criticism and bitter personalities weakening the hands of those who are in authority.

Yet all these vices alike lay claim to patriotism. Indeed, it is from the lips of those who are most active in self-seeking that the word is most often to be heard. Those who act most patriotically say least about patriotism. Recently a young sergeant in the new army—who was being very simply entertained—said to me, "I don't know why people are making such a fuss about us. We are only doing our duty."

The truth is that there is a spurious and a genuine patriotism. The spurious patriot considers his country in relation to other countries and aims at securing some advantage for his own at the expense of the others. "Deutschland über Alles." This kind of patriotism is not at all inconsistent with a great loyalty to profits. For, indeed, the "good of one's country" in this sense may well coincide with the good of his own pocket.

The genuine patriot considers his country in relation to himself and asks himself what he can do for the good of his country. For him the question is not what sacrifices shall be enforced upon other countries, but what sacrifice can he make for his own.

Let us be thankful that so many genuine patriots have already been found among us; that in all classes and parties there has been shown a willingness to serve and to make sacrifices. Let us not, however, forget that we have among us also the other kind, and let us strive to open their eyes and warm their hearts. Let the plain truth be spoken. The time has come when every man who has not already faced this great issue should do so, and decide to which group he will belong; whether by his actions he will stand for patriotism or for profits. By their deeds ye shall know them. It may be that upon the decisions so to be made the salvation of our country will depend. Most certainly the salvation of the individual concerned will so depend.

IGNOTUS.

FOR THE CHILD.

THE PENT CUCKOO.

OUR great-grandmothers' great-grandfathers used to sit in the chimney-corner of a winter's night, and tell their children the Merry Tales of the Wise Men of Gotham which their mothers had told them. Thus, one of the wise men rode to market with two bushels of wheat. Thinking to ease his horse of too heavy a burden he took the sack of corn upon his own shoulders, and then remounted his horse, and so rode into town.

Another man of Gotham was on his way to Nottingham Market to sell his cheeses. As he was going down the hill to Nottingham Bridge one cheese fell out of the bag and rolled down the hill. Then the fellow laid down his wallet, and taking out the cheeses tumbled them down the hill one after another; and some ran into one bush and some into others; but, said he, "I charge you all to meet me in the market-place." So he went on to meet them there, and waited in vain till late in the day. Then quoth he, "A vengeance on them all, they knew the way well enough; they must have run beyond the market, and be now almost at York." Whereupon he did hire a horse and forthwith rode to York to seek his cheeses.

Another of the men of Gotham went to town to buy his wife a trivet. On the way back he grew tired of the weight of it, so set it down on the ground and himself upon it. "Now bear me," said he, "as long as I have borne thee." But the trivet did not move. On reaching home he told his wife that "the trivet hath three legs and I but two; I did teach him the way; let him come home if he will."

At the end of Lent, when Good Friday was come, the men of Gotham put their heads together to decide what they should do with the fish that had not been sold. One had white herring, another red herring, a third sprats, and a fourth salt fish. At last they agreed to cast all their fish together into the town pond, so that by next year each man might have his own with increase. The following Lent they came and dragged the pond, but all they caught was one great eel. "A mischief on this eel," they cried, "for he hath eaten up all our fish! What shall we do with him?" "Let us drown him," said one. "Be it so," said all. So they took the eel to another pond and cast him in to be drowned.

We might also tell of the wheelbarrow that was bitten by a mad dog which the people of Gotham chained up in case it, too, should be mad and bite somebody. Of the countrymen who raked for the moon reflected in a pond thinking it was a Cheshire cheese; wherefore the Swindon football players call themselves "Moonrakers" unto this day. Of the villagers returning home with a bag of porridge-meal, who coming to the mill-race thought the water was boiling; so emptied the bag of meal into the stream, and presently jumping in to eat it were

drowned. Of the millers who, finding that there was not sufficient wind to turn the sails of the two windmills of Gotham, pulled one of them down; and of the men who sat upon a gate, but when they had a mind to get down could not do so, for they had put their feet between the bars and their legs were mixed, and they knew not one man's from another's.

And yet one more tale of the men of Gotham I must tell. On a springtime when the cuckoo had come back, "Now," said they, "let us pen in the cuckoo so that she stays and sings all the year; for as long as she sings so long will it be summer." Then they watched and saw her sitting upon a thorn-bush on the top of a hill crying "Cuckoo!" So they brought up hurdles and furze and made a hedge round about the crown of the hill compassing her in, and said: "Sing here all the year and thou shalt lack neither meat nor drink." But the Cuckoo thought otherwise and flew away over the hedge. "A vengeance on her," said they: "if only we had made our hedge higher!"

Such is the famous story of the cuckoo pent or penned in, which has set wiser heads than yours or mine a-thinking. For there is a reason, they say, for everything. What, then, is the reason or origin of this quaint tale of old times? In part the explanation is clear enough. The cuckoo and the summer are inseparable. They come and go together. We can hardly think of one without the other. But the hedge encircling the hill on which the bird perches introduces a new idea. Two things may have got mixed up as often happens in stories. Now when the Angles and Saxons invaded this country, the Britons, who lived in England at the time, had to run for it, for they were not strong enough to resist the invaders. Instead they took to the hills and mountains, where, to some extent, they held their own; and traditions of the Celts or Britons on the hills surrounded by ditches and thickets, and country notions about the cuckoos that come and go with the summer, have got intermixed. There are to-day many places in England and Wales where the people are said to have hedged in the cuckoo, whereas it was ancient Britons which their ancestors penned up in the hills. Thus do we owe to the foolish wise men of Gotham a footprint, as it were, of human history. Jolly old bumpkins! A thousand thanks for breeding generations of honest laughter! How much wiser ye in your so great love of the bird and the summer that you must needs have them with you for ever, than the fellow who last summer, seeing that two cuckoos were wont to perch upon the garden gate, must needs get a gun and shoot them! He thought he'd better knock them over, he said—as though they were burglars or boa-constrictors. He let me have them dead, who would have loved them living, and now their bones rest beneath my apple-tree. It was poor comfort, but all I had to offer; and the apple-tree is coming into bloom earlier than any in my garden. Have the cuckoos among the roots anything to do with that? At any rate, cuckoos are better gardeners than most, for they eat up myriads of caterpillars, and woolly-bears which scarce another bird will touch.

H. M. L.

MEMORIAL NOTICES.

MR. WALTER HOLLAND.

WE regret to record the death of Mr. Walter Holland, the well-known ship owner of Liverpool, which took place after a long illness, on Saturday, May 10, in his 73rd year. He was a son of Mr. Charles Holland, who belonged to an old Knutsford family, and was born in Hope Street, Liverpool, in 1842. At the age of 16 he was apprenticed to the firm of Messrs. W. J. Lamport & George Holt. In 1860 the well-known firm of Messrs. Lamport & Holt was founded, and in 1874 Mr. Holland was taken into partnership, a position which he retained till his retirement in 1911. An excellent and successful man of business he was engaged in many useful enterprises without taking any prominent part in the public life of the city, for which he had little inclination. He will, however, be remembered for his generous and discriminating philanthropy. No institution was dearer to his heart than the Liverpool Domestic Mission. He was treasurer for thirty-five years, and in that capacity watched over all its interests with unflinching generosity. The splendid and spacious Mission buildings in Mill Street were largely his creation. While they enshrined the philanthropic spirit of many Liverpool families they may truly be regarded as Mr. Holland's best memorial. He was a life-long Unitarian, and a member of the Ullet Road Church. The funeral took place on Wednesday at the Ancient Chapel of Toxteth.

MR. AND MRS. J. C. MACKY.

THE sad and deplorable news that Mr. and Mrs. J. C. Macky went down on the Lusitania will arouse feelings of sincere sorrow among the Unitarian community in New Zealand—feelings which will be widely shared in this country. Both had hoped to be present at the Anniversary Meetings of the British and Foreign Unitarian Association; indeed, they had so planned their journey, after visiting New York, in order to be in London during Whit-week. Mr. Macky was a devoted and generous supporter of the Unitarian Church in Auckland from its formation. A convert from orthodoxy, he became deeply attached to the principles and faith of Unitarianism. Mr. and Mrs. Macky were delightful people to know; they were charming hosts, and full of zeal for all things good and true. To their daughter, Mrs. Jellie, wife of the Rev. W. Jellie of Southport, and to the other members of the family, we would tender our sympathy in the tragic loss that has befallen them.

THE Annual General Meetings of the National Education Association will be held at the Westminster Palace Hotel on Tuesday, May 18, at 4 o'clock. Lord Sheffield will preside, and Sir W. Ryland Adkins, M.P., will open a discussion on 'The Education of Children and the War.'

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

	£	s.	d.
Already acknowledged	2894	15	7
Mr. J. Withall (part proceeds of entertainment at Highgate Hill Unitarian Church)	5	7	10
Mrs. Hincks (second donation)	1	0	0
Mr. J. Ithell	1	0	0
Miss E. Ripplingall	0	10	0
Miss Irene Vickery	0	10	0
Mrs. Sahn	0	10	0
Mill Hill Chapel, Leeds; per Miss E. A. Kitson (first instalment)	26	9	0
Mr. F. E. Watts and friend	0	6	0
Miss Mitchell	1	0	0
Mrs. M. C. Harris (second donation)	2	2	0
Miss E. A. Harris (second donation)	2	0	0
Mrs. E. E. Burrigge (third donation)	2	2	0
Mrs. Burchett (fifth monthly donation)	2	0	0
Miss Margaret L. Green	1	0	0
Miss Alice M. Green (second donation)	0	10	0
Mr. C. H. Bache (second donation)	1	1	0
The Misses K. A. and I. M. Greg, Wilmslow	10	0	0
A Friend, per Mr. J. Argyle	5	0	0
Miss Norton	10	0	0
Miss E. A. Lemann	5	0	0
Mrs. Roscoe (third donation)	10	0	0
Mrs. Suffield (third donation)	2	0	0
Mrs. Shrubsole	0	10	6
H. M.	1	0	0
Mr. and Mrs. C. W. Chitty (monthly donation)	4	0	0
Miss Margaret K. Turnbull	0	10	0
Mrs. F. A. Haslam (second donation)	0	5	0
Miss G. Jolly (second donation)	3	3	0
H. (third donation)	1	0	0
Miss Gairdner (second donation)	5	0	0
Mrs. Brunner	10	0	0
Mrs. W. R. Lethaby	2	0	0
Mr. and Mrs. A. Chaplin	1	0	0
Miss Fanny Brooks (second donation)	5	0	0
Miss Margaret Ashton	50	0	0
E. D. G. (second donation)	0	10	0
Mr. and Mrs. Henry Lupton	5	0	0
A Reader, in thankfulness for deliverance of a relative in the <i>Lusitania</i>	100	0	0
Mr. and Mrs. Julius Hess	2	2	0
J. W. S.	3	3	0
Miss Leigh Smith	10	0	0
Miss E. Dora Higginson (second donation)	5	0	0
Mrs. Helsby	0	10	0
Mrs. Temple Moore	0	10	0
H. M. L.	2	2	0
Miss Isabel M. Hervey (third donation)	3	0	0
Mrs. Geo. Walker (Pennsylvania)	1	0	0
Miss E. Wilkes Smith	0	5	0
Miss Davis	0	7	6

	£	s.	d.
The Misses L. S. and M. L. Preston	1	0	0
The Rev. Herbert Dale	1	1	0
Mrs. E. Wilkinson	1	0	0
Miss M. C. Smith	5	0	0
Miss Warren (second donation)	10	0	0
Mr. Chas. Booth, Jun.	10	0	0
Mrs. Geo. Webb (second donation)	10	0	0
Mrs. Wallace Bruce (second donation)	5	0	0
Anonymous	5	0	0
The Misses Rawsthorn (second donation)	0	10	0
Mr. J. J. Rawsthorn	2	0	0
Mr. O. H. Heys	0	10	0
Mr. Jas. Brant Price	0	5	0
Mrs. E. T. Crook	2	2	0
Miss F. Short (fifth donation)	2	0	0
Mr. Hugh R. Rathbone (for Motor Ambulance or other purpose)	250	0	0
Miss C. H. Rawlins	0	10	0
The Rev. W. H. Drummond (third donation)	5	5	0
Mr. C. Sydney Jones	125	0	0
(Special for Motor Ambulance, a similar gift of £125 has been promised by Mr. Ronald P. Jones.)			
Mrs. Milligan	1	0	0
Miss C. R. Holland	10	0	0
A Few Sympathisers (second donation)	1	2	0
Collection at Drawing-Room Meeting at the house of Dr. and Mrs. Forster Morley	27	16	0
Mrs. Tudor Jones	0	10	0
Miss Brooks (second donation)	1	0	0
Part proceeds of "Belgian Evening," held by Monton Church Women's Union (per Mrs. Arthur Vallance)	5	0	0
Mrs. Chris James	5	0	0
Mrs. Roger Smith	5	0	0
Mrs. Hume	0	2	6
Mr. W. W. Asquith	10	0	0
Mrs. C. E. B. Russell	5	0	0
Mr. and Mrs. C. E. Maurice	5	0	0
	£3,713	14	11

*Parcels have been received from:—*Mrs.

E. B. Cook; Mrs. Titterton; Mrs. Harrison; Mrs. Varian; Miss Barmby; Miss Margaret Ashton; Mrs. Fellows Pearson; Ullet Road Sewing Circle (per Mrs. Odgers); Mrs. Mortimer Woolf; Miss Ruth Cobb; Miss V. Preston; Mrs. Damery; Mrs. J. S. Harding; Mrs. Harris; Mrs. Philip Herford; Mrs. J. Ward; London Society for Women's Suffrage, South Kensington Branch (per Mrs. Felkin); Ladies of the Mill Hill Sewing Society and the Leeds Branch of the Women's League (per Mrs. David); Mrs. Edward Blake; The Working Men's Club & Institute, Clerkenwell, E.C. (per Mr. J. Argyle); Miss E. D. Higginson; Mrs. B. Barton Worthington; Miss C. Smith; Miss C. H. Rawlins; Mr. Henry Rawlins; Miss F. M. Minns; Miss C. White; Ilminster Branch of the British League of Unitarian Women (per Mrs. Holmshaw); Miss Grundy (Royston); Northern Polytechnic Institute; Mrs. French; Miss Evelyn Thirkell Cox; Miss Fanny Perris; Clapham Ladies' War Relief Committee (per Mrs. Duke); Mrs.

Rye, M.B.; Mrs. de Zouche; Mrs. M. R. Green; Anon.; Miss C. R. Holland; Mr. T. S. Wicksteed; Mrs. Hardy; Ladies of the Unitarian Chapel, Church Street, Preston; Mrs. Piggott.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

THE Annual Meeting of the London Domestic Mission Society was held on Monday, May 10, at the Unitarian Church, Clarence Road, Kentish Town, Mr. Philip Roscoe in the chair. The Rev. H. Gow, hon. secretary, read the eightieth annual report of the committee, which pays a warm tribute to the three missionaries and their wives for their devoted work, which has never been more urgently needed than during these strenuous and anxious days.

The Treasurer, Mr. P. Roscoe, in his capacity of chairman, asked that the financial statement might be taken as read, the only point to which attention was called being the fact that the Society continues largely to exceed its income. In moving the adoption of the report he recalled the fact that eighty years ago, when the Society was founded, William IV. was king and Lord Melbourne was prime minister. They had moved a long way from the events of that time, but the missionaries and helpers all through those eighty years had striven to carry out the work which had been originally planned for them, and though their methods had changed, as was inevitable, the ideals at the back of their efforts had always kept their freshness and youth. In such a Society they could only go on in the spirit of proving all things, and holding fast to that which is good, thus embodying the principles of the best Liberalism and Conservatism alike.

The Rev. J. C. Odgers, who had preached the special Mission Sermon at Clarence Road Church on Sunday morning, seconded the adoption of the report in a speech full of reminiscences of the days when he was himself connected with the church at Kentish Town, and acted as secretary to the Society. The work of the Missions, he said, showed that they possessed a remarkable power of adaptability to the needs of the time, and that a large range of activity was going on amongst them. These Domestic Missions were part and parcel of their religious movement, and their record was woven into their denominational history. Referring to the war, and more particularly to the number of young men that their churches and missions had sent into the army, Mr. Odgers said that they could not see them go without sore hearts, especially when they realised that many of them would not return, but the loss they shared with others had deepened their sympathies and strengthened religious feeling as nothing had ever done before.

Miss Withall pleaded for a reconsideration of the attitude of the Society towards "the poor," whose moral and religious welfare and the amelioration

of their condition they were pledged, by the language of their constitution, to regard as the object of their endeavours. They were too much occupied with the idea of kindness to the poor, and too little with the ideal of social justice, and if they were animated by a more democratic attitude it would be in keeping with the aims of a free religious faith, and conducive to the promotion of a sense of the real brotherhood and sisterhood of humanity.

The resolution was carried unanimously.

The Rev. F. H. Jones moved a resolution expressing renewed confidence in the principles of the Domestic Mission, and appreciation of the work of the missionaries, their wives and helpers. The Domestic Missions, he said, could not attempt to do something else until they had carried out all they had planned to do, and he was sure that none of them in this world could do better work than that comprised in the moral and religious improvement of the poor. It might sound a little patronising, though it seemed a strange thing that in a Christian community the fact that a man was poor should be regarded in any sense as a thing to be ashamed of. "Blessed are the poor." They used words in a perverted sense, as was shown by the discredit which had been cast on "charity," as if it was something they wished to get rid of and to be proud of trying to abolish. In what spirit were they to go to those who needed help and sympathy if not in the spirit of that greatest of Christian virtues? Legislation was doing very much nowadays to alter the conditions of life for the poor, and no one would wish to see its usefulness in that direction restricted. They could not make a man good by act of Parliament, but they could make it a little easier for him to be honest, and sober, and give him better opportunities of living a happier life. All this, however, took a long time, and meanwhile there were people all around who had not as yet received the benefits of such legislation, and never would, and surely they must do some little thing for these poorer members of society as they went along?

The Rev. H. Gow seconded the resolution, and emphasised the fact that the Domestic Missions were not intended primarily to obtain social justice. They all felt that there were many things which should be altered in their methods of work, but nothing was more repugnant to them than any idea of patronising the poor. At the root of all their activities was the desire to send the message of Christ into all the dark and sordid and sinful quarters of their great towns. They needed more of the evangelising spirit, for they had to a certain extent lost touch with religion. People understood the idea of working for social justice, but they did not fully understand the fact that before God all men and women were brothers and sisters. It was to bring that ideal of human brotherhood into the lives of others that they worked with a sense of personal consecration which nothing but religion could supply.

The missionaries—the Rev. F. Summers, Dingley Place; the Rev. W. H. Rose, Rhyl Street; and the Rev. A. Golland, Bell Street, whose reports

are included in the annual report—spoke of the progress of their work, each one emphasising strongly its essentially religious character, and the personal rewards which are the result of the happy relationships established between the workers and those for whom they labour. In spite of the anxieties caused by the war, and the fact that the very poor are poorer than they ever were before, the note of optimism rather than of depression was conspicuous in their report of the year's work. Mr. Rose referred specially to Mr. Gow's untiring efforts as secretary of the Society, and their great regret that they were losing the strong support which they needed, and which he had always given them.

Mr. Ronald Jones moved a resolution appointing the committee and the officers for the ensuing year which was seconded by Dr. Blake Odgers, K.C., and passed unanimously. The Rev. F. K. Freeston succeeds the Rev. H. Gow as hon. secretary. Mrs. Eveleigh moved a vote of thanks to the Rev. J. Collins Odgers for preaching the annual sermon, and to the Rev. F. Hankinson and the Clarence Road congregation for their hospitality. The resolution was seconded by the Rev. R. T. Herford. Mr. Hankinson made a short speech in reply.

THE LIVERPOOL DOMESTIC MISSION.

ANNUAL MEETING.

THE Seventy-Eighth Annual Meeting of the Liverpool Domestic Mission was held on Thursday evening, 6 May, at the Mill Street premises. Mr. F. C. Bowring, President, was in the chair, and among those present were Sir William B. Bowring and Lady Bowring, His Honour Judge Thomas (Liverpool County Court), Mrs. Thomas, Mr. Charles Booth, jun., Mr. Lawrence D. Holt, (Deputy Hon. Treasurer), Mr. C. Sydney Jones, Alderman R. R. Meade-King, Mr. R. H. Armstrong (Hon. Secretary), Mr. Hugh R. Rathbone, Mr. Herbert R. Rathbone, and the Revs. J. C. Odgers, S. A. Mellor, and H. D. Roberts, the Rev. T. Lloyd Jones and Mr. Joseph Anderton (Missionaries), and the Rev. J. W. Saunders (Missionary Fellow).

Mr. R. H. Armstrong presented the report of the committee, which recorded with pride the fact that seventy past and present members of the Sunday school and workers had joined the colours on sea and land. The death of Mr. Philip Holt and Mr. Alfred Booth, two of the oldest subscribers, were severe losses to the mission. Regret was expressed at the continued illness of Mr. Walter Holland, who for forty years had been a member of the committee, and for over thirty years had been hon. treasurer. The income had been overspent by £224 14s. 1d. The reports of the missionaries, the Revs. T. Lloyd Jones and J. W. Saunders, and Mr. Joseph Anderton, were eloquent of good work accomplished.

The President, in moving the adoption of the report and accounts, intimated that after five years' occupancy of the presidential office, he was reluctantly obliged to resign the position. It was, he said, gratifying to him that during his term of office he had been able to watch the

growth and development of the mission in various directions. In no way had it gone back. He would be pleased, by way of commemorating his presidency, to pay off the debit balance on the past year. He urged the wisdom of establishing an endowment fund for the Mission, the interest on which would go towards meeting the yearly expenses. A number of friends had promised about £500 towards that object.

Mr. Arthur W. Hall seconded, and the motion was carried.

Judge Thomas proposed a resolution assuring the missionaries and the voluntary workers of warm appreciation and sympathy in their efforts. He cordially commended the work of the Mission. The war, he said, had led people to realise, as perhaps never before, the real community of interest which bound the poorest to the highest members of society. That would be one of the encouragements for their work in the future. He had no doubt also that one of the effects of the war would be to strengthen the missionaries in their efforts to cope with the drink evil. "We have had read to us to-night," Judge Thomas continued, "the eloquent words of one of the first resolutions passed at one of the first meetings. Those resolutions should be read by you all. They are in themselves pieces of literature. They express in admirable language the object and scope of this Mission. The object and scope of the Mission are to go about among the poorest of the community, to enable them by example, precept, and opportunity to live nobler lives, to form better habits, and to be good and useful citizens. Now we all know that that cannot be done merely by teaching. It can only be attained by teaching which is backed by opportunity; and this Mission, with its fine buildings, its multifarious activities, of which some account has been given you to-night, gives that opportunity. It gives to the poorest here around us some measure of chance, of mental improvement, of physical improvement, and of reasonable social recreation. It gives them the opportunity of coming into contact with men like Mr. Lloyd Jones, to meet whom is a tonic, and who is the embodiment of social constructive energy, and gives them the opportunity, in the many associations connected with it, of learning how to work in concert, to co-operate their social forces for a common good, and to live not only on behalf of themselves but on behalf of others. These are the true objects of all reformers. At the bottom of every social reformation must lie the upbuilding of the individual character. The true greatness and well-being of a state depend upon the character of its individual citizens, and unless we can uplift them and teach them to live noble and useful lives, then all the legislation in the world will be of no effect. It is in recognition of the efforts of this Mission, and of its missionaries, who so worthily carry out the objects for which it was founded, that I have to propose the resolution to-night, knowing well that you recognise how devoted the efforts of Mr. Lloyd Jones, who I think will soon complete a third of a century among you, have been in the past—a recognition that the work they are doing is the work which is best calculated to have the most useful

results for the benefit of the state of any that can be rendered to any community in any way whatsoever."

The Rev. Dr. Mellor seconded the motion, and paid a hearty tribute to the excellent work the Mission was doing in both a social and spiritual sense.

Mr. Hugh R. Rathbone supported, and the resolution was carried.

The missionaries (the Rev. T. Lloyd Jones and J. W. Saunders and Mr. Jos. Anderton) responded.

On the motion of Mr. F. Robinson, seconded by Miss M'Connell, officers and committee were elected. Mr. Herbert R. Rathbone was elected president.

Thanks were voted to Mr. F. C. Bowring for his services as president for five years, on the proposition of Mr. Herbert R. Rathbone, seconded by the Rev. H. D. Roberts.

THE WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

ANNUAL MEETING.

THE Annual Assembly of the Western Union of Unitarian and Free Christian Churches was held at the Conigre Chapel, Trowbridge, on Wednesday, May 5. It was attended by fifty ministers and delegates and several of the subscribers. The Rev. J. H. Weatherall, the Assembly Preacher, and the President of the British and Foreign Unitarian Association, Mr. J. F. L. Brunner, M.P., were welcomed as visitors. Great regret was expressed that the announced representative of the National Conference, the Rev. H. Gow, was prevented from being present by illness. The day's proceedings began with the Business Meeting at noon. In the absence of the President, Capt. C. H. Goodland, who is with his regiment in Burma, and of Mr. J. Kenrick Champion, the Treasurer, on account of illness, Mr. W. Hall presided. The Committee's report and the Treasurer's statement of accounts were received and adopted on the proposition of the Chairman, seconded by Rev. A. E. O'Connor. On the motion of the Secretary, seconded by Mr. F. G. Long, grants amounting to £100 were voted to various churches in the provinces, and in view of the increased cost of living, special war grants amounting to £50 were voted to ministers of congregations where the stipends are smallest. The Rev. W. H. Burgess proposed and Mr. James Duckworth seconded the election of officers and committee as follows:—President, Mr. E. J. Blake; Treasurer, Mr. J. Kenrick Champion; Secretary, Rev. Rudolf Davis; Sunday School Secretary, Mr. E. S. Goodland; Committee, Rev. G. F. Beckh, Mr. W. Harvey Blake, Rev. A. Cunliffe Fox, Mr. T. Lee Lloyd, Rev. J. McDowell, Rev. C. E. Pike, Mr. E. P. Rendall, Mr. C. W. Washbourne; and Auditors, Mr. F. E. Gillard and Mr. A. Hartland. The President, Mr. P. J. Worsley, Rev. J. McDowell and Rev. C. E. Pike were elected to the Advisory Committee. The Chairman read a letter from the Secretary of the Trowbridge and District Evangelical Free Church Council enclosing the following resolution adopted at their last meeting:—"That we send the delegates

Christian Churches, meeting at their annual conference next Wednesday, at Trowbridge, our very hearty expression of goodwill, and our hope that they will realise all they expect in the Assembly." A message of hearty thanks and appreciation was sent to the Council. The Rev. A. N. Blatchford being about to retire from the active ministry, and having resigned his position on the Western Union Committee after being a member for forty-six years, the Chairman proposed, the Rev. J. McDowell seconded and the Rev. G. F. Beckh supported the presentation to Mr. Blatchford of an address, which had been illuminated and bound in book form by Messrs. Cedric Chivers & Co., Ltd., Bath.

"The assembly," the address concludes, "makes grateful and affectionate acknowledgment of the wise and gentle spirit of a venerable leader, and of the vigorous and eloquent vindication of Truth, Liberty, and Religion, as the great emancipators of humanity, which, on fitting occasion, has fallen from your lips. It is the ardent hope of the assembly that you and Mrs. Blatchford may journey together in the evening of your days towards a golden sunset."

The Rev. A. N. Blatchford said he must not be regarded as speaking affectedly if he said how really very difficult it was for him to express adequately the feelings of gratitude with which their kindness that day had filled him; gratitude no less for the friendliness, for all the loving co-operation, the patience and forbearance they had given to him in times past, whether as secretary, president, or as a humble member of the Committee. He was grateful to them for all. It had been a happiness to him to work with them. All that he could say was best summed up in the words of Oliver Cromwell concerning the old Ironsides, "They were lovely company."

At the lunch which followed in the schoolroom, Mr. F. A. Bullock, minister of the Trowbridge congregation, presided, and, after "The King," proposed "The Western Union," for which Mr. W. Harvey Blake responded. "Civil and Religious Liberty all the World Over," was proposed by Mr. Councillor Docking and responded to by the Rev. W. Holmshaw and the Rev. B. Vaughan Pryce, pastor of the Tabernacle Church. Following the lunch, the Rev. J. H. Weatherall, conducted the service and preached the sermon in the Chapel. The deep simplicity of his heart-searching appeal made a great impression upon the congregation. The collection for the Union funds amounted to £4 13s. 7d. A public meeting in the Chapel followed. The chair was taken by the Rev. Rudolf Davis and addresses were given by the Rev. A. N. Blatchford, Mr. J. F. L. Brunner, M.P., the Rev. J. H. Weatherall and the Rev. R. H. U. Bloor. A hearty vote of thanks to the Trowbridge congregation for its hospitable reception of the assembly, proposed by the Rev. S. H. Street, seconded by the Rev. G. S. Woods, and responded to by Mr. F. A. Bullock and Mr. E. Taylor, closed the proceedings. On the following morning a ministers' meeting was held, attended by seventeen ministers, and the Rev. J. H. Weatherall read a paper on 'The Psychology of Preaching,' which was followed by a discussion.

THE SUNDAY SCHOOL ASSOCIATION

THE Sunday School Association have always tried to get as their speaker at the Annual Meeting some one who would not merely give a talk on Sunday School work, but who was qualified both by training and experience to give valuable help. This year Miss May Pelton, Lecturer at the West Hill Training Institute for Sunday School workers, Birmingham, has very kindly agreed to speak, and her subject will be 'Spirit and Method.' Those who were at the last Oxford Summer Session will not have forgotten Miss Pelton's address there and her very charming personality. It will also be remembered that she was one of those chosen to give a paper at the World's Sunday School Convention at Zurich, and this was given again by special request at Oxford. "West Hill" has been started with the special idea of providing better trained Sunday School teachers, especially for the primary and junior departments. The course of training includes both theory and practice, and comprises lectures on the Bible, child study, the history and principles of education and methods of teaching; demonstrations and practical work are a special feature. The present Institute is already much too small to accommodate all the students who are anxious to attend, and a much larger one is being built. This movement is in itself of the utmost interest to Sunday School teachers, and any one coming from there is bound to be interesting. It is to be hoped that a large number of delegates will be present and that the teachers in the London schools will also take this opportunity of training themselves further for their work. Miss Pelton is further well known in connection with the "Camp Fire Girls" in this country, and in these days when Girls' Own Brigades are coming much to the fore, the romantic and picturesque ceremonial and equipment connected with the Camp Fire should be of interest.

THE Rev. F. Summers writes:—

"Will you please allow me to say that the London Unitarian Ministers' Meeting has arranged a Conference for the Thursday morning of Whit week at 11 o'clock at Essex Hall, when Dr. Carpenter, D.D., will speak on the war as it has affected ministers and congregations? All ministerial brethren are cordially invited to attend. The Rev. W. G. Tarrant, B.A., will preside; and I desire to add that the Secretary of the British and Foreign Unitarian Association in the letter which he has issued to all ministers has intimated that those who have filled in and returned the form which accompanied the letter will receive an invitation to luncheon following the Conference."

SIR J. HERBERT ROBERTS, M.P., will preside at the Annual Meeting of the Anglo-Indian Temperance Association, which will be held on Wednesday, May 19, at 5 P.M., at Caxton Hall, Westminster. The speakers will include the Bishop of Lincoln, the Right Hon. Ameer Ali, the first Indian member of the Privy Council, and Mrs. W. S. Caine.

THE ninety-ninth public anniversary of the Peace Society will be held at the Friends' Meeting House (Devonshire House), Bishopsgate, E.C., on Monday, 17 May, 1915. The chair will be taken at 7 p.m., by Mr. Joseph King, M.P., supported by Miss A. Maude Royden, Mr. T. Richardson, M.P., Dr. Henry T. Hodgkin, the Rev. John Hunter, D.D., the Rev. W. E. Orchard, D.D., the Rev. Richard Roberts, and other friends of peace.

NEWS OF THE CHURCHES.

Accrington.—The Rev. H. D. Roberts of Liverpool conducted the Sunday School Anniversary Services at the Unitarian Free Church on May 2. The collection amounted to over £11.

Ballyhemlin.—The Annual May Sermon was preached on Sunday afternoon, May 9. The Meeting House was simply and tastefully decorated with wild flowers. The collection, which amounted to £2 6s. 6d., was on behalf of the Sunday School Association Motor Ambulance.

Blackpool.—The Rev. H. Bodell Smith is terminating his ministry at the Unitarian Free Church, South Shore, Blackpool, to the great regret of the congregation. He has accepted an invitation to the Unitarian Church, Nelson.

Halifax.—The Sunday School Anniversary in connection with Northgate End Chapel was held on Sunday, May 9. The Rev. E. L. H. Thomas, B.A. (Minister of Cross Street Chapel, Manchester), conducted the services. In the afternoon, at 2.30, a Scholars' Service was held, when an address was given by Mr. N. Roxby Hall (of the Secondary School, Halifax). Collections at the Services in aid of the School Funds amounted to £22 6s.

Montreal.—Throughout the Dominion the Lusitania outrage has stimulated recruiting. There were many references from the pulpit to the crime on Sunday. One which attracted a great deal of attention was that of the Rev. Samuel Bullock, pastor of the Unitarian Church, an American, who served as Chaplain with the first Illinois Cavalry in the Spanish-American War. The Rev. S. Bullock said:—I have furled my American flag, and never again will I fling it to the free winds until my country shall demand reparation and recognition of the rights of its citizens to sail in unquestioned safety in any waters of the globe. So long as the country itself is not at war I have laid my medal aside, and I shall not wear it again until it shall have been demonstrated that my country, in its passion for dollars, has not lost sight of its honour."

Northumberland and Durham Unitarian Christian Association.—The Spring Conference of the Northumberland and Durham Unitarian Christian Association was held in the Wellington Street Church, Stockton-on-Tees, on Monday, May 10. Representatives were present from most of the churches on the Roll. In the unavoidable absence of the President, Sir Joseph B. Ellis, the chair was taken by the Rev. Alfred Hall of Newcastle-upon-Tyne, who took the opportunity of welcoming Miss Phillips, the recently appointed minister at Carlisle; and the Rev. J. H. Smith, who has accepted a temporary appointment at Middlesbrough. A paper was read by the Rev. E. T. Russell, B.A. of Edinburgh, on the subject: 'At Sea, with Chart and Compass Gone.' It provoked a spirited discussion. In the evening a Public Meeting was held in the church over which the Rev. Arthur Scruton presided. Speeches on set topics were delivered by

the Revs. E. T. Russell, Alfred Hall, J. H. Smith, J. B. Robinson, and Mr. W. Stephenson, the Lay-Minister at Sunderland. In the early part of the meeting a warm welcome was given to Miss Phillips, who responded in feeling terms.

Oldbury.—The Annual Meeting in connection with the Unitarian Meeting House was held at the Free Schools on Monday evening, Mr. R. W. Smith, Chairman of the Church Committee, presiding. Mr. A. Claude Jephcott, Assistant Secretary, read the report, and Mr. A. Burgess, Secretary and Treasurer, the financial statement. The Minister, the Rev. H. C. Hawkins, said he was happy to feel that the past twelve months had been so full of activity, and that the Sunday School had achieved such a vigorous existence. In the last Annual Report a large increase in the number both of scholars and teachers had been recorded. He was glad to tell them that they had almost maintained those numbers, the losses being compensated for by new members. Some renovations had also been carried out which had rendered the class-rooms more comfortable and convenient. The Guild of the Good Shepherd, established over thirty years ago, had been revived, and would be affiliated with the Midland Guilds Union. Five present members and three past members of their church, and a good number of friends of the congregation had joined the colours as a result of the war. The reports were adopted on the motion of Mr. George Sutherland, seconded by Mr. E. Ray. It was stated that the Committee had decided to place a tablet on the walls of the church commemorating the late Mr. William Morgan's devoted work, and to provide, in addition, a new set of prayer books. In the course of the evening a presentation was made to Mr. Alfred Burgess—who has acted for many years as Secretary and Treasurer of the church, and for over thirty-five years as Sunday School Superintendent—and to Mrs. Burgess. Mr. Lewis Lloyd, Hon. Secretary of the Midland Sunday School Association, and Mr. G. Sutherland, spoke appreciatively of Mr. Burgess's fine record; and Mr. Burgess, in reply, said he rejoiced in the cause which had done so much for him, and in having been connected with the only free school in the town established long years before the nation thought of providing education for the people.

Rawtenstall.—The Sunday School Anniversary was held on Sunday, May 9, when the preacher was the Rev. R. Nicol Cross of Leeds. The collections amounted to over £37.

NOTES AND JOTTINGS.

OXFORD AND THE KING'S EXAMPLE.

A number of resident members of Oxford University have signed the following recommendation:—"Having regard to the command of his Majesty the King, 'that no wines, spirits, or beer shall be consumed in any of his Majesty's houses,' we earnestly desire to recommend the King's example for general adoption during the continuance of the present war." Among the signatories are the Principal of Jesus, the Warden of New College, the Provost of Oriel, the Rector of Exeter, the Rev. A. J. Carlyle, (Rector of the City Church), Dr. J. Drummond, Dr. Buchanan Gray, H. W. Garrod, Prof. Geldart, Dr. L. P. Jacks, Sir William Osler, Canon B. H. Streeter, Mr. A. L. Smith and Mr. A. Sidgwick.

WOMEN IN CHURCH WORK.

At the London Diocesan Conference which was concluded last Thursday, a resolution moved by the Bishop of Kensington and seconded by Prebendary Pennefather, asking the Conference to adopt the rules for the representation of the laity adopted in July last by the Representative Church Council, was carried by 196 votes to 84. These rules give women power to vote at the election of parochial church councils, and the Bishop described this concession as a tardy act of justice.

WOMEN AS STRETCHER BEARERS IN THE FIRING LINE.

Though the suggestion may not be practicable from the point of view of the military authorities, Englishwomen will have read with pride the letter signed by Miss Margaret Ashton, Lady Betty Balfour, Lady Courtney of Penwith, Mrs. Cadbury, Mrs. Despard, Mrs. Meynell, Lady Mary Murray, Miss Rathbone, Lady Selborne, Mrs. Trevelyan and others, recently sent to the press, advocating that a number of carefully selected women should be employed as stretcher bearers in the firing line. The signatories point out that in spite of the efforts of those engaged in Red Cross work many of our soldiers lie wounded on the field for very long periods after they have fallen, and it needs but little imagination to picture the sufferings endured by them as they wait for the succour which does not come, till death puts an end to the agony. It is suggested that these women should be dressed in some uniform which should be as conspicuous and as easily distinguished as possible from a long distance. The danger of being deliberately fired upon or of being hit by a stray bullet or by a shot from a long-distance battery is not over-looked, but it is thought that the type of German officer or soldier who would attempt to pick off a woman engaged on such work is not common, and that, in any case, the greatness of the need justifies an experiment which would not be likely to fail for lack of volunteers.

DAYLIGHT SAVING.

Mr. H. W. M. Willett has written to the press reminding us that if the bill in which his late father was so much interested had passed into law, it would have come into operation on Sunday, 18 April, and we should now have been enjoying the benefit of an extra hour of daylight at the end of each day. By the operation of a Daylight Saving Act the clock time of sunrise and sunset would have been one hour later than at present. "How much this would have been appreciated in the present time of restricted lighting and darkened streets," he says, "requires no enlargement upon by me. The Government's energies are at the present moment required on measures which are more vital to the country's welfare than the Daylight Saving Bill, but I venture to express the hope that this measure may have the serious attention of Parliament as soon as a convenient opportunity occurs, when the war is over."

THE
**SUNDAY SCHOOL ASSOCIATION
Anniversary Meetings**

Essex Hall, Essex Street, Strand, London.
TUESDAY, 25 MAY, 1915.
ION PRITCHARD, President.

Conference at 10.45 a.m. on . . .

**THE SUNDAY SCHOOL DURING
WAR-TIME—AND AFTER.**

Opened by Rev. J. C. Ballantyne of Nottingham
Luncheon at the Holborn Restaurant at
1 o'clock. Tickets 2s. 6d.

At 3 o'clock an ADDRESS will be delivered at
Essex Hall by Miss MAY PELTON, Lecturer at
Westhill Training Institute for Sunday School
Workers, Birmingham.

Subject: **'SPIRIT AND METHOD.'**

PRESIDENT'S ADDRESS and

BUSINESS MEETING at 4 p.m.

Afternoon Tea at 5.15 p.m.

T. M. CHALMERS, Hon. Sec.

Essex Hall, Essex Street, Strand,
LONDON, W.C.

London District Unitarian Society.

THE ANNUAL MEETING

WILL BE HELD AT

**Essex Hall, Essex Street,
Strand,**

WEDNESDAY, MAY 19, 1915.

Speakers.

MR. A. SAVAGE COOPER, President, MR.
J. CLASSON DRUMMOND, SISTER SEY-
MOUR, MR. E. A. CARLIER, MR. J. W.
PETERKEN, and the Officers of the Society.
Tea and Coffee at 7.30 p.m. Meeting at 8.

National Unitarian Temperance Association

The 22nd ANNUAL MEETING

TO BE HELD AT

Essex Hall, Essex Street, Strand.

On **FRIDAY, 28th MAY, 1915.**

The President, Mrs. H. SHAEN SOLLY will
take the Chair at 7.15 p.m.

SPEAKERS—

J. F. L. BRUNNER, Esq., M.P.
H. G. CHANCELLOR, Esq., M.P.
J. W. PRATT, Esq., M.P.
HUGH R. RATHBONE, Esq.
Rev. W. H. DRUMMOND, B.A.
Rev. C. J. STREET, M.A., LL.B.

Business Meeting of Members at 4.30 p.m. Tea
at 6 p.m.

MINISTERS' PENSION AND INSURANCE FUND.

The TREASURER (Mr. H. Chatfield Clarke) has
very much pleasure in stating that he has
received from the Executors of the late Mr
Philip H. Holt, 9,800l. 4 per cent. Bonds of the
Pennsylvania Railroad Company, for the Benefit
of the above Fund.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

WEDNESDAY, MAY 26, at 3 p.m.

Mrs. W. B. ODGERS, President, in the Chair

Following the reading of Reports and other business,

A Paper will be read by

Mrs. J. COLLINS ODGERS, of Liverpool,

ENTITLED

"The Dweller in the Innermost."

ALL FRIENDS ARE CORDIALLY INVITED.

HORSHAM.

142nd Whit Sunday Anniversary.

Sermons by

Rev. D. BASIL MARTIN, M.A., of Finchley.

Subjects:

Morning, 11 A.M.—"Things that cannot be shaken."

Evening, 6.15 P.M.—"The Imitation of Christ."

Communion after Morning Service.

At 3 P.M. RECITAL on the New Organ.

At 3.30 P.M.

ADDRESS by Miss H. BROOKE HERFORD on
"The Women's League and its International Work."

Collections for B. and F. U. A. and P. A.

Luncheon, 1 o'clock, 1s.; Tea, 5 o'clock, 6d.

Visitors Room, 12, WORTHING ROAD.

The Sunday School Association.

MOTOR AMBULANCE £500 FUND.

The Hon. Treasurer (Mr. W. Blake Odgers, Junr.)
acknowledges with thanks the following donations
to this Fund.

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Stenhousemuir S.S., 2s. 6d.; Liverpool: Hope
Street S.S., £1 4s. 6d.; Southport S.S., (Addl.),
7s. 6d.; Miss A. Thornber, 10s. 6d.; Nottage
S.S., (Addl.), 4s. 6d.; Mrs. A. E. Chaplin, 10s.;
Miss Gwladys Thomas, £1 1s.; Mansfield S.S.,
12s. 6d.; Pendleton S.S., £1 13s.; Edinburgh
S.S., 5s.; Ballyhemlin S.S., £2 6s. 6d.

The fund cannot be kept open much longer,
though the contributions which still come in
show that the Schools are determined not to be
left out. So will those who have not yet given,
please do so.

Essex Hall, Essex Street, Strand, London.
May 12, 1915.

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LONDON, SATURDAY, MAY 22, 1915.

[ONE PENNY.

The Older Nonconformity in Kendal.

A History of the Unitarian Chapel with the Registers, and Notices of the Nonconformist Academies of Frankland and Rotherham.

BY

FRANCIS NICHOLSON, F.Z.S.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

President: J. F. L. BRUNNER, Esq., M.P.

Anniversary Meetings.

TUESDAY, 25th MAY.

RELIGIOUS SERVICE at Essex Church, The Mall, Notting Hill Gate, at 7.30 P.M. Rev. LAWRENCE REDFERN, M.A., B.D., will assist in the Devotional Service. Sermon by Rev. V. D. DAVIS, B.A.

WEDNESDAY, 26th MAY.

ANNUAL BUSINESS MEETING at Essex Hall, 10.30 A.M., the President in the Chair.

CONFERENCE ON THE ASSOCIATION'S WORK.

- (1) New Methods to meet Changed Conditions in Home Work.
- (2) Colonial and Foreign Work—its claim upon us at Home.
- (3) The Mission of the Printed Word.

WEDNESDAY, 26th MAY.

PUBLIC MEETING at Essex Hall, at 7.30 P.M. Chairman: Mr. J. F. L. BRUNNER, M.P. FOUR ADDRESSES on 'The Moral and Religious Implications of the War.' Rev. CHARLES HARGROVE, M.A.; Mrs. SYDNEY MARTINEAU; Mr. R. MORTIMER MONTGOMERY, K.C.; Rev. S. A. MELLOR, B.A., Ph.D.

THURSDAY, 27th MAY.

CONVERSAZIONE at Essex Hall. Tickets, 1s. each, may be had at the Book Room, Essex Hall.

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May

23. Rev. ELLISON A. VOYSEY, M.A. (of Dean Row and Styai).

30. Rev. HERBERT EDWARD PERRY (of Stockport).

June

6. Rev. CHARLES CRADDOCK (of Toxteth Chapel, Liverpool).

13. Rev. RUDOLF DAVIS (of Gloucester).

The Evening Services will not be resumed for the present.

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Prof. FOSTER WATSON, D.LITT., M.A. (Gresham

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Tuesday, May 25, 'THE UNIVERSITY OF LOUVAIN.'

Wednesday, May 26, 'ERASMUS AT LOUVAIN.'

Thursday, May 27, 'AN EDUCATIONAL PIONEER

NICHOLAS CLENARD'

Friday, May 28, 'LOUVAIN LEADERS.'

The Lectures are free, and begin at 6 o'clock p.m.

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Rev. John Hunter, D.D.

7.0 P.M. Conferences. —Mysticism and the

Credo. Rev. Dr. W. F. Cobb; 'War and

Women's Employment.' Miss Susan Lau-

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 23.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. FRANCIS ADAMS.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. VICTOR FOX.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. J. A. PEARSON.
 Ilford, High Road, 11, Rev. A. H. BIGGS; 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MCFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. F. G. BARRETT AYRES.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Miss M. FRANCIS.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. W. WAKE.
 University Hall, Gordon Square, W.C., 11.15, Rev. ELLISON A. VOYSEY, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DALRYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. E. GLYN EVANS.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HOBHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. D. BASIL MARTIN, M.A.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. JOSEPH WOOD.
 LISCAUD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. S. A. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. D. ROBERTS; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, closed.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Mr. C. A. BREEDON.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHERN, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATHS.

COOPER.—Killed in action, on the 16th inst., in Belgium, Captain Arthur Charles Cooper, commanding "B" Company, 4th Leicestershire Regiment, and third son of E. Franklin Cooper, of Anstey Grange, Leicester. Aged 39 years.

FARQUHARSON.—Killed in action, near Ypres, on the 12th inst., Capt. L. Shaw Farquharson, aged 30 years, 1st Battalion the Royal Scots, beloved only son of the Rev. Alexander and Mrs. Farquharson, 41, Camden Square, N.W., and Maidstone.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR news from the Belgian Hospitals continues to be quite satisfactory so far as the usefulness and the growing importance of our work are concerned. Several interesting letters from France have reached us this week. Mr. Kelland, who has acted as our representative in France from the beginning, has made a long round of visits and is keeping us in close touch with the hospitals which are receiving our help and with fresh needs as they arise. The general impression is that the demands upon our Fund are bound to increase as long as the severe fighting continues. Mr. Kelland reports that in many hospitals the stocks are alarmingly low, but they put great faith in Mrs. Allen. He has also been able to visit the convalescent Belgian soldiers in a camp further south, to which we made some reference a short time ago, and to take them a large consignment of invalid food and clothing. He was received with the utmost cordiality and a letter of thanks has since been received.

In regard to the civilian work, we are glad to be able to report that a building for the hospital has been found in a suitable

locality, and the equipment will be sent out as fast as possible. Several cases of clothing have been delivered already and an ambulance and a motor-car are on their way, if they have not actually arrived. In the disturbed districts close to the firing line work of this kind is full of difficulty, the transit of goods is often delayed for military purposes and news travels slowly. But we can assure our readers that this branch of our work is receiving our most earnest attention and everything possible is being done on our part to organise the help, which is so sorely needed, as quickly as possible.

THE war news has been eclipsed this week by the impending political changes at home. It has been decided to set up a coalition ministry of all the parties and all the talents in place of the Liberal ministry, which has steered the country through ten months of crisis, not indeed without mistakes, but with energy and success. It is not easy to disentangle the various reasons which have led to this strange situation. Apart from the personal friction at the Admiralty there has been a revival of captious criticism and unworthy attempts to discredit the ministry in a section of the press. The failure of the Government to beat down opposition to every effective proposal for curbing the menace of drink has also told heavily against them; and they have had to bear the brunt of the widespread feeling of disappointment at the slow progress of the war. Many people expected a successful *coup* on a large scale to open the spring campaign, and are inclined to grumble loudly at the Government because it has not come off. Most criticism of this kind is ignorant and unfair, and it is very easy to make it after the event. We are engaged in a new kind of warfare, and it is doubtful

whether any amount of prudence and foresight could have forestalled the costly lessons of experience. But we cannot restore the complete and enthusiastic confidence of the whole country simply by pointing out that hitherto the Government has done well or that much of the grumbling is factious or insincere. There is no time for argument or defence. The country must be mobilised for action and kept at all hazards from influences which disintegrate and divide. It is impatient of the party feeling and the personal recriminations of ordinary political life, when the demand is for leadership into action.

If a Coalition Government were likely to increase our national strength and efficiency, no patriotic citizen could speak a word against it. As an abstract proposition there is a great deal to be said for it. It is when we try to imagine it at work among the actual conditions of our parliamentary life that misgivings begin to arise. It is possible that under the glamour of the word "National," party feeling will be silenced in Parliament for a short time; but then the various groups in the House of Commons will recover their sense of individuality, and freed from the restraint of party discipline they are only too likely to organise themselves for independent action. Even a Committee of Public Safety cannot avoid matters of acute controversy. It may have to deal with conscription, with the control of the drink traffic, and with many other topics of domestic concern. Will it have the requisite machinery at its command to ensure a parliamentary majority? This is a matter upon which we have no previous experience to guide us, but the stability, and consequently, the public usefulness of the new form of Government depend upon it.

UNLESS all the omens are strangely at fault, this week will see the great decision of Italy to take the side of the Allies in the war. The Cabinet crisis last week filled many people here with foreboding. They spoke darkly about the bad news from Rome, and even indulged in some sharp criticism of the failure of our diplomacy. It has been an instructive lesson in the danger of trying to dogmatise about events before they are over. We had a shrewd suspicion that the resignation of the Italian ministry was a method of strengthening their hold upon Parliament and the country, and this has proved to be right. That Italians should join with us as brothers-in-arms in this great conflict for European liberty, is a matter of pride and delight. There are strong reasons why many other countries should preserve their neutrality, however deeply they may sympathise with our aims; but for Italy this is not so. Her own interests are deeply involved, and there are elements of lofty idealism in her people which forbid her simply to wait upon events or to stand idly by while the sacred rights of freedom and nationality are profaned. She has not learned the lesson of Mazzini and Garibaldi in vain.

* * *

THE ARCHBISHOP OF CANTERBURY has sent a letter to the Prime Minister, in which he points out that national anger seeks utterance in action, but that it must be guarded from taking the contemptible shape of senseless violence, or the desire to retaliate. "There are," he says, "great veins of service still untapped," and he suggests a further use of the organised religious forces of the country.

On behalf of all [he writes], whether men or women, for whom I have any right to speak, and to my knowledge they belong to many denominations, I assure you of our eager wish to make available for the public service whatever knowledge, whatever influence, whatever material resources we possess. We have urged that all those who can appropriately, and to the public advantage, join the combatant forces, should enrol themselves forthwith. Upon those who are precluded by age or health or circumstance from that form of service we invite you to call without hesitation for such aid as they can render by brain or hand, by voice or pen. We await your call, whenever and wherever the occasion bids you make it.

* * *

To this appeal Mr. Asquith has replied as follows:—

"Let not the sun go down upon your wrath" is a precept which rebukes the petty, personal, unreasoning quarrels of social and national life. But it has no application when the issue is such that freedom, honour,

humanity itself is at stake. I therefore, heartily welcome your suggestion that the Church and the responsible leaders of religious opinion and feeling should enforce what has become the primary duty of every subject of the King—to contribute loyally, and without any reserve, any and every form of service to the greatest and worthiest cause in which either the fortunes or the conscience of the Empire have ever been engaged.

* * *

THERE is one topic mentioned in the letter of the Archbishop, where it seems to us that some slight correction of language is needed. The matter is also referred to by two correspondents in our own columns to-day. We agree entirely that any policy based upon the desire simply to retaliate would be senseless and wrong, and we do not think that such a course would find favour with any body of responsible people in this country. We say this in face of the fact that Lord Kitchener has announced that, owing to the persistent use of poisonous gases by the Germans, the French and English armies must claim the right to employ the same weapon. We are not dealing here with a threat to meet outrage with outrage and wrong with wrong. No one proposes to imitate the German atrocities in Belgium or the sinking of the *Lusitania*. The use of poisonous gases was horrible first and foremost because it was a particularly bad offence against honour. It was a breach of a military compact which we loyally observed, and the other side violated with deliberate trickery and cunning. That compact exists no longer, Germany has torn it to shreds, and for this war we are in exactly the same position as we should be if it had never been made.

* * *

WE may amplify our argument by suggesting that high explosives or the use of aircraft in war might also have been prohibited by the Hague conventions. Should we then have been compelled to keep all our aeroplanes in their hangars while Germany sent her Zeppelins abroad, or to confine our artillery to the use of shrapnel while the enemy shattered our defences to bits with lyddite shells? As soon as these conventions about weapons are violated by one side, the question of conscience is annulled and it becomes a matter purely for military decision. Otherwise our soldiers would be compelled to fight with one hand tied behind their backs and unscrupulous scoundrelism might be placed in a position of permanent advantage. In any case it is a fatal confusion of language to speak of the policy announced by Lord Kitchener as an atrocity in the sense that the sinking of

unarmed fishing boats is an atrocity. It is not even an act of retaliation, for it is not dictated by malevolence or spite. If it is put into force at all we may be sure that it will be with strong reluctance and simply as a matter of military necessity.

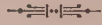
* * *

THE London Tramway Strike is a disgraceful business. At ordinary times the action of the men would be quite indefensible. To hold up the daily life of a vast community and inflict immeasurable inconvenience upon its poorest members until all the resources of arbitration have been exhausted, is a crime against good citizenship. At the present time it is something worse, it is treason against the state; for it dissipates energy, it hinders necessary labour for the war, and it reveals the presence of a group of malcontents who place their own interest and convenience above the imperative claims of public duty. If we look at the matter simply from the point of view of the wage-earner the action of the tramwaymen is blundering and shortsighted in the highest degree. It is converting people everywhere to the idea of compulsory service. This futile dissipation of national energy must be prevented. If commonsense and loyalty cannot do it, as many of us have always hoped and desired, then there must be some form of national organisation and compulsion for the purpose. We shall not be surprised if some scheme of the kind is put into operation shortly in areas engaged upon Government work. If so, in view of many facts that have come to light recently, can any of us, in spite of our traditions of industrial freedom, venture to resist it?

* * *

WE have received this week a letter from one of our readers of German blood, long resident in England, expressing his loyalty and his deep abhorrence of German methods in this war. We have not printed it, partly because it would be the precursor of many more, but chiefly because it is so unnecessary. A naturalised citizen is a full citizen, and we are reluctant even to appear to insult our fine traditions of freedom and equality before the law by suggesting to our friends that they should make a public profession that they are all honourable men. For purposes of business, where prejudice is often rampant and unreasonable, such action may be useful; but for religious fellowship and intercourse on all the higher interests of life it is quite unnecessary, unless our friends, not by their names but by their actions, show themselves unworthy of our trust.

THE BAPTISM OF FIRE.



It was as fire that the Spirit came on the day of Pentecost, and it is as fire that it must move in our hearts to-day. Our partiality in recent times for the gentler aspects of the Gospel has obscured its sterner qualities, and tended to concentrate attention upon a few selected passages about love and peace. In the day of storm our religion must suffer loss unless it can recover its severity. The vision of judgment is as needful as entrancing dreams of the kingdom. Jesus Christ is not the Master of a small company of unoffending pacifists, but of men who have accepted the yoke of discipline and learned to endure hardness, and shrink not from blending the rigour of judgment with the promise of peace.

And so the Spirit came at first, not simply as balm for aching hearts or tranquil rest for storm-tossed lives, but as fire, fire which is the symbol of cleansing, of fusion, and of sacrifice. It is in this way that we pray that it may come upon us and our whole people now. This is the pentecostal gift we crave, for nothing else can save us from the faults which still cripple us, and arm us with conquering strength. We still suffer, in this hour of supreme danger, from the weakness of divided counsels, from various forms of individual and class selfishness, from a deeper concern with our own interests than with the common good. Until these things are purged away by a consuming purpose, a sense that at this critical moment of our history God needs us for one thing, and for one thing only, many of our good intentions will remain ineffective. While Parliament is handcuffed by hostile interests when it tries to check the national menace of drink; while different trades clamour for more money without any regard to the country's need of cohesion and united effort; while many of us still play the role of obstinate advocates of our own opinions without any chastening sense of the need of a common front in presence of a common foe; must we not confess that we need the cleansing fire to purge away the dross of our selfishness, our careless absorption in matters of minor importance, our weakening

anxieties about money or comfort, and to fuse us into one body, controlled by one spirit and dedicated to one purpose, as men who have learned to live a disciplined life in obedience to the will of God?

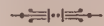
And this baptism of fire when it has done its work in our hearts will make us capable of sacrifice without limits. The question will no longer be how much can we keep for ourselves, but how much can we give for the good of all. Many of the things which we value greatly in ordinary days will begin to appear insignificant. To men who are called to high spiritual service, and are ready to give themselves to the uttermost, the ordinary motives of prudence and anxiety have lost their power of appeal. Sacrifice of this kind is not the result of arranging terms or striking a bargain, it is an act of instinctive obedience to an impulse of love and goodness which is lifting the common life all around us to a higher level. It is done with a fine recklessness of the consequences, simply because it is the true and holy thing to do at the moment, and the Spirit of God working within has swept us out of the prison-house of self into the onward rush of purposes greater than our own.

It may well be doubted whether this transformation of a whole people, from being the victim of its own rivalries and divisions till it becomes conscious of only one spirit and one aim, can be effected by anything but religion. It may be roused by common dangers or sobered by common fears; but the vision of a common duty and the power to sacrifice everything in doing it, these are things which, in the strength of their appeal to masses of men and their transfiguring influence over individual character, can only be called religious. We need at the present time to mobilise the spiritual forces of the country if its material tasks are to be properly performed. All rivalries and divisions must be laid aside, that with one heart and one voice we may call men to the life of obedience and sacrifice and joyful service of the common cause. The pentecostal gift for which all the churches in the land should pray is this baptism of fire, that they may be able to kindle the sense of union and resolve among all classes of our people, wherever the waverers are still to be found, or selfish purposes prevail over

the public good. If they do not throw all their energies into helping men to trust in God and do their duty to-day and tomorrow, it is vain for them to prophesy about the future or to indulge in dreams of distant peace.

It is here, too, that we may look for some fresh and deep revealing of God in our midst. If, as we pass through the fire, much of our selfishness and indifference drops away; if men of different opinions and parties agree to act cordially together because they have learned the sacredness of common affections and the value of common aims; if our absorption in money and industrial success gives place to the nobility of duty and reverence for the life laid down in sacrifice; if through the clouds of warfare there shines upon us a new vision of righteousness, and we learn as a people to prefer the honour of our country to its safety; if even some dim sense is born within us of the sacredness of sorrow and the meaning of the travail of our souls as an offering for the world's need of deliverance; we may still be far from the kingdom of God, but we shall have a clearer vision of its meaning and a stronger power of dedicating ourselves to its service than we have ever possessed before. It will no longer seem strange to apply as a parable to our own lives this story of the first disciples in the hour of their despondency and fear, how the Holy Spirit came down upon them as the rushing wind and in tongues of fire, making them of one heart and one mind, and sending them forth ready to endure all things for the sake of their cause, and for the glory of God.

Good Thoughts for Evil Times.



GOD hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 TIMOTHY I. 7.

THE Lord will draw us and securely lead us to himself, in a way contrary to all our natural will, until he have divested us thereof, and

consumed it, and made it thoroughly subject unto the Divine Will. For this is his will: that we should cease to regard our own wishes or dislikes; that it should become a light matter to us whether he give or take away, whether we have abundance or suffer want, and let all things go; if only we may receive and apprehend God himself; that whether things please or displease us, we may leave all things to take their course, and cleave to him alone. Then first do we attain to the fulness of God's love as his children, when it is no longer happiness or misery, prosperity or adversity, that draws us to him, or keeps us back from him. What we should then experience none can utter; but it would be something far better than when we were burning with the first flame of love, and had great emotion but less true submission; for here, though there may be less show of zeal, and less vehemence of feeling, there is more true faithfulness to God. That we may attain thereto, may God help us with his grace. AMEN.

JOHN TAULER.

NOT IN VAIN.

SAY not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by Eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But Westward, look, the land is bright!

ARTHUR HUGH CLOUGH.

GRANT thy servants, O God, to be set on fire with thy spirit, strengthened by thy power, illuminated by thy splendour, filled with thy grace, and go forward by thine aid. Give them, O Lord, a right faith, perfect love, true humility. Grant, O Lord, that there may be in us simple affection, brave patience, persevering obedience, perpetual peace, a

pure mind, a right and clean heart, a good will, a holy conscience, spiritual compunction, ghostly strength, a life unspotted and unblameable; and after having manfully finished our course, may we be enabled happily to enter into thy kingdom. AMEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

RETALIATION.

To the Editor of THE INQUIRER.

SIR,—We have been shocked at reading of the attacks on peaceful citizens, in London and elsewhere, whose only fault has been that they have German names.

Perhaps we cannot be altogether surprised that uneducated people should be so carried away by indignation at the unscrupulous methods of the Germans as to resort to unscrupulous methods in return. But what does surprise me is that people of education and refinement should so far lose their heads that, while condemning the German poisonings as cruel, barbarous, and un-English, they should, in the same breath, say, "Let us follow their example, let us be cruel and barbarous too." When English colonists had to contend with North American Indians, they did not imitate them in scalping and torturing their prisoners. If they did not, like the Quakers, avoid war altogether, they, at least, carried it on under civilised conditions. A letter appeared from Mr. Nevinson in *The Manchester Guardian* of the 10th inst., and was followed on the 13th by one from "Artifex," strongly protesting against such imitation of the German barbarous methods. And I am glad to find, in a letter from the Archbishop of Canterbury to the Premier, published in to-day's papers, the following passage:—"The day will come when the German people will look back on these iniquities with the same detestation with which we now regard them. Meantime, the wrath with which these things have inflamed our people seeks utterance in action....either in the senseless outbreaks which have disgraced some of our streets....or in a desire to retaliate, as in the case of noxious gases, by ourselves using the same weapons. Earnestly do I trust that we shall never be induced or driven to a course which would lower us towards the level which we denounce."

About ten days ago Mr. Asquith said, in answer to a question, that those were not the methods pursued by the English Government; yet a few days later it appears that he, too, is swept away by the wave of indignation, and refuses to allow the question to be discussed in the House before measures of reprisal are adopted. I think the Christian churches ought immediately to unite in a strong

protest against following an evil example, and stooping to such barbarous methods as the use of poisonous gas. Such a protest might be welcomed by Mr. Asquith as recalling him to the high principles which he has usually set before him; and even if it should prove ineffectual, I think we owe it to ourselves, in the name of our Christian profession, to make our voice heard, and to show that, if we cannot command a majority, there is, at least, as in the days of Elijah, a large minority who have not bowed the knee to Baal. Cannot we get up, in the churches of all denominations, petitions to Mr. Asquith against the use of poisonous gas?—Yours, &c.

M. C. MARTINEAU.

Alington Lane, Leitchworth.

May 17, 1915.

To the Editor of THE INQUIRER.

SIR,—At the beginning of the war a friend said to me "The real danger is that we should vanquish the German armies and be vanquished by the Prussian spirit." That danger is now upon us. In Monday's *Times* there was a letter from the Archbishop of Canterbury denouncing the use of poisonous gases by the enemy as "infamous" and adding "most earnestly do I trust that we shall never anywhere be induced or driven to a course which would lower us towards the level of those whom we denounce." In to-day's *Times* Lord Kitchener is reported as denouncing the same practice as "diabolical" and declaring that the Allies have determined to retaliate. The Primate stands for the principle that the value of a victory of the Allies will depend upon the means used to gain it. Lord Kitchener stands (so far as this utterance and declaration go) for the principle that "military necessity" justifies the use of "diabolical" means. Under which flag shall we range ourselves? God grant that the Archbishop of Canterbury may stand firm. If he does we shall have a Primate indeed.—Yours, &c.,

PHILIP H. WICKSTEED.

Childrey, near Wantage.

May 19, 1915.

[We deal with the argument of these letters in our 'Notes of the Week.' Mr Wicksteed overlooks the fact that the "Prussian spirit" consisted in using a formidable and devastating weapon in spite of a solemn compact not to do so, and against men who were in consequence quite unprepared to meet it.—ED. OF INQUIRER.]

BOOKS AND REVIEWS.

THE GOLDEN BOUGH. By J. G. Frazer. Vol. XII. Bibliography and General Index. London: Macmillan & Co., 20s. net.

THIS volume puts the coping stone upon a great achievement in which science and literature have joined hands in mutual harmony. Sir James Frazer's original scheme has grown amazingly under

his hand; but the new material has all been digested and subordinated to the plan in his own mind, and his instinct for literary art has never failed him. The index and bibliography reveal the extent of his own labours, and make the task of reference easy for other students. 'The Golden Bough' is in itself, a library of materials in magic, folk-lore, and primitive religions; and from this point of view would be almost useless without an excellent index. Fortunately, this need has been supplied on a most lavish scale, and henceforth this volume must stand on the same shelf as the best books of reference. For instance, the reader can now put his hand at once upon the various passages in which the author refers to Christianity, or discusses the various customs associated with Christmas, Easter, and Whitsuntide. In his Preface, Sir James Frazer pays a cordial tribute of gratitude to his publishers, Messrs. Macmillan & Co., and his printers, Messrs. R. & R. Clark, for their courtesy and patience in helping him to bring to completion one of the greatest literary undertakings of recent years. We cannot resist the pleasure of quoting the following words:—"Publishers and printers can do much to help or hinder an author's work. Mine have done everything that could be done to render my labours as light and as pleasant as possible. I thank them sincerely and gratefully for their help, and I reflect with pleasure on the relations of unbroken cordiality which have existed between us for more than a quarter of a century."

In a slow and stately procession the volumes of the International Critical Commentary issue from the press. The latest is the SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS, edited by the Rev. A. Plummer (T. & T. Clark, 12s.). It is on the same scale as its companions, with a wealth of critical and exegetical notes, and makes its appeal chiefly to the scholar. It is open to doubt whether the traditional method of minute verbal discussion is the best way of illuminating the greatest religious literature of antiquity for the modern mind. We ourselves look forward to the time when we shall demand from the interpreter of the New Testament not only high and exact scholarship, but also religious imagination and fine literary taste. So long, however, as our theological schools confine their attention chiefly to the niceties of language, commentaries of the traditional pattern will continue to be written and to find a few patient readers. From this point of view this volume, and the series to which it belongs, are worthy of all admiration, for they are quite the best of their kind.

We have received a copy of the second edition of A BOOK OF DAILY STRENGTH, edited by the Rev. V. D. Davis (London, at the Lindsey Press, 3s. 6d. net). It has been enriched by the addition of a number of prayers, which will make the book more suitable for family devotion. Its drawback for general use is the narrow range from which the readings have been taken, for they are all by Unitarian writers in England or America. We need scarcely mention here that they have in them the fine flavour of Christian

piety. For those who are inclined to think that Unitarian theology is inconsistent with warmth of devotional feeling or clearness of spiritual insight, there could be no better cure than an hour or two spent with this volume. But we have a feeling of confinement in any attempt to nourish the soul's deepest life in enclosed pastures. Theology divides but affection unites, and the book of devotion which we desire to make our daily companion must be as human as the Bible and as catholic as the love of Christ.

A NEW edition of a 'HANDBOOK FOR MINISTERS OF RELIGION,' edited by the Rev. W. Copeland Bowie has been published by the Lindsey Press. The original edition appeared in 1900, and in its new form many additions and alterations have been introduced. It contains forms of service for Baptism, Marriage, and the Burial of the Dead, and for other special occasions. The editor has drawn his materials from various sources, but particularly from the Minister's Handbook issued by the American Unitarian Association.

MESSRS. WILLIAMS & NORGATE have published in a cheap form two of Dr. John Hunter's volumes of sermons, 'DE PROFUNDIS CLAMAVI' and 'GOD AND LIFE' (2s. net each vol.). They contain some of the ripest and richest fruit of his teaching. Many friends will be glad to possess them for quiet hours and the quickening of inward strength in perilous times.

THE sixth and last volume of MACAULAY'S HISTORY OF ENGLAND WITH ILLUSTRATIONS, edited by Prof. C. H. Firth, has appeared with commendable punctuality in spite of the disturbance of the war. We can give it no higher praise than to say that it is equal to its predecessors. Macaulay's 'History' is something more than a splendid Whig manifesto, it is one of the classics in the noble historical literature of our country, and should help to fan the flame of patriotism at the present time as we realise afresh in its pages the sacred ideals which lie at the heart of our civilisation and the cost of our struggles for freedom in the past. The index, which occupies more than 100 pages, is entirely new, and has been prepared under the supervision of the editor.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—The Alcestis of Euripides: Trans. by Prof. Gilbert Murray. 1s. net.

MESSRS. S. J. & A. E. DOBELL:—Sonnets and Lyrics: Bertram Dobell. 1s. net.

MESSRS. LONGMANS & Co.:—Eighteenth-Century Nonconformity: J. Hay Calligan. 2s. 6d. net.

MESSRS. MACMILLAN & Co.:—Macaulay's History of England: Ed. by C. H. Firth. Vol. VI. 10s. 6d. net. Kikuyu: The Archbishop of Canterbury. 1s. net. Rabindranath Tagore: Ernest Rhys. 5s. net.

THE OXFORD UNIVERSITY PRESS:—An Anthology of Patriotic Prose. 2s. net.

MESSRS. GEORGE PHILIP & SON, LTD.:—The World Wide War: Capt. A. Hilliard Atteridge. 1s. net.

MESSRS. WILLIAMS & NORGATE:—A Speculation on Hypothesis in Religion: Sir Edward Russell. 1s. net. Mutual Influence: Sir Francis Younghusband. 3s. net. "Out of the Depths have I cried to Thee," and other sermons: John Hunter, D.D. 2s. net. God and Life: John Hunter, D.D. 2s. net.

FOR THE CHILDREN.

CUCKOO!

Summer is icumen in,
Loud sing cuckoo!

So says the oldest of all English country songs. In Norfolk they say:—

In April the cuckoo shows his bill;
In May he sings both night and day;
In June he altereth his tune;
In July he prepares to fly;
In August go he must.

To which the Suffolk people add:—

In September you'll ollers remember;
In October you'll never get over.

For a September cuckoo cry is a thing to be remembered; while the fugitive bird that has delayed its flight until October may never succeed in crossing the sea. That, at any rate, would be a young bird, for the parents are wont to leave our shores a month before their offspring, having no concern for them after the egg is laid. How these learn the route by which to follow their elders to the far south, even to Natal and the Cape, is, indeed, a mystery, one of not a few mysteries which invest the "wandering voice" which heralds the summer.

So welcome a guest is the cuckoo—for does it not pick up the mud and bring back the flowers?—that in Shropshire it used to be the custom on first hearing its note for the farmer's men to leave work at noon and spend the rest of the day in mirth and jollity over the "cuckoo ale." The bird was not to be blamed if some rustic heads got fuddled or broken.

In Germany they maintain that the right thing to do on hearing the cuckoo for the first time is to roll on the grass—the more the better—this exercise being considered a safeguard against lumbago.

To the men of Gotham the cuckoo is "she"; but it is the male whose call we hear, the female uttering a much less striking, bubbling note. The cuckoo hires a nest instead of doing any house-building of her own like other birds, but she pays no rent. The next irregularity is that Mistress Cuckoo lays her egg upon the ground, then picking it up in her capacious bill, looks round for a suitable nest in which to deposit it. The snug nest of a chaffinch or hedge-sparrow is often chosen. In the marshes the reed-warbler's ingenious home is occupied, and out on the downs the tit-lark or meadow-pipit is victimised, and many others' are also brought into its service. Now cuckoo's eggs vary a good deal in colour, some think so as to bear a resemblance to the eggs of the owner of the nest. Another characteristic of the egg is its small size, for while the cuckoo is quite a big bird, its egg does not look out of place in the nest of a lark. Here is a stroke of genius, for a large egg would be awkward to carry in the mouth, and a little bird could not sit on a big egg so as to keep it warm, and might be suspicious of a trick being played, and turn it out. Moreover, little eggs hatch out more quickly than big ones, and that is an advantage as the risks to life are lessened. A swan has to brood its eggs for six weeks, while the cuckoo needs only fourteen days. When the young cuckoo, a veritable little ruffian, is hatched

he proceeds, before he can even see, by wriggling and kicking, to eject all the landlady's precious eggs or children. In fact, if, as is sometimes the case, there be two brother or sister cuckoos hatched in one nest, a struggle ensues which ends only when one is hoisted overboard. "Birds in their little nests agree," says the poet, but he forgot the cuckoo. Of what use, indeed, would it be for the parent to set up house on her own account when her offspring are endowed with such tempestuous tempers that two of them cannot live in peace together? But if the fledgling's temper is bad its appetite is good—very good. Monopolising all her industry, this imp fairly exhausts the strength of its little foster mother to bring it sufficient animal or insect food, and other than that it will not touch. Is it to be wondered at that in a few weeks it is stout and strong enough to take its flight to Africa?

Another cuckoo riddle: How many eggs, in how many nests, will one hen-cuckoo lay? And again, when two cuckoo's eggs are found in one nest, were they laid by one or by two birds? Nobody has yet discovered.

The cuckoo has a garden all its own. To this strange bird, indeed, spade work is as foreign as house-building or nursing. It plants its flowers, like its eggs, wheresoever it will. We find them all about the meadows and hedge-banks. Lady's Smock and Ragged Robin are both cuckoo flowers, and so is the wild arum, or "Lords and Ladies," which goes by the name of cuckoo-pint. What does this mean—the cuckoo's pint-cup? or does it carry us back to the men of Gotham and the Pent Cuckoo? For may not the staff in the centre stand for the bird, while the green trumpet is the hedge that pens it in?

The cuckoo never dies—an old country notion—but turns into a hawk before the winter, recovering its proper self when spring returns. Truly, while the cuckoo disappears, the hawks remain in the woods, and the cuckoo's barred plumage gives countenance to the hawk theory. But, unlike the hawk, it is friendly with small birds which may often be seen in its company, flying behind it from hedge to tree, and possibly picking up the crumbs from this rich man's table.

Strange, fascinating creature, greedy but useful, tyrannous yet lovable, so baffling to understand! Indeed, almost

No Bird: but an invisible thing,
A voice, a mystery.

H. M. L.

MEMORIAL NOTICES.

CAPT. L. SHAW FARQUHARSON.

We deeply regret to record that Capt. L. Shaw Farquharson, only son of the Rev. Alexander Farquharson, was killed in action near Ypres on the 12th inst. He was educated at Charterhouse before proceeding to Sandhurst. At school and college he took many prizes, and he represented them both at cricket and football. On leaving Charterhouse his master put it on record that he had no

doubt "Farquharson's strong, modest, and lovable personality will carry him far in the coming days." He was gazetted to the Royal Scots Regiment as second-lieutenant in October, 1903. In India he served as Station Staff-Officer at Kamptee, as A.D.C. to General Keir at Allahabad, and then as adjutant of the 1st Battalion. When war was declared, several applications were made to the War Office for his services, but he wished to go to the front with his own regiment. In France he saw much fighting, and had different narrow escapes. The day before he was killed, when the British line had been broken, on his own initiative he led forward his men, drove back the enemy, and re-occupied the lost ground. By his promptness and gallantry he thus saved a very difficult situation. For this action he received the special thanks of his Commanding Officer, and General Allanby sent his congratulations to the 1st Royal Scots for what he described as "a splendid and successful counter-attack." Unfortunately, he could not then be reinforced or relieved, and he was ordered to hold on to the position at all costs. He did so, and the ground was permanently retained by his company. Early next morning, the 12th inst., while the others rested, he was superintending further protections for the shattered trench, when he was shot through the head and instantly killed. Col. Callender writes how the whole regiment mourns his loss, and that Capt. Farquharson was, in every respect, one of the best of the younger officers in the army, and the most sterling good fellow he had ever met. A letter written by him five days before his death, to be delivered unopened to his parents if he were killed, said: "I hope I shall have done my duty to the best of my ability.... Fondest love, and don't mourn too much for me. Try rather to think that you are honoured in giving a dear one for your country and for liberty." So passed on a brave soldier and a good man. With two brother officers his body was laid to rest in the little churchyard of Vlainertinghe, about one and a half miles from Ypres on the Poperinghe road.

THE LATE MR. WALTER HOLLAND.

As briefly announced in our issue last week the funeral of the late Mr. Walter Holland, of Liverpool, took place on Wednesday the 12th inst. Before the interment at the Ancient Chapel of Toxteth, a service was held in Ullet Road Church. There was a large attendance representative of the business, civic, and philanthropic life of Liverpool. The service was conducted by the Rev. J. Collins Odgers. In the course of a short address he paid the following tribute to Mr. Holland's memory:—"I do not attempt on this occasion to speak of the public life, the business career, of him whom we have lost, nor of those good qualities which distinguished him in the world of commerce; I will only say in this connection that it was his great ability, his practical knowledge, his wide and varied experience, that characterised his career; wherever he went his advice was sought for. He had the satisfaction, as years went on, of seeing his efforts crowned by

the success they merited. It becomes me here to speak rather of the graces of his character, of his sympathy with everything that had a sorrow in it, his glad co-operation in every movement that had for its object the amelioration of the lot of the struggling masses of society. No one could attend the Annual Meetings of our Domestic Mission in Mill Street without feeling how tender was his heart, how warm his sympathy with those whose part it is to pass through life with so little to bless and cheer them. In most of the philanthropic institutions of this city he took the deepest interest. Not only did he most generously support them, but gave to them the benefit of his wise counsel, his wide experience, and the benediction of a loving heart. He knew how necessary it is to combine wisdom with love, knowledge with sympathy, in all philanthropic effort. And I believe that his love of mankind was concomitant with his love of God, and that these two great Christian commandments were the basis of his religion. No theological boundaries were permitted to limit the range of his wide sympathies. In his presence the hearts of all men opened like the flowers to the sunshine, for all felt the power of his genial personality, his pleasant companionship, his kindly fellow-feeling."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

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Mr. J. R. Oliver	10	0	0
Mrs. R. T. Heys (second dona- tion)	2	2	0
B. X. (second donation)	1	0	0
Proceeds of Lecture and Con- cert by the St. Vincent St. Unitarian Church Sunday School, Glasgow, per Mr. Wm. Twaddle	4	2	6
Mrs. G. Faulkner Armitage ..	2	2	0
The Women's Alliance, U.S.A., sent by the Central Com- mittee of the Women's League, per Miss Helen Herford	12	11	7
Mrs. Sibree (second donation) ..	2	2	0
Mr. Henry Marsden, J.P. (ninth donation)	1	0	0
Miss Mary Fretwell (second donation)	1	0	0
Mr. Henry Sharpe (fifth dona- tion)	20	0	0
A Friend (third donation) ..	10	0	0
Mr. S. Gilfillan (fourth dona- tion)	2	0	0
The Misses E. and G. Coe (third donation)	5	0	0
Miss Anna Sharpe	10	10	0
Mr. C. A. Pease	10	0	0
The Misses A. and E. Clegg ..	1	1	0
Mr. J. J. Guppy	2	2	0
Mr. Wm. Murray	2	2	0
	£3,983	14	8

*Parcels have been received from:—*The Mayoress of Leeds Committee, Bandaging Section (per Mrs. Grosvenor Talbot, two cases containing about 1,000 bandages of different sorts); High Pavement Chapel, Nottingham (per the Rev. J. C. and Mrs. Ballantyne, three cases containing about 550 garments for Miss Fyfe's Maternity Home); Miss Rowe and Miss Taylor; Mrs. Titterton; the Misses Wetherman; Miss H. M.

Hutton; Mrs. H. A. Garnett; Miss Rathbone; Octagon Helpers' League, Norwich (per Miss L. Finch); Northern Polytechnic Institute (per Mrs. Adcock); Mrs. F. E. Baines; Mrs. Philip Roscoe; Mrs. Hugh Roger Smith; Miss F. A. Short; Mrs. Temple Moore; Mrs. and Miss Aspland; Adult Class Girls of the Church of the Messiah, Birmingham (per Miss M. Abbott); Mrs. Ellingham; Mrs. Colfox; Heywood Unitarian Women's League (per Mrs. J. Duckworth); High Pavement Chapel, Nottingham, War Relief Committee (per Miss Guildford); Mr. W. Andrews; Miss A. J. Partridge; University of Bristol Women's War Fund (per Miss S. Worsley); Baptist Women's League of Ferme Park Chapel, Crouch End (per Mrs. Chas. Brown); Memorial Church, Red Cross Society, Liscard (per Mrs. Bernard Allman); Lewins' Mead Domestic Mission, Senior Girls' Sewing Class (per Mr. T. Gaylard); Mrs. T. Wilson MacNay; Mrs. Maitland and Mrs. Ernest Aves; Mrs. Octavius Robinson; Plymouth Branch Women's League (per Miss R. Bond); Mrs. W. K. Hill; Mrs. Wallace Bruce; Richmond Branch Women's League (per Mrs. Ford); Mrs. Basil Hardecastle; Some Friends in Trinidad (per Miss Reeve); Monton Church Women's Union (per Mrs. Nanson); Mrs. Robson; Mrs. J. Duckworth; Mrs. Wm. Healey; Miss Rowe and Miss Taylor; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas).

NOTE.—It is impossible to put any exact estimate upon the value of the very large quantities of clothing and hospital stores and equipment which have been received, but it cannot be far short of the amount received in money.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

NINTH ANNUAL MEETING.

THE Ninth Annual Business Meeting of the Union was, owing to the postponement of the Triennial Conference, held on the afternoon of the 26th ult. at the High Pavement Chapel Schools, Nottingham, by kind invitation of the Council of the Chapel. Certain proposals of the retiring executive regarding changes in the name and object and constitution of the Union, outlined in a previous issue of this paper, stirred up a considerable correspondence by post and induced a number of specially eager members to take considerable journeys in order to be present at the Meeting—including the Rev. F. H. Jones and Miss Leigh Browne (London), Rev. H. D. Roberts and Miss H. M. Johnson (Liverpool), Miss Lucy Brooks (Manchester), and Miss Catherine Gittins and Miss Clephan (Leicester). Among the Nottingham members present were Mr. Ernest A. Smith and the Rev. J. C. Ballantyne. Mr. Ballantyne, in the absence of the President through illness, was in the chair.

The Secretary, the Rev. H. H. Johnson, submitted the Annual Report, which,

together with the Hon. Treasurer's Report, was adopted.

The Report stated that the Union had been well represented in June last at the third Interdenominational Summer School at Swanwick, in the inauguration of which it had played a prominent part. Thirty-eight members of the Union were present, a number equal to that of the Society of Friends and second only to that of the Church of England. In July, Miss Catherine Gittins, who had held the Secretaryship from the foundation of the Union in 1906, resigned and the Rev. H. H. Johnson was appointed Secretary. Work under the new Secretaryship had only just begun when the war broke out, and plans already outlined were at once rendered nugatory, the only piece of work originally projected and carried through being the publication of a four-paged leaflet—'The National Conference Union for Social Service: What is it?'—which has proved very useful. The Union adapted itself as best it could to meet the national crisis. It first issued a two-paged leaflet—'The War, Social Reform and the Church's Opportunity'—in which it emphasised the need of all future social reform being inspired by a religious and Christian spirit. It followed this up by the publication of a 'Course,' for the use of study-circles, etc., on 'European International Polity'—"with special reference to the origins and issues of the present war, and to the fundamental religious principles involved in securing a just and lasting peace." Associated with the 'Course' was a carefully compiled bibliography, with references to existing organisations and to the most reliable and accessible sources of information. Some 1,500 copies of the 'Course' were circulated among our Churches and among members of the Union. The 'Course' had not been taken up nearly so widely and systematically as had been hoped, but a number of our Churches had carried through series of lectures dealing with such questions as the 'Course' raised, notably the High Pavement Chapel, Nottingham; Hope Street Church, Liverpool; the New Gravel Pit Church, Hackney; and the St. Helen's Free Church. The seven lectures at Nottingham were followed by audiences averaging from 150 to 200, while the attendances at the six lectures at Liverpool averaged over 100. The Report expressed the hope that the 'Course' might be taken up by our Churches far more widely and thoroughly throughout the next autumn and winter sessions. The Interdenominational Conference Committee of the Social Service Unions was recommending the 'Course' in its selected list of literature for study preparatory to the forthcoming Summer School at Swanwick, June 26–July 5, when the subject under discussion would be "International Relationship in the Light of Christianity." The Report also stated that a further 'Course' of twelve weekly lessons on the war, specially designed for use in Sunday Schools, was running through the April, May and June issues of *The Sunday School Monthly*, to be concluded on the eve of the Swanwick Summer School. The Report further announced the publication on April 1 of the first number of *The Social Service Quarterly*, which the

Committee trust will greatly help to knit the members together into a strong and vital organisation.

The Report concluded:—“Before closing the Report some reference must be made to the financial situation. Such a record of work as this Report offers was rendered possible owing to the generosity of one of the members. This generosity cannot continue. No appeal for funds had been made during the year until that which appeared in the April *Quarterly* (an appeal for £150 for the year dating from that issue). As a response to this, one promise of £10 and two of £5 have been made. It is proposed now to make a general appeal, and the Committee have confidence that the £150 required for the coming year's expenditure will be forthcoming. And if so small a sum, from such a wealthy community as ours, is not forthcoming, they will then be justified in arriving at the conclusion that the Union is, in the opinion of that community, not worth maintaining. They believe, however, that a perusal of this Report and of the April *Quarterly* will lead to another conclusion.”

After lengthy and animated discussion at the Business Meeting, it was decided not to make, at any rate for the present, any radical changes in the Constitution; or as regards the *name* and *object* of the Union. But it was resolved that since the Constitution does now need considerable amendment, the question of its further amendment should be referred back to the Committee, and that their further recommendations be laid before the next Annual Meeting.

The resignations of the President, the Rev. H. Enfield Dowson, for reasons of health; and of the Hon. Treasurer, Mr. C. Weiss, were accepted with regret and with hearty thanks for their past services. Miss Catherine Gittins and the Rev. F. H. Jones, were unanimously elected President and Hon. Treasurer respectively, and have consented to undertake these offices.

The following were appointed an Executive Committee, together with the President, Treasurer and Secretary:—Rev. J. C. Ballantyne, Miss Lucy Brooks, Mr. T. M. Chalmers, Miss Clephan, Miss H. M. Johnson, Mr. E. A. Smith, and the Rev. J. M. Lloyd Thomas.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE Annual Meeting of the London District Unitarian Society was held at Essex Hall on Wednesday, May 19, Mr. A. Savage Cooper in the chair. The Report was presented by the Hon. Secretary, Mr. Ronald Bartram, and the financial statement by the Hon. Treasurer, Mr. T. B. Taylor. In regard to the latter it is inevitable that the expenditure during the coming year should be heavier than usual owing to the special aid which the Society will have to render to many churches in consequence of the war, and the Council, therefore, urgently appeal for increased support.

The Rev. J. A. Pearson, Missionary Minister, in presenting his report, spoke

with characteristic hopefulness and enthusiasm of the work which is being carried on in the London area. The numbers of the congregations had, of course, been greatly diminished in consequence of the war, but it was a matter for pride that so many young men trained in their schools had proved faithful to the high ideals set before them, and had responded to the call of their country to fight for liberty, truth, and honour. Their needs, at the present time, were great, but so were their opportunities, for in common with other churches they had to play their part in the making of a new England after the war. It must not be forgotten that a good deal of their work had to be done in districts that were no whit better than those in which the Domestic Missions were operating, and a Minister's Purse had been started for the purpose of helping individual cases of urgent need to which contributions would be very welcome.

The Chairman, in moving the adoption of the Reports, referred to the work of the Society in detail, and to the losses which had been sustained during the year through the death of several old and valued supporters. He did not think the present conflict showed that the work of such societies as theirs had failed, for they were, at least, as a nation, trying to conduct the war on something like humane principles, and in accordance with those ideals of unselfishness and helpfulness to those labouring under sorrow and oppression which they had been taught to follow. A resolution of sympathy with Mr. and Mrs. Farquharson on the death of their son, Capt. Shaw Farquharson, in action, was passed, all standing.

Mr. Classon Drummond, who seconded the adoption of the reports, dealt with the probable state of things after the war, and the effect it was likely to have on the national character. At the present moment the country, speaking broadly, was stirred by a deep and intense passion, not only of patriotism, which had enabled us to find ourselves as a nation, and to act as defenders of the weak and oppressed. Men of every class were shedding their blood for this noble ideal on the battlefield, and at home, among those who could not sacrifice themselves in this way, there was a strong undercurrent of intense feeling and resolution to back up the efforts of those who were fighting, and to cleanse and purify the national life. This was particularly noticeable among the women, who had found ways of serving their country which some of them had never dreamt of attempting before. But amidst the lurid glow of war were they thinking, not only of what was to be done with Germany after the war, what was to become of Belgium or Serbia, but of what was to happen to us here in England? Did they realise that the economic sacrifices of the present time, however severe they might be, were going to continue, and that probably for the rest of the lives of all those present it would be impossible to maintain the standard of living at which they had previously aimed? Were they able to face that prospect cheerfully for the sake of the country? Again, had they thought of the stream of maimed and broken men who would come back to them after the

war, and made up their minds to look after them as they ought to be looked after? Had they thought of the widows and orphans, and were they prepared to take them to their heart, to nourish and succour them, and not leave them to knock at the door of the Poor Law? The man at the front is learning to know his brother man, and officer and ranker alike were making sacrifices for each other; but were they to return to the cold individualism of our industrial system, or was some way to be found by which a higher ideal could be put before the nation, an ideal of endeavour *first* for country, and then for self? If they were not to drift again into the apathy which had so often degraded their nation, surely one of the first duties of their group of churches, as of all churches, was to hold up a vision of what *might* be before men, showing them the dangers into which they can so easily slip, and the responsibilities they ought to assume. The whole character of the country was at the present time in a state of flux, but it rested with the churches to take a strong line and to point out the way for others to follow. The layman looked to the churches to give him a lead, and surely, if what he had said of the probabilities of the future were true, they needed a more complete realisation of the spirit of love and Christian charity which they had been taught to believe in from childhood, and which opened up to them a new way of life and of social endeavour, as well as a new economics. If they took the opportunities before them now, and made efforts to train the national character before it is actually faced with the problems that must come after the war, he believed that out of the stress and strain of the present time a greater and a nobler England would arise than they had ever known.

An interesting and sympathetic account of the work which is being done in connection with the churches at Forest Gate, Walthamstow, and Stratford, was given by Sister Seymour, who described the activities of an average week in which she and Sister Knight were engaged. Working together as they did, they felt that the opportunity thus afforded them of coming into touch with the lives of the people, and giving them—not indiscriminate charity, but nobler ideals, removing here and there some cloud of error or misconception, and releasing their minds from the tyranny of oppressive doctrines which filled them with fear, was one for which they could not be sufficiently thankful. More and more they realised the great need of the liberal faith, and the necessity for their work of saving souls, however small the outward results might appear.

Mr. E. A. Carlier traced the development of the movement at Deptford in a highly optimistic vein. The enterprise and independence of the workers there have achieved wonders in spite of difficulties which would have daunted many ardent workers, and if the chief need of the moment—a new building, the old one having been condemned by the London County Council—is met, there is every prospect of a flourishing church growing up in this crowded district.

Mr. J. W. Peterken also reported favourably on the work at Leytonstone.

and cordially alluded to the warm sympathy and support which Mr. Pearson continually gives to the churches he supervises.

The Chairman moved the election of the officers and committee for the ensuing year, announcing that Dr. Herbert Smith had consented to act as President. The resolution was seconded by Mr. Wilson, and carried. Dr. Herbert Smith, in reply, expressed his great appreciation of the work the Society was doing and his desire to serve its interests to the best of his ability.

ANNIVERSARY MEETINGS.

THE REV. W. C. BOWIE writes:—

"May I announce that all ministers who intimated their intention of being present at the Anniversary Meetings of the British and Foreign Unitarian Association in Whit-week have now had tickets forwarded to them for the luncheon following the Conference on Thursday morning, and for the *Conversazione* at Essex Hall on Thursday evening. Hospitality has been provided for ministers of country congregations who sent notice by the time stated on the circular, and they have been informed of the name and address of their hosts. Delegates of District Societies and Congregations whose names had reached the office have also had their tickets forwarded. If any one has been overlooked, I shall be glad to be informed at once.

"In connection with the Religious Service at Essex Church, Kensington, on Tuesday evening, May 25, I am desired by Mr. Ronald P. Jones, the Hon. Secretary of the Congregation to say that Lindsey Hall (opposite the Church) will be open for rest and conversation at 7 P.M., and for an hour after the close of the Service. Ministers and Delegates may like to see this beautiful hall, and to make use of it for meeting their hosts and friends."

NEWS OF THE CHURCHES.

Huddersfield.—The Rev. Robert A. Dickson, late of Cores End Congregational Church, Bucks., has been recognised as pastor of Fitzwilliam Street Church, Huddersfield. Mr. Owen Balmforth, J.P. (ex-Mayor of Huddersfield), presided, and the Revs. E. Thackray (Stand), R. Nicol Cross (Leeds), J. W. Hickson (Sheffield), brother of the minister, D. C. Tincker (Huddersfield), W. R. Shanks (Holbeck), M. Evans (Lydgate), T. Paxton (Bradford), F. Coleman (Hunslet), Messrs. R. H. Cleal and H. Barrett, were present. Letters of commendation were read from the Revs. John Hunter (London), A. H. Moncur Sime (Shrewsbury), A. T. Hogg (Dewsbury), J. G. Dufty (Huddersfield), T. F. Lewis and G. C. Dalglish (Maidenhead), Alderman Sir John Thomas, J.P., C.C., and others. The Rev. Robert A. Dickson, in acknowledging the very cordial welcome extended to himself and Mrs. Dickson, said that every Christian should endeavour to keep constantly in mind the original and fundamental purpose of the great Christian movement in history. That purpose was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God. The task

is that of changing the world-as-it-is into the world-as-it-ought-to-be. There is a growing impatience with religion that is merely academic, and it is becoming increasingly doubtful whether the average congregation is willing, or even amid the strain and stress of our modern life, qualified, to follow the minister in his excursions to either the giddiest heights of theological speculation, the uttermost depths of philosophical investigation, or round the whole circle of the sciences. His own people were not the vilest sinners upon earth, neither were they quite ready for translation; they consisted in the main of men and women who, amid the rush and turmoil of life, carried some music in their hearts—he would strive to set it singing. If he understood rightly the work of the Christian minister, it is not that of answering all the theological questions and conundrums of the age, or of adjusting theological differences, or of teaching certain views about a theological God: it is rather that of persuading the people to display the divineness of love in simple tasks and homely duties.

London: Limehouse.—The thirtieth annual report of the Durning Hall Institute gives an encouraging account of the various activities carried on under the direction of the Rev. J. S. Toye. Forty-four past and present scholars and teachers have responded to their country's call, and their names are printed in the Roll of Honour. Mr. Toye comments on the work of the past twelve months, and gives it as his opinion that after twenty-five years in which he has had his share both of encouragement and disappointment, he finds a very large balance on the encouragement side. This year exceptional difficulties and many losses have, of course, had to be faced, but the attendances at the chapel on Sunday evenings continues good, and most of the evening meetings have done well, though the musical efficiency has suffered. The new and handsome room given for the use of the Girls' Club by Miss Durning-Lawrence has proved a great attraction, and there are now thirty-five names on the books. Happy evenings are spent making garments for Belgian refugees, the soldiers, &c., and Miss Durning-Lawrence's talks and readings are a source of great pleasure. The Post Office Bank has done well, and also the Provident Association. They are both larger than ever.

Manchester: Lower Mosley Street Schools.—On Friday evening the 14th inst. an interesting gathering took place in the Club Drawing Room, to do honour to Mr. Henry Hyde. Some time ago a meeting was held, and a committee formed of members of the school and other admirers of Mr. Hyde's life's work. The committee decided to raise a sum of money to be presented to Mr. Hyde. The response to their appeal has been considered satisfactory. Mr. A. Ernest Steintal was in the chair, and Mr. J. H. Reynolds made the presentation, which took the form of a cheque for £106 19s. 6d. Mr. J. H. Faraday, an old pupil of Mr. Hyde, the Rev. E. L. H. Thomas, Mr. R. Glazier, and Miss Herford having spoken, Mr. Hyde made a suitable reply.

Mottram.—The anniversary sermons in connection with the Christian Church Sunday School were preached on Sunday afternoon and evening, May 9th, by the Rev. John Evans of Rochdale. The collections, which were larger than usual, amounted to £20 13s. 8d.

Plymouth.—On Wednesday, May 12, the Treville Street Unitarian Chapel was reopened after thorough renovation of the interior. The existing chapel was opened on May 13, 1832, when the preachers were the Rev. Henry Acton of Exeter and the Rev. W. J. Odgers, who was shortly after-

wards appointed minister of the church and served it faithfully for over twenty years. The older "meeting house" stood on the same site. The preacher on Wednesday was Dr. J. Edwin Odgers, son of the Rev. W. J. Odgers. A public meeting was held in the evening, presided over by the Rev. W. H. Burgess, at which addresses were given by the Rev. A. E. O'Connor, who brought the greetings of the Western Union of Unitarian Churches, Mr. A. G. Ellis, Chairman of the congregation, the Rev. Hatty Baker, lady-minister of the "Plymouth Conference," and Dr. Odgers, who gave some interesting reminiscences of his early years in Plymouth.

Stockton-on-Tees.—The 227th Anniversary of the Unitarian Church was celebrated on Sunday, May 9, when the Rev. E. T. Russell, of Edinburgh, preached to very good congregations. On Monday, May 10, the spring conference of the Northumberland and Durham Unitarian Association was held at Stockton, and attended by ministers and friends from Newcastle, Darlington, Middlesbrough, Barnard Castle, Sunderland, Carlisle and other northern towns. At the afternoon meeting the chair was taken by the Rev. A. Hall of Newcastle, in the absence of Sir J. Baxter Ellis, the President of the Association. After speaking of the great progress made in the Unitarian Church at Stockton during the ministry of the Rev. A. Scruton, Mr. Hall referred to the war, emphasising the responsibility laid upon men to remove its horrible consequences. The Rev. E. T. Russell delivered an address on the subject, 'At Sea with Chart and Compass Gone,' in the course of which he said that if religious teachers of the past had adopted scientific methods of teaching in the Sunday school and the pulpit, the world to-day would have been in a far different condition. An interesting discussion followed. A public meeting was held at 7 o'clock, when addresses were given by the ministers of churches in the Association, the Rev. A. Scruton in the chair. A hearty welcome was accorded to Miss Phillips, the newly appointed minister at Carlisle. During the four following evenings Open Air Meetings were held in the High Street, conducted by the Rev. E. T. Russell and the Rev. A. Scruton.

NOTES AND JOTTINGS.

THE LATE FATHER MATURIN.

A friend of Father Maturin, who went down in the Lusitania, told a representative of *The Westminster Gazette* that he acted, as might have been expected, with fine heroism to the last. He exerted a quietening influence on all those about him, endeavouring to calm the women and children and to help them into the boats, and the last that was seen of him was after he had been carrying a child who was separated from its parents, and whom he had given to a lady as he assisted her into one of the boats. "Take this little one," he said to her, "you may be able to find the parents to whom it belongs." Later on the mother was found and the child restored to her. Father Maturin was a most eloquent preacher, and a man of rare simplicity and generosity of heart. He never courted publicity, but he was, says another friend, "a great man in the fullest sense of the word"; and although it cost him more than most people will ever know to take the step of joining the Roman Catholic Church eighteen

years ago, when in his fiftieth year, there was never any question of turning from the truth as he saw it, whatever the sacrifice might be. Before that time he was one of the Cowley Fathers, and people flocked from all parts to hear him preach, both in London and Oxford. When he met his death he was returning from America, where he was in great request, after fulfilling a preaching engagement.

THE TRADE IN SONG BIRDS.

A few weeks ago the Justices of the county of Meath, on the motion of Judge Drummond, decided to petition the Lord Lieutenant for further protection for certain birds, laying special stress on the decrease of the skylark and goldfinch. Numbers of goldfinches are caught by bird-catchers from Dublin and shipped to England in small cages, quite half the number, it is said, perishing on the way. *The Irish Times* recently had some strong comments on the subject, pointing out that the taste for listening to the singing of wild birds in captivity, and teaching them artificial notes, involved a considerable amount of cruelty with little benefit to anybody except in so far as it puts some money into the pockets of those who sell them.

GLASGOW AND THE TEMPERANCE CRUSADE.

It was recently stated at a temperance demonstration in Glasgow that, as the result of a patriotic pledge-signing campaign, 167,759 persons have promised to abstain from drink for the period of the war. The total population is 1,800,000, but only persons over fourteen were asked to sign, the Roman Catholics declined to take part, and 50,000 soldiers are away on duty. The total number of signatures received is fully equal to one in six of the entire census population.

The SUNDAY SCHOOL ASSOCIATION Anniversary Meetings

Essex Hall, Essex Street, Strand, London.
TUESDAY, 25 MAY, 1915.
ION PRITCHARD, President.

Conference at 10.45 a.m. on . . .

THE SUNDAY SCHOOL DURING WAR-TIME—AND AFTER.

Opened by Rev. J. C. Ballantyne of Nottingham
Delegates and friends invited to take part.
Luncheon at the Holborn Restaurant at 1 o'clock. Tickets 2s. 6d.

At 3 o'clock an ADDRESS will be delivered at Essex Hall by Miss MAY PELTON, Lecturer at Westhill Training Institute for Sunday School Workers, Birmingham.

Subject: 'SPIRIT AND METHOD.'

PRESIDENT'S ADDRESS and
BUSINESS MEETING at 4 p.m.

Afternoon Tea at 5.15 p.m.

T. M. CHALMERS, Hon. Sec.

Essex Hall, Essex Street, Strand,
LONDON, W.C.

SOCIETY FOR THE ABOLITION OF VIVISECTION.

The Society offers to send a Popular Speaker free of charge to Literary Societies, League Meetings, &c. With regard to the Lecturer, the Secretary of a large Brotherhood said: "Mr. Reed did us very good service, and the men were delighted with his earnestness and ability."

22 Northumberland Avenue, London, W.C.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Annual Meeting.

— FOLLOWED BY CONFERENCE ON —

"Unitarian Mission Work: its Aims and Needs."

Essex Hall, Essex Street, Strand, W.C.

THURSDAY, MAY 27th, 1915.

2 o'clock.

Miss H. M. JOHNSON, of Liverpool, in the Chair.
Speakers: Miss TAGART, Mrs. LUCAN DAVIES, M.A., Rev. LAWRENCE REDFERN, M.A., B.D., Miss HELEN L. PHILLIPS (Lay Worker, Unitarian Church, Carlisle), etc., etc.

Friends and Supporters cordially invited.

National Unitarian Temperance Association

The 22nd ANNUAL MEETING

TO BE HELD AT

Essex Hall, Essex Street, Strand.

On FRIDAY, 28th MAY, 1915.

The President, Mrs. H. SHAEN SOLLY will take the Chair at 7.15 p.m.

SPEAKERS—

J. F. L. BRUNNER, Esq., M.P.
H. G. CHANCELLOR, Esq., M.P.
J. W. PRATT, Esq., M.P.
HUGH R. RATHBONE, Esq.
Rev. W. H. DRUMMOND, B.A.
Rev. C. J. STREET, M.A., LL.B.

Business Meeting of Members at 4.30 p.m. Tea at 6 p.m.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

ANNUAL MEETING

WEDNESDAY, MAY 26, at 3 p.m.

At ESSEX HALL.

Mrs. W. B. ODGERS, President, in the Chair

Following the reading of Reports and other business,

A Paper will be read by

Mrs. J. COLLINS ODGERS, of Liverpool,
ENTITLED

"The Dweller in the Innermost."

ALL FRIENDS ARE CORDIALLY INVITED.

19TH CENTURY BUILDING SOCIETY,
No. 50, CANNON STREET, E.C.
(Corner of Queen Street).

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Deputy-Chairman—F. H. A. HARDCASTLE, F.S.I.

LESLIE T. BURNETT, Miss CECIL GRADWELL, HUMPHREY G. RUSSELL.

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AN IDEAL Winter Boarding Establishment. All bedrooms have hot and cold running water, lavatory basins, footbath, electric light and penny-in-slot gas fire. Excellent bathroom and lavatories. Three good reception rooms. Central, garden, near sea.—Tariff from Mr. and Mrs. MASSINGHAM, 17, Norfolk Terrace, Brighton.

S. T. ANNES-ON-THE-SEA.—COMFORTABLE APARTMENTS for the Winter. Good Cooking. Terms moderate.—MELROSE HOUSE, St. Annes-on-Sea.

BOURNEMOUTH.—WEST HILL ROAD.—"HOLLYHURST." High-Class Apartments. S.W. Sea Views. Rooms from 21s. Modern Sanitation. Near Church. Excellent Cooking.—Mrs. S. A. NEWBURY.

CLIFTONVILLE.—BOARD RESIDENCE. Mrs. J. H. S. COOPER, "Seacroft," Norfolk Road, Cliftonville, Margate, recommended by many friends at Highgate Church. Terms on application.

BOARD-RESIDENCE in comfortable house, two miles from Aysgarth Falls. Vegetarians catered for. Convalescents receive special care.—Miss SMITH, Low Green House, Thoraby, Aysgarth S.O., Yorks.

HIGHGATE or Highbury.—Lady wants BED - SITTINGROOM. Out till 4.—Write B 4, INQUIRER Office.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 30.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. W. H. DRUMMOND.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. VICTOR FOX.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. A. J. HEALE; 6.30, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Mr. PERCIVAL CHALK.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNDFOORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. WILLIAM LAKE.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon Square, W.C., 11.15, Rev. H. E. PERRY.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. G. C. SHARPE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. S. THOMPSON.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. HENRY GOW, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. RODGER SMYTH.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. Dr. JAMES DRUMMOND.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 —; 6.30, Rev. Dr. S. A. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. STANLEY A. MELLOR, Ph.D.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. C. A. BREEDON.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. JOHN McDOWELL.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALEY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. F. K. FREESTON.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Rev. J. A. PEARSON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Supply.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

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DEATHS.

TAYLER.—On May 24th, Emma Elizabeth, widow of the late Stephen Seaward Tayler, of Fairholme, Mount Ephraim Road, Streatham, and daughter of the late Alexander Plimpton. In her 89th year.

WELLS.—On the 24th inst., at his residence, 43, West Cliff Road, Bournemouth, Joseph Wood Wells, in his 51st year, only son of the late Rev. G. H. Wells, M.A., of Gorton, Lancs. and Bowden, Cheshire, grandson of the late Joseph Wood, of The Butts, Rochdale. Cremated at Woking.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR first word must be as usual about our Belgian Hospital Fund. Not only are those of us who are in close touch with its management deeply conscious of the relief which it affords for our own minds amid the oppression and horror of the war; we are also receiving continually fresh evidence of the widespread interest which the work has aroused. Here is a splendid enterprise of helpfulness, about which there can be no difference or hesitation. It must go on though Governments rise and fall and battles are lost or won. We have received this week numerous hospital lists. As we expected they are much heavier than any we have had before. They have been carefully checked and reduced, many of them by an eminent Belgian officer on the spot, and their demands must be met. Clothing, drugs and equipment are being packed with all possible despatch, and a large consignment of cases will leave London before these words are in the hands of our readers. It will be a heavy drain upon our resources, but we know that we have only to ask for more. Mrs. Allen was to leave for the North of France on Friday. She will have much to report on her return.

The civilian branch of our work has now taken firm root, and we have every reason to believe that it is the means of bringing safety, health, and friendship to the refugees who have been shelled out of their desolate homes. Many of them have been terribly wounded, and others are suffering in ways that are worse than physical pain. The hospital which we have promised to support with a contribution of £50 per month has been established in a convent, where the sisters will serve as nurses. They will also, we may be sure, act as friends and consolers to the poor afflicted people with the noble heroism and the grace of unselfishness which has distinguished the Catholic sisterhoods of Belgium and France since the beginning of the war.

WE have sent out already an ambulance and a motor-car to help in this work. Mrs. Allen received a letter this week from Miss Fyfe, written last Saturday, the day after the car arrived. "I have been over 100 miles in the Ford already," she writes, "with my capital chauffeur Baron —, and I cannot tell you how grateful I am to you for your efforts for securing this good for the Belgians. I was able to arrange things in my own way without always that *arrière pensée*, perhaps I may not be able to have a car to carry it out. It became a nightmare to me when I thought of bombarded villages like Ypres occurring again and my not having a car to get there in." Many of our readers have taken a special interest in the work for expectant mothers, and nothing appeals so directly to our tenderest feelings as the cherishing of the infant life of the new Belgium that is to be. The following passage from the same letter will go straight to many a mother's heart: "The things you have sent for the Maternité are simply splendid. The room looks so nice, and homely and the

women are all so happy. We have about ten there now, and I evacuated three to Calais yesterday, and have six on the list to come in."

WE have little to add to what we wrote about the Coalition Government last week. The list of the new Cabinet was published on Wednesday morning. In this time of crisis it is a list not for criticism but for acceptance. It is tempting, no doubt, to wonder why some names are to be found there and others are excluded, or to indulge in anxious thoughts about many of the causes which have enlisted our strongest loyalty in the past. But it is not the time for these things. Our one business is to finish the war, and to finish it with credit and overwhelming strength. In no other way can the political life of the British democracy be restored to its normal condition; and when this happens there may be fresh methods of approach, some softening of the old bitterness, some keener desire for mutual understanding, a deeper realisation of the common life which lies behind party warfare, because the hearts of all high-minded men have been cleansed and renewed.

AT the same time it would not be right to allow some of the members of the late Administration to drop out of public life without paying a tribute of gratitude and admiration for their high souled patriotism. They have gone, not because they have failed, but simply in order to make re-arrangement easy. Self-effacement in the midst of a public career is a rare and difficult virtue, and this great service to the state must not be forgotten. Among the men who have gone Lord Haldane stands apart. He has been the object of mean and virulent attacks by the groundlings of journalism, in which bad manners have

gone hand in hand with ignorance and stupidity. A man of intellectual distinction with a remarkable faculty for administrative detail, his withdrawal leaves the Cabinet poorer in breadth of view and the kindling influence of a strong intelligence. He understands Germany, both in her strength and her weakness, as few of his countrymen do, and this is a gift which ought not to be withdrawn from the public service either in the prosecution of the war or the making of peace.

* * *

BEFORE we pass away from the political situation it is impossible to avoid some reference to the personal cabals which have been carried on in a portion of the Press. They have been quite unworthy of the best traditions of English life and criminally reckless about the danger to the nation, so long as some personal ambition could be gratified. This kind of thing has grown bold by success, but it blundered badly when it began to attack Lord Kitchener. The burning of the *Daily Mail* on the Stock Exchange and various other steps which have been taken to stamp on the evil are evidence of a healthy reaction in public opinion. If this menace to public safety should rear its ugly head again we hope that the new Government will deal with it with the utmost sternness without any respect of persons. As for the ordinary citizen, who is often puzzled and misled by this sort of thing, let him remember that a leading article, which professes to reflect the opinion of the country, is the product of a single pen, and that the pen often writes as it does because it has to obey the orders of the financial power behind.

* * *

THE withdrawal of Mr. Lloyd George from the Treasury and his appointment to a new office for the organisation and control of the manufacture of munitions may be taken as the prelude to a revolution in our industrial life. We have to face the fact that there has been grave searching of heart among those who are fully acquainted with all the facts of the case about the adequacy of our present system of uncontrolled liberty at a time when the State is in danger. Voluntaryism has worked admirably in the army. It has given us the picked men of the nation as fast as they can be trained; but it has had the effect of withdrawing many of the most efficient workers from industry, leaving us with the slackers or with too large a proportion of men who are past their prime. If compulsion has to come in on the industrial side it will rob enrolment for national service of some of its sting, for the aim will be greater efficiency

rather than military ambition, and our eyes will be fixed at least as much upon the workshop as upon the camp.

* * *

IN this connection we are often asked to admire the wonderful strength and organisation of Germany to our own disadvantage. It is well to remember that we could have been her equal in these respects if we had taken the necessary steps; but then we should have developed a lower type of civilisation and lost our soul, as Germany has done. In devotion to the supreme aim of efficiency for military ends Germany has grown sterile in most of the qualities which make a people truly great, in intellect, in imagination, in the love of freedom and devotion to public justice and honour. Some disadvantage in the early stages of the war is a small price to pay for all that we have gained by pursuing a different aim. Nor must we give way to a spirit of grumbling and impatience, because things have not moved as quickly as some of us must have wished in the direction of unified effort. A free people cannot be dragooned; it must be won. It surrenders its prejudices and its familiar habits with reluctance; but when it turns at last with its whole heart to face the danger and to do its duty, it is with an invincible strength, which is far beyond the reach of machine-made virtues.

* * *

WE have received several letters of strong dissent from the views which we expressed last week on the subject of the use of gas as a weapon by the British army. We are glad to print a few of them, in order that an opinion different from our own may have full and adequate opportunity of making itself heard. May we suggest, however, to some of our correspondents that it is not a very effective mode of argument simply to bombard us with barbaric adjectives. We hope that we are just as jealous of the honour of England as they are and just as anxious that she should fight with clean hands. The difference between us is not the contrast between high and elevated feelings of humanity on the one side, and base desires of revenge on the other. It is a difference of judgment in a difficult situation where men who are equally tender-hearted and equally sensitive to scruples of conscience may take different sides.

* * *

WE are surprised to find that our correspondents make so little of the breach of honour on the German side. To us that is a cardinal fact in the situation. Here is a deadly weapon, which

we could not use, until the Germans annulled the compact by their treachery. But, though the compact is destroyed and the obligations of honour are annulled, we are told that we shall degrade our army and stain our national character with indelible shame if we have recourse to it now, even in a modified and more humane form. The argument seems to have its origin in a feeling of revolt against horrible forms of physical suffering. Do our correspondents realise the kind of suffering, the maiming and the torture, which are produced by modern weapons, against which no exception is taken on the ground that they are barbarous and unfit for use in civilised warfare? Having heard much of these things we cannot make this distinction. The whole thing is horrible beyond the power of words to express it, but we cannot agree that a lyddite shell is a clean and honourable weapon while gas is base and dishonouring, if both sides are free to use it. If the argument is pressed home it means this, that we ought to answer shell with shell, but that it would be shameful to meet gas with gas, even if this kind of one-sided warfare should mean the invasion of England and the letting loose of hell in our midst. Can we really accept such a conclusion and plead that it is based on rational and moral grounds, from which every trace of sentimentality has been eliminated?

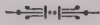
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THE numerous friends of the Rev. P. H. Wicksteed in all parts of the country will be delighted to hear that the University of Leeds has decided to confer upon him the honorary degree of Doctor of Letters. Of the range of Mr. Wicksteed's scholarship and the subtle power of his literary and intellectual gifts there is no need for us to speak. His early excursions in Biblical study have been eclipsed by his devotion to Dante and English poetry and his kindling influence as a teacher. And now as he stands on the borderland of old age, he has returned with new zest to the classics with a course of lectures on the Greek Tragedians, which for many people has provided intellectual stimulus and spiritual help of the highest kind during the past winter.

* * *

WE hear with much pleasure that the Rev. Charles Hargrove is also to receive a similar honour. Nothing could be more fitting at the close of his long life in Leeds. For nearly forty years he has been connected with the public life of the city, and has conferred innumerable benefits upon it by his moral earnestness, his broad-minded tolerance, and his intellectual gifts.

THE CHURCH AND THE ARMY.



IN the recent letter by the Archbishop of Canterbury to the Prime Minister, a solemn pledge was given that the Church would do all in its power to mobilise the forces of the country for the service and the self-sacrifice which the war requires. But there was an unfortunate vagueness about the promise, and many people must have been left in some bewilderment about its precise meaning. Was it intended to be a hint that the prohibition which the bishops placed upon the enlistment of the clergy at the beginning of the war is about to be withdrawn? Are the stalwart young curates at last to be allowed to take their share in the task which they commend daily as noble and honourable for other men? To these questions the Bishop of London has supplied a partial answer. It is announced that his Ordination Candidates Council has passed the following resolution:—"That no application on behalf of any candidate be considered unless the candidate proves to the satisfaction of the Council that he is unable to serve for the war." This policy is as wise as it is timely, and we should be glad to see it accepted by all who are responsible for the training of young men for the ministry. There is unfortunately no satisfactory evidence that the theological colleges have done their duty in this matter. They ought to have contributed at least as high a percentage of men to the cause of honour and freedom as the older foundations of Oxford and Cambridge. We do not envy the young men who stay at home in peaceful haunts to study the Greek Testament or to read philosophy or to dream of preaching the gospel of self-sacrifice in a crowded church, while their comrades in medicine, in the law, in teaching and in commerce, are risking their lives for their country. The day may come when they will remember with bitter self-reproach that they accepted their deliverance at the hands of men, whose burden and sacrifice they refused to share.

But what of the men who have passed beyond the years of preparation and are now definitely enlisted in the ranks of

the Christian ministry? Apparently "Orders" are still to prove a barrier to military service in spite of the large numbers of priests who are serving in the French army. This is a matter which the Church of England must settle for itself; though we think it will make a tragic mistake from the spiritual point of view, if it continues to forbid its younger clergy to follow what may seem to them a clear call of duty. For the moment let us turn to the hundreds of young men in the ministry of the Free Churches. Here there is no voice of authority to forbid them to go, but something else almost equally strong has kept them back. There is a vague public sentiment that it cannot be expected, and there is a certain element of *esprit de corps* which rebels against any line of action which is out of harmony with the accepted standards of ministerial conduct. We believe that in this way a great deal of capacity for noble sacrifice may be frustrated of its purpose.

There are, however, two other reasons which deserve some serious consideration. Some men are held back by a genuine sense of the importance of the work in which they are engaged. It has been impressed upon their minds that the country is in sore need of spiritual help, and consequently they cannot be spared. That is an argument which applies with equal force to thousands of laymen, but the sense of the more imperative duty has prevailed. If the younger men in the ministry follow their example we shall miss them greatly, but the work of religion will go on. Some churches can be grouped till the war is over, or there are ministers in retirement who will be glad to come back into active work for a season. The minister must not allow himself to indulge in nice scruples and arguments of loss and gain which he would despise in another man, when the voice of duty calls. The dislocation in religious work is a problem, which is quite capable of a good solution.

But a more serious objection arises from the feeling that there is something inconsistent between the life of a soldier and the sacred calling of a minister. We believe that many ministers feel this very strongly for themselves. They fear that they would be so soiled and

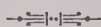
stained by a campaign that they could never resume the office of a public teacher of religion. Is such an attitude either reasonable or right? It is neither for those who urge others to enlist. This is a matter upon which we need a good dose of candour and sincerity. From thousands of pulpits and platforms in the land we hear the praises of those who are willing to go, and when they fall we crown them as martyrs. The churches have sent their young men, here the superintendant of the Sunday School, here the leader of the choir, here the plain Christian who has done his best to keep himself unspotted from the world; and they are all proud of their rolls of honour. The older ministers have sent their sons, with all the gracious influences of a Christian home resting upon them, many of them brighter with promise than their fathers have ever been, and how these fathers long that they were young enough to go in their stead! No persuasion has been necessary, but how bitter would have been the thought if they had not been willing to go. Let the young minister of military age consider these things, and if he still feels that he would be alienated from his holy calling if he shared the vigil of the camp and the life of the trenches, let him cease from all words of public admiration for those who lay down their lives for their friends.

We have written about this matter with an unstudied plainness of speech, not because we want to be dogmatic about it or to prescribe another man's duty for him in a difficult situation; but the fire has been burning within and the word had to be spoken. It is action that is needed now, not precept, and admiration for another man's virtue is a poor way of compounding for the absence of a moving example in ourselves. Already the air is thick with speculation about the larger faith and the keener insight into the meaning of religion and the deeper seriousness of life, which may emerge from the war. These forces must be guided and interpreted, not by the veterans whose thought is set and whose days of service are nearly done, but by the young men. And among them those will be best able to help their fellows who have themselves lived in the heart of the tragedy and accepted the searching discipline of character,

which comes from the sharp sting of danger and a close contest with death.

But what of those who return no more, for if many go, some will certainly fall? They will be numbered among the honourable company of men who died that others might live. In their short ministry nothing will be so fruitful as their way of leaving it, for the blood of the martyrs is the seed of the Church.

Good Thoughts for Evil Times.



THEREFORE "gird up thyself, and come to stand

Unflinching under the unfaltering Hand,
That waits to prove thee to the uttermost!

It were not hard to suffer by his Hand,
If thou couldst see his face;—but in the dark!

That is the one last trial;—be it so.
Christ was forsaken, so must thou be too:
How couldst thou suffer, but in seeming, else?

Thou wilt not see the face nor feel the hand,

Only the cruel crushing of the feet,
When through the bitter night the Lord comes down

To tread the winepress. Not by sight,
but faith!

Endure, endure—be faithful to the end!
H. HAMILTON KING.

ON THE LOVE OF OUR COUNTRY.

THE love of our country has been ridiculed by some modern enthusiasts, as too narrow a field for the benevolence of an enlightened mind; they are for comprehending the whole human race in our affections, and deem any partiality shown to the particular country in which we happen to be born as a narrow, and unphilosophical preference. Now, it would be difficult to say whether complete selfishness, or universal philanthropy, is the most likely to mislead us from that sound practical goodness in which the beauty of Christianity, and the merit of a Christian, consist. Our sphere of thought has hardly any limits, our sphere of action hardly any extent; we may speculate on worlds, we must act in families, in districts, and in kingdoms;

and if we contract a distaste for the good we can do, because it is not equal to the good we can conceive, we only sacrifice deeds to words, and rule our lives by maxims of the most idle and ostentatious sentiment. SYDNEY SMITH.

PROTECT, O Lord, thy suppliants,
support their weakness, and wash away their earthly stains; and, while they walk amid the darkness of this mortal life, do thou ever quicken them by thy light. Deliver them in thy mercy from all evils, and grant them to attain the height of good, through Jesus Christ our Lord. Amen.

THE JUDGMENT OF GOD IN WAR TIME.

BY THE REV. V. D. DAVIS, B.A.

"The work of righteousness shall be peace, and the effect of righteousness, quietness, and confidence for ever."—*Isaiah xxxii. 17.*

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"—*I Cor. iii. 16.*

"The Spirit searcheth all things, yea, the deep things of God."—*I Cor. ii. 10.*

WE are met together this evening as a people pledged to the service of God, with a common tradition of religious life, tested in many generations of earnest effort, in the freedom of the spirit, taking truth for our authority in the open way of life, hungering for righteousness as the strength of the Eternal, believing with all our heart that Love is the greatest of all, seeking in the experience of each new generation for a greater simplicity and sincerity of Christian discipleship. As children of our Father in heaven, as citizens of the Kingdom of God on earth, according to the laws of life after the mind of Christ, we have desired in each generation, and we desire to-day, to be found faithful in our place. And at this Whitsuntide, the festival of the Spirit, we claim the privilege of our inheritance, with the whole Christian Church, the privilege of a common aspiration and thanksgiving, that we may be gathered into that great communion of the deeper life, to seek a new cleansing and quickening, a new enlightenment, and a fuller measure of the love that hopeth and endureth all things, and is stronger than death.

Would that I might speak to you of these things now, of some aspects, at least, of the happy fellowship of life in our congregations; of what is open to them as true homes of the spirit, rich in

The Annual Sermon on behalf of the British and Foreign Unitarian Association, preached at Essex Church, Kensington, on Tuesday, May 25, 1915.

the inspiration of worship, gracious in friendliness, careful of the young life growing up in their midst, earnest and reverent in the culture of devotion; or of the strong confidence of truth, the fearlessness with which we may give ourselves into the hands of God, to be led in his way, his witnesses in single-hearted loyalty, to receive from him new enlightenment of the understanding heart, and so to gain fresh vision of the glory of life and the high ideal, which is the call of God to the soul; or, again, of the new demands of duty, faced by the perplexities and the progressive life of the world, through which all men and women of goodwill must be bound together in mutual service, for social uplifting and the achievement of a true brotherhood, through which all the divisions of the churches and all sectarian bitterness and mistrust would be broken down, and we be brought indeed to unity of spirit in the bond of peace, and at last the rule of God, the kingdom in our midst, be established in the earth.

These are things on which it would be a happiness to take counsel together in the light of our united worship; but at this moment they are barred to us in face of another terrible and insistent claim.

God holds us now in the midst of the agony of war. This is the burden laid on every heart, overshadowed by the dreadful thought of the tragedy in which the whole of Europe is involved, and indeed all the peoples of the earth. Though we see it from afar, the tumult of the storm beats upon us with horror at the spectacle of awful slaughter, the best and bravest pitilessly destroyed, the desolation of the lands, the cruel sufferings of multitudes of inoffensive people, the pathetic tale of the wounded and the maimed for life, and in innumerable homes the silent sorrow for those who return no more; and through it all, the darker elements of fierce and evil passion, of infamy and ruthless barbarism. "War is Hell," was General Sherman's cry, wrung from terrible experience in the American Civil War; and after the experience of the last ten months, and now the testimony of the Bryce Commission, is there not something more to add? Yes, Hell indeed, and it breeds devils!

But not that alone. Dark and terrible as is the hour, the strength of a true manhood emerges, fearless and heroic, steadfast to uphold the right, to endure to the uttermost, heedless of death, so only that the cause prevail. Now the plain man proves himself a hero; but there are no heroics. It is nothing that he gives his life to carry a wounded comrade from the field, or that he throws himself into a hopeless breach, or rides alone through a furious storm of death to carry a vital message, or goes down, silent and unmoved, at his post of duty, on the smitten ship. The man has given his life, and has simply done what was required of a man; but the passion is the deathless passion of loyalty and love. There they are in thousands, in hundreds of thousands, those who come through and those who die, equally steadfast and unafraid, a willing sacrifice, a man for his friend, for truth and honour, for justice, in pity and burning indignation for

the cruelly wronged, for a martyred people, or again, for the homeland, for the welfare of the world. That is in the fighting-line; and close at hand, with equal self-forgetfulness and fearlessness of death, are those who go to care for the fallen, or minister to the daily needs of the forces. And at home the whole nation, with only few and ignoble exceptions, sordid in self-interest—but, except for them, the whole nation is bent upon the one steadfast purpose, to do the work of the hour, to maintain the cause, to endure and make whatever sacrifice is required. And often is it not true that the hardest sacrifice is asked of those at home, for the young wife has given her husband, and the widowed mother her only son, and none can tell what the issue may be. Only the purest self-surrender and devotion to a noble cause can nerve the woman's heart to be equal to that need.

This is war, from the testing of which in our daily life we can none of us escape. It is for all the nations a terrible judgment of God in their midst, and we have to ask of Him what it means, how we shall endure it, and what it is that He now demands of us. It is the Spirit that searcheth all things, yea, the deep things of God.

And the first word for our people in this matter is that we are standing for the right. We did not seek and we did not want war. For years the steadfast purpose of this country had been to maintain peace and to secure a happier concord among the nations. But at the fateful moment last July, when the crisis had been forced on Europe, the call of duty and of honour was imperative. We could not desert the little land we were pledged with all our strength to keep inviolate, or if that might not be, then to rescue and restore to independence; nor could we betray our friend and neighbour, threatened by an over-whelming danger, simply to save our skin. And every month in the progress of the war has made it more clear that, apart from the special occasion and questions of responsibility at various stages of diplomacy in the past, this is a conflict of life and death not simply between the nations, but between two principles of conduct, two ideals of national and international life, which constitutes a vital issue for the whole world. We are standing for the higher law of right, as against ruthless self-assertion on the part of one power, as against the breaker of pledges, the tempter of others to a like treachery, as against a cynical and brutal cruelty, which defies the better feeling and the conscience of the civilised world.

But at this point is there not a protest that ought to be made? The use by Germany of poisonous gas as an instrument of war, paralleled by the poisoning of the wells in South West Africa, roused instantly a cry of horror and hot indignation. It was not simply that it was a breach of honourable agreement. That, unhappily, could no longer cause surprise in this conflict. But it is recognised that the thing itself is a horrible cruelty, subjecting its victims in too many cases to a lingering death of torture. And yet now it has been declared in Parliament, and without protest, that this

diabolical instrument (that is the word) must as a matter of military necessity be used by Great Britain and France against their foes. That, I cannot but think, would be a bitter humiliation for this country. Can science not compass the adequate protection of our men from this insidious and horrible danger, and spare us the shame of taking up the same base weapon? And if, as we must still dare to hope, that can be done, will not our weapons be the keener and our forces the more overwhelming, because we have kept untainted our honest indignation at this latest form of German barbarism?

We are standing for the higher law of right, for honour and humanity. We had hoped that such a war as this should never be again—and it ought not to have been. But now we see the horror of a great darkness before us, with a growing storm of hatred and mutual destruction, one conflict only leading to another, with yet deadlier weapons and more diabolical ingenuity in the art of slaughter, unless for the nations of Europe this one awful lesson shall suffice to convince them of the criminal insanity of war, and in their counsels the nobler elements of life, justice and humanity, commonsense and brotherly love, shall at last prevail.

It is a dreadful nemesis that has come upon us now, and we have to face the storm and for our life hold fast to those things which keep us true to the ideal of the kingdom of God. It is a nemesis too surely foreseen by those who through long years have been protesting against the insane rivalry in armaments among the nations and the growing oppression of the burden, which was destroying hope and crushing out the very life of the people.

The protest was never, perhaps, more forcibly made than by Sir Edward Grey, four years ago, in a debate on naval estimates:—

"If this tremendous expenditure on armaments goes on," he said, "it must in the long run break down civilisation. You are having this great burden of force piled up in times of peace, and if it goes on increasing by leaps and bounds, as it has done in the last generation, in time it will become intolerable. There are those who think it will lead to war, precisely because it is becoming intolerable. I think it is much more likely the burden will be dissipated by internal revolution—not by nations fighting against each other, but by the revolt of masses of men against taxation.... The great nations of the world are in bondage to their armies and navies at the present moment—increasing bondage. It does not seem to me impossible, that in some future years they may discover, as individuals have discovered, that *law is a better remedy than force.*"

That was the hope—how bitterly at this moment disappointed! But still the hope must be in the masses of the people, their humanity, their true instincts, their wholesome commonsense. To them the appeal must be made, men and women together, in equal right and equal responsibility, to realise their power, to insist that there is a law of God to be obeyed, and to enter upon their great inheritance of life, where honour,

truth and justice, pity and brotherly love shall prevail.

But first this terrible judgment on our slowness of heart has to be endured. All the pleadings of good will, all the efforts of sincere friendship for a better understanding, for breaking down prejudices and overcoming evil jealousy, for drawing more closely the bonds of sympathy and mutual interest and co-operation in furtherance of the true ends of life, all efforts of the Christian Churches—too late, alas, attempted!—to make the voice of Divine reconciliation effectually heard—all, have proved for the moment, in vain; and if now we are to be saved it must be so as by fire, purged and proved in this awful conflagration.

But out of it the hope still endures that the ideal of public right shall at last be made effective in the affairs of nations over lawless ambition and insolent aggressive power. That was Gladstone's ideal, and since the outbreak of the war it has been nobly set before our people by the Prime Minister. It must mean, he has repeatedly declared, the definite repudiation of militarism as the governing factor in the relations of states, and of the moulding of the European world. It must secure the independent existence and the free development of the smaller nationalities—each with a corporate consciousness of its own; and it must finally achieve the substitution for force and the clash of competing ambition, of a real European partnership, based on a recognition of equal right, and established and enforced by a common law.

That is an aim steadily to be kept in view. And it is well expressed in the published policy of the Union of Democratic Control, which declares that the policy of Great Britain should be directed to "concerted action between the Powers, and the setting up of an International Council, whose deliberations and decisions shall be public, with such machinery for securing international agreement as shall be the guarantee of an abiding peace." Some such means for the control of lawless power and the maintenance of a better right must be found, if all the sacrifices of this war are not to be in vain.

At first, when the victory in this world conflict has been achieved—and achieved it must be at any sacrifice—it may have to be an enforced and armed peace, through which the majority of the nations, pledged to maintain the common law and the common good, will hold the aggressor in check. But surely the time will come, when by general consent the authority of a supreme court in the United States of Europe will be acknowledged, when moral and spiritual forces in a better manhood will be supreme, and the old nightmare of hatred and mistrust will be dissipated. Then, without need of compulsion, justice will be done and a true peace be established in the earth.

And when I speak of our hope as centred in the peoples, let it not be supposed that I am thinking only of those on one side in this conflict. For Germany the war has been terribly embittered and the moral issues hopelessly confused, as we believe, largely through ignorance and confidence in a false leadership and an evil system, through

fear of enemies not less than through unworthy jealousy; and no better understanding at the moment seems possible. There are terrible crimes to be expiated, and a bitter awakening must prepare the way. But I that am born of a German mother, cannot believe that the whole of that people is corrupted by the poison of an insolent pride or the passion of unprincipled aggression or the senseless ambition of world dominance. The better elements of a noble race, closely akin to ours, still are there, and surely the time will come, sooner, perhaps, than we yet dare to hope, when the nation will be delivered, will achieve its own deliverance, from an iron-handed tyranny, and take its place in the happier concord of the world.

But that is a hope seen only through the lurid clouds and the stress of this fearful conflict. We have now to fight, to liberate and restore a people cruelly oppressed, to vindicate the right, and if it may be to make an end of war, at least between civilised nations, which make any claim to be Christian. With that conviction we face the duty of the hour, and pray that the sacrifice may not be in vain.

The sons and brothers of our people have fallen and still are to fall, before the end is achieved, in a noble cause. We honour them, and hold them in undying gratitude. What the country feels was expressed in moving words of farewell by Henry Newbolt, when last September three British cruisers were destroyed by an enemy submarine:—

Mother, with unbowed head
Hear thou across the sea
The farewell of the dead,
The dead who died for thee.
Greet them again with tender words and grave,
For, saving thee, themselves they could not save.

To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair,
They found the secret of the world that saith,
"Service is sweet, for all true life is death."

Dying for their country they entered into life. It was a service gladly rendered. Sweet it is so to give oneself: and for them, there at the post of duty, it was the only way of life. "Service is sweet, for all true life is death."

So greet thou well thy dead
Across the homeless sea,
And be thou comforted
Because they died for thee.
Far off they served, but now their deed is done,
For evermore their life and thine are one.

That is true of the soldier in the trenches, no less than of the sailor at sea; and in that spirit, with the mother heart of England, let all who sorrow bear their loss. We bear it with them, in undying gratitude and deepest sympathy.

And not for the people of the Homeland only is this noble word spoken, but for our brothers of Canada, of Australia, of New Zealand, of India and of Africa—for all who have united in

single-hearted loyalty, in this our union of free peoples, who believe in liberty and justice, and mutual confidence, who desire the welfare of all nations and the peace of the world.

Their death is sacred, and we who remain must be anew consecrated to the same high service—that they shall not have died and we shall not have suffered in vain—but the Divine purpose may be accomplished in us and in the world through this dreadful time, and through the sacrifice of love and loyalty the kingdom may be established, the kingdom of the children of God, in which the work of righteousness shall be peace, and the effect of righteousness quietness and confidence for ever.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE USE OF GAS AS A WEAPON.

To the Editor of THE INQUIRER.

SIR,—May I point out that, not only would it be foolish, it would be immoral to refrain now from using poisonous gas against the enemy. The complaint against the Germans, in this connection, is not that they used a barbarous weapon. All weapons are barbarous when the fighter's object is, as in war it must be, to destroy his enemy; and it is open to doubt whether on a human frame not wholly destroyed the effect of poisonous gas is more disastrous than often is the wound from a single bullet, as in terrible cases which I have seen. The reproach against the Germans is that, in order to gain for themselves an advantage, they used a weapon which they had solemnly promised never to employ. War's necessity, they hold, knows no law. But the conventions signed by the Powers were not concerned with Peace conditions. There was no meaning in them except they were to restrain war's necessity and, just then, to become operative when the peace had been broken. By shameful perfidy our enemies gained an advantage. To allow them to keep it, and continually to improve upon it, would be directly to encourage nations to sign, in peaceful times, undertakings with the direct intention of breaking them, and so taking at a disadvantage more honourable nations, in time of war. This would be immoral. It would be ever to increase the horrors and barbarities of war and to set back the progress of humanity, for very soon no agreements would be made. If for no other reason than that of proving to a foe, who recognises no higher argument, that dishonesty is not good policy, this "retaliation" must, in these stern times, be employed.

"Retaliation" is not, however, the right word to use. "Self-defence" is a more accurate term. Not to arm our soldiers with the gas is permanently to cripple their defence, to leave them

helpless against the savageries of an unscrupulous enemy and to jeopardise the righteous issue of the struggle. When our military authorities sent out larger guns to match the huge surprise artillery of the Germans, there was, rightly, no protest made against this "retaliation." There should be no protest now when our brave defenders are being supplied with gas to overcome attacks by gas. It must certainly be revolting to have to smoke your enemy out of his trenches, just as it is to be obliged to stand miles away from him and drop shells where you hope he is. If wars must be fought, as still, it seems, they must, one would prefer to use only weapons for hand to hand fighting—say swords and pikes. Of weapons devised by modern devilry the more we can agree to eliminate from use the better. But only by undertakings honorably kept by all the nations can any be laid aside. Of course there are forms of retaliation which can in no sense be classed as self-defence. To avenge the babies drowned in the Lusitania by wrecking Russian barbers' shops, or even German bakers' property, is obviously wicked; but to class this outbreak of violence by exasperated mobs with the serious and considered decision to protect our army in the field against the result of the enemy's gross breach of faith is absurd. The enemy has broken the agreement. It now binds nobody.—Yours, &c.

A. GOLLAND.

London, N.W., May 24th, 1915.

To the Editor of THE INQUIRER.

SIR,—I read with dismay, in THE INQUIRER of May 22nd, your advocacy of the use of poisonous gases under the plea of "military necessity"—a phrase which to most people has become infamous. You have been telling your readers for months past that it is necessary that lives should be given to uphold justice and public right; the time has now come, it would seem, to tell you that lives must be given, if necessary, to uphold right in the choice of the weapons to be used in the frightful business of war. We have, as a nation, to decide whether or not the reasons adduced against the use of poisonous gases still hold good—the fact that Germany has broken her compact in the matter leaves us free, I admit, to use them if we think fit. Our people in general, according to what one reads and hears, believe the effects of poisonous gases to be far more dreadful than the effects of the accredited weapons, and, therefore, if we employ them, we have deliberately chosen to follow Germany in her descent, and, moreover, are giving the sanction of our powerful name to the use of a "diabolical" method of warfare. It was a relief to turn from your paper to a secular paper, *The Nation*, and there read in the course of a noble article these words:—"To descend, under the pressure of some passing peril, to methods of savagery, is nothing else than to jeopardise the entire spiritual fabric of civilisation and all that it signifies in humanity and efficiency of character."—Yours, &c.,

A. B. STAINER.

18, Burford Road, Nottingham,
May 23, 1915.

To the Editor of THE INQUIRER.

SIR,—The horror of gas-poisoning does not lie, as you would almost seem to suggest, in the fact that it is prohibited by the Hague Convention. It lies in its cruelty and cowardice, which oppress our hearts, and the hearts of those who are fighting for us. It is perhaps little wonder that our military leaders should make it a first duty to preserve our armies, and should seize upon the most obvious method of defence and retaliation. But let the nations show them that they value honour and humanity above victory! My beloved son is now in the trenches. Should he fall, let him do so as one "Sans peur et sans reproche," and not as one who has been commanded by his country to stain hand and heart with an indelible shame!—Yours, &c.,

C. ALICIA ROSCOE.

Crockham Hill, Kent, May 24, 1915.

To the Editor of THE INQUIRER.

SIR,—Many of your subscribers must read with profound disgust appeals from the Archbishop of Canterbury and your own two correspondents on behalf of lenience to the "huns." Perhaps none have had near relatives poisoned by them. When they can persuade the Germans to cease murdering our troops with their pestilential gas, we are well assured the Allies will gladly refrain from all thought of what from necessity is now forced upon them: *till then*, I hope the Allies will soon be able to give back to the Prussians a full dose of their own foul physic.—Yours, &c., J. MOTT.

King's Heath, May 24, 1915.

To the Editor of THE INQUIRER.

SIR,—I earnestly hope that Miss Martineau's suggestion will be taken up by our churches and a protest made against our adopting German methods of inhuman warfare. We, many of us, feel we must fight, we must go on fighting, we should be wrong *not* to fight, in this war; but do let it be with clean hands; do let us strive to quench revengeful thoughts, and remember that we are still brothers. I cannot put it in half such good words as those of the Archbishop, but should like to add my little word in agreement with Miss Martineau's letter.—Yours, &c.,

A. DOWSON.

Melton Mowbray, May 25.

To the Editor of THE INQUIRER.

SIR,—Neither your correspondents or yourself quote quite correctly what Lord Kitchener said on the subject of poisonous gases. He did not say that the Allies would resort to the same methods, but to similar ones, a not unimportant distinction. Presumably what his Lordship meant to convey was that the Allies would use a gas which causes temporary paralysis, but no permanently bad after effects.—Yours, &c.,

FREDERICK G. JACKSON.

[We have only been able to publish a selection of the letters which we have received on this subject. We refer to the matter in our Notes of the Week.—ED. of INQ.]

RESPIRATORS.

To the Editor of THE INQUIRER.

SIR,—It may interest your readers who are working for the war relief to know that Prof. Haldane says the only useful anti-gas respirators are those made in the Government factory, where they are being turned out at the rate of 70,000 per day. The amateur respirators he pronounces to be positively harmful, as the soldiers rely on them, and too late discover they are not protective.—Yours, &c.,

FLORENCE H. MUSGRAVE.

Shelwood House, Oxford, May 26, 1915.

SOCIAL SERVICE SUMMER SCHOOL.

To the Editor of THE INQUIRER.

SIR,—Will you allow me to draw the attention of your readers to the advertisement appearing in this week's issue of the forthcoming Summer School of the Interdenominational Conference of Social Service Unions, to be held at Swanwick, Derbyshire, at the end of June? The question chosen for discussion, "International Relationships in the Light of Christianity" provides an exceptionally interesting programme, both as to subjects and speakers, and it is of the utmost importance that all the Churches should be well represented in this attempt to discuss from a religious point of view the grave and difficult issues of the times that lie before us.—Yours, &c.,

CATHERINE GITTINGS,

President, N.C.U.S.S.

6, Salisbury Road, Leicester, May 24, 1915.

FOR THE CHILDREN.

UGO BASSI,

THE ITALIAN PATRIOT.

UGO BASSI, the soldier priest and comrade of Garibaldi was the son of an Italian father and a Greek mother, inheriting the finest qualities of both races. Of noble stature and beautiful face, brilliant talents and with the heart of a hero. Writer, musician, and poet, and carrying, it was said, the whole of Dante's 'Divine Comedy' in his memory; as a preacher his was the most prophetic voice in the land.

He was sent to school at Bologna, which he adopted as his home, and which became the scene of his love, his labour, and his martyrdom. As a youth he sought in vain a girl's love—then, with wounded heart entered a monastery in Rome, plunged into arduous study, and finally was ordained a priest. Returning to Bologna he drew the people to him by his moving appeals from the pulpit, and then extended his field of work by travelling all over Italy preaching, helping the poor, and nursing the sick, so poor himself as to be sometimes almost starving. No wonder the people idolised him. And so genuine a champion of the poor was not backward

in exposing the vices of the rich and the tyranny of those in high places. He was regarded with suspicion by Rome and sent to Sicily, where, it was thought, he would not be able to do any harm to the existing order which was sacred to the authorities. Indeed, he did a vast amount of good, for while he was there the cholera broke out, and Ugo Bassi's devoted work for the stricken people in Palermo is a bright page in Italy's history.

When the revolution occurred in Lombardy, and the north Italians rose to throw off the yoke of Austria, the patriot priest joined in the struggle for liberty. Not only did he give untiring service in the hospitals, but distinguished himself greatly in battle, at Treviso being thrice wounded. Taken to Venice he recovered, and then, unarmed himself, led the volunteers against the Austrians outside the walls. Thence to Rome, where he joined Garibaldi as his chaplain, donning the red shirt, and taking part in every battle where his fiery enthusiasm moved the intrepid defenders to still greater ardour. In the intervals of the fighting, and under fire, he was tending the wounded and dying with womanly devotion. In the memorable retreat from Rome he played a conspicuous part and when at last the Garibaldians were dispersed and their leader was driven to hide among the swamps of the Adriatic shore, Bassi, with one companion, the brave Livraghi, was captured and taken to Bologna, where he was known and loved so well. On the wall of his prison he drew, in pencil, a beautiful figure of Christ, with the words "Ugo Bassi here endured somewhat, glad of heart in feeling himself innocent. Livraghi, Captain of Garibaldi, was present and with him through all." They were both condemned to death. It would give him the greatest joy, Bassi had said, to die for Garibaldi. Before the Governor of Bologna he declared, "I am guilty of no crime, save that of being an Italian like yourself. I have risked my life for Italy, and your duty is to do good to those who have suffered for her." Like Pilate, the governor would fain have set his captive free, but dare not, and handed him over to the Austrians. And the ecclesiastics rejoiced in their hearts that this Christ-like man was brought to destruction, and they insisted that before his execution the crown of his head and the palms of his hands, on which the oil of consecration had been poured at his ordination, should be flayed. This frightful device was carried out in the prison chapel, covering him with blood.

A mile outside the city gate is a conspicuous hill crowned by the Church of the Madonna. Here, on that August morning of 1849, the cart which conveyed these two martyrs for liberty stopped and they were taken out to die. Turning to one of the guard, "This handkerchief," said Bassi, "is not mine, but it belongs to Padre Filippo, a bare-footed Augustinian of Palermo, my intimate friend, let it be returned to him, and tell him that it has wiped the tears of my agony." It was a souvenir of the cholera days when the two monks had worked side by side.

The officer who was to give the order to fire had not the heart to do his duty,

and another took his place. As the soldiers were taking aim, Ugo Bassi cried, "I die innocent. I die for liberty. I forgive my murderers. Viva Jesu! Viva Maria! Viva Italia!" and on the last word he fell. His aged mother heard of his death without a tear, but repeated his name thrice and fell dead.

"That night [says Trevelyan] Ugo Bassi's grave, which was dug near to the spot where he fell, was found covered with flowers and garlands; the people regarded him as a saint and martyr; visions of him descending from the clouds in an aureole of light were accredited by the pious and simple; and his tomb outside the gate became a place of pilgrimage, until the Papal authorities thought it wise to dig up the body and hide it away. But that did not cause Bologna to forget him."

The gentle, self-denying spirit of Ugo Bassi is finely preserved in Mrs. Hamilton King's poem, 'A Sermon in Hospital.'

H. M. L.

MEMORIAL NOTICES.

THE REV. EVAN CEREDIG JONES.

ON Tuesday, the 18th inst., Mr. Ceredig Jones passed away after a long illness, at his residence, Tannerdy, Ciliau-Aeron, in the very spot where he was born, August 14, 1850. From early life Mr. Jones had set his mind on the ministry, but he found it no easy matter to secure the necessary training. When he had been some years at a local elementary school, he started a school of his own, and after a time found himself able to go to the Rhydowen Grammar School, kept by the Rev. T. Thomas, J.P., to prepare for the Presbyterian College, Carmarthen, which he entered in 1872. In 1876, having won a Dr. Williams' scholarship, he went to Glasgow, where in due course he obtained his M.A. During the summer holidays of 1873-4-5, he occupied the vacant pulpit at Cefn-coed. His first settlement was at Maidstone, 1880-84; his only other settlement was at Bradford, Yorkshire, where he had a very happy time and laboured long and successfully, and won the attachment and respect of old and young. During his stay nearly £3,000 were spent on the chapel and schools and the membership of the church was doubled. Owing to failing health he resigned the pulpit in 1909, and retired to his old home in Cardiganshire, where he had built himself a suitable dwelling. Here for a time he lived a happy country life—attending to his beautiful garden and looking after his chickens, and on the Sunday it was his delight to help a brother minister who might be in want of a pulpit supply. This he continued to do until he was ultimately incapacitated. He devoted his spare time to the study of local antiquities, and writing an account of his travels in America, Belgium and elsewhere. These were printed in *The Ymofynydd* month by month, his last appearing in the May number.

His contributions to the press include a lecture on Free Inquiry, 1881; a volume of anthem words, 1890, with special

additions for Leeds and Stockport; a volume of Services of Public Prayer, 1905. He wrote a good number of hymns for the new Welsh Hymn and Tune Book, now in course of preparation. His Christmas greeting will be known and appreciated by many of your readers. Mr. Jones was secretary of the Yorkshire Unitarian Union, 1885-95; and president of the South Wales Unitarian Association, 1904-5. His address on the occasion appears in *The Ymofynydd*. The restoration of the church at Ciliau, the oldest Nonconformist fabric in the county, where he attended as a youth, is chiefly due to his efforts. The new building was opened for public worship free of debt in 1900, and Mr. Jones's sermon appears in *The Christian Life* for May 26, 1900. In the burying ground attached to this chapel his remains were laid on Saturday last. The Revs. R. C. Jones and John Davis took the introductory part and the pastor, the Rev. Lewis Williams gave a short address. The Revs. Gwilym Evans, E. O. Jenkins, Simon Jones, T. Lloyd Jones, T. Arthur Thomas, and J. Davies paid affectionate tributes of respect. The Rev. T. C. Davis officiated at the graveside. A deputation from Chapel Lane, Bradford, attended, and floral tributes were sent by the several organisations connected with that church.

R. J. J.

CAPTAIN A. C. COOPER.

As briefly recorded in our obituary columns last week, Capt. Arthur C. Cooper, son of Mr. E. F. Cooper of Leicester, was killed in action in Belgium on the 16th inst. Few men were more widely respected or more sincerely loved in his native town. A Memorial Service was held at the Great Meeting, Leicester, last Sunday morning. There was a large gathering of his family and friends and representatives of various public bodies with which he had been connected.

In the course of his sermon, the Rev. Edgar Fripp said on the previous day he read Kingsley's sermons entitled 'Discipline,' the owner of which was the late Capt. Arthur C. Cooper, whom he always associated with Kingsley. Different as they were—they were strikingly different in many respects—yet they had this in common, they were the layman and clergyman combined. With those two the temporal and the spiritual, which were so often apart, ruinously apart, and sometimes regarded as inconsistent, not to say antagonistic, were one world, larger, more beautiful and richer for their union. One was the layman in the pulpit and the other was the clergyman in the pew. Both were muscular Christians. Kingsley favoured a physical and moral training as the means of transforming the natural lawlessness of man, and that was the teaching of Arthur Cooper, in word and by example, both among his young men at home and his soldiers in the field. Whether in business or cricket, his companions, while admiring his abilities and skill, felt there was something stronger than muscle or brain; the power of a pure, restraining, undemonstrative, devout and affectionate nature. From a child Arthur Cooper had been associated with the Great Meeting,

having been brought up in its ideals and fed upon its beliefs. He was always most loyal to its traditions, very happy in its good work, and to them his death was an irreparable loss.

He was always struck with two of his qualities, one being his gentleness. He had very rarely seen him angry, in spite of the fact that he had sometimes very obstinate and exasperating material to deal with. Personally, he wished Capt. Cooper had blazed out occasionally. The other quality was his generosity. What he spent and what he lent must have been great, but his left hand was unaware of the openness of the right. He was always disposed to give a fellow a chance. He was known and respected far beyond the Great Meeting and its institutions. He belonged essentially to Leicester, its sports, charities, politics, and commerce. He understood his fellow-townsmen, and they understood him. It had been his privilege to read many of the letters of sympathy, and some of them revealed the public confidence in his judgment and integrity. Now England had claimed him, and inscribed his name on her roll of fame. He laid down his life for the highest cause in which this country had ever been engaged. Bitter was the price, but what true Englishman could refuse to pay it?

The circumstances attending his death were best told by a brother officer, who had written saying that about 10.30 P.M. on Saturday week, Capt. Cooper left with a party to put down some wire entanglements. Things were quiet, but shortly after a telephone message was received saying he had been badly hit. First aid was rendered immediately, and after being given some morphia he spoke quite cheerfully to those who had the good fortune to be with him. He was hit by a stray bullet, in the little finger of the left hand and in the left thigh, but the wound was not considered serious. However, he died on the following morning from shock. He was buried in a quiet little place at the rear of their headquarters, where many other of the men whom he loved so well were also buried. He was the best-loved and most respected man in the battalion, and in point of character he was head and shoulders above any one else.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

19TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	3,983	14	8
Miss Esther Case .. ..	..	10	0
Mrs. Ronalds .. ..	..	2	0
Miss Fryer .. ..	..	5	0
Miss Russell .. ..	..	2	2
Miss L. A. Russell .. ..	..	2	2
"Without a name" (second donation) .. ..	..	2	2
Dr. and Mrs. Chalmers, per F. P. .. ..	..	2	0
Miss E. Fitzsimmons .. ..	..	1	0

	£	s.	d.
Hornsey County Secondary School, per Dr. Piggott ..	5	0	0
Infants' Dept., Norton Road (Letchworth), C.C. School, per Mr. C. A. Pease ..	10	0	
Girls of Miss L. B. V. Bolton's Bible Class ..	12	0	
Anon. (Heath End) ..	2	0	0
Per Mrs. Garrod from a Belgian Fund (weekly donation) ..	2	0	0
Mrs. A. H. Laws ..	10	0	
Mr. and Mrs. Harold Coventry ..	1	1	0
Mr. J. G. Johnson ..	1	1	0
Miss E. Pritchard (second donation) ..	5	0	0
H. J. ..	1	0	0
Per Mrs. French ..	1	0	0
Per Mr. A. C. Whitmee (proceeds of lecture) ..	20	11	9
Mrs. Chas. Booth, Jun. ..	3	3	0
A member of Rosslyn Hill Chapel ..	1	0	0
Mr. Ronald P. Jones (special donation for ambulance) ..	125	0	0
Mr. G. W. Chitty (fourth donation) ..	5	0	0
Miss Rebecca Gardner ..	10	0	
Miss M. E. Melby ..	1	0	0
Staff of Central School, Haverstock Hill, N.W., per Mr. F. Chappell (fourth monthly donation) ..	1	5	0
M. W. B. ..	1	1	0
Miss Ellen Hibbert (fourth donation) ..	1	0	0
Mr. Harold Bailly (second donation) ..	2	2	0
A member of the West Grove, Cardiff, Women's League, per Mrs. Fox ..	5	0	
Anonymous ..	5	0	0
Nurse Copeman ..	10	0	
Mr. and Mrs. W. J. Noel ..	1	1	0
The Misses Paget (3) ..	6	6	0
L. H. ..	10	0	
Mrs. Crookes ..	2	0	0
	£4,197	9	5

Parcels have been received from:—

Miss Dorothy Jones; Mrs. Buckton; Platt Chapel Dorcas Society (per Miss Fryer); Octagon Chapel Girls' Friendly Society (per Mrs. Reeve); Miss Jolly; Mrs. Titterton; Mrs. N. C. B. Cave; Mr. A. Smith and two friends; Anon. (Heath End); Mme. Eneman and Mrs. Vaughan Nash; Miss Mary Preston; Mr. D. Thompson; Women's League Sewing Meeting, Church of the Messiah, Birmingham; Mill Hill Sewing Society and Leeds Branch of the Women's League (per Mrs. B. M. David); Mr. and Mrs. Harold Coventry; Mrs. Wilson; Camden School for Girls (per Miss Drummond); Church of the Messiah Women's Friendly Society, Birmingham; Mrs. French; Mrs. Pearson; Mr. Sydney C. Jones (microscope and fittings); Mrs. Wallace Bruce; Mrs. Frank Preston; Mme. Seligman; Miss Eiloart; Ilford Branch of the Unitarian Women's League (per Mrs. Fyson); Miss Rowe and Miss Taylor; Mrs. Enfield; West Grove, Cardiff, Branch of the Women's League (per Mrs. Fox).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE SUNDAY SCHOOL ASSOCIATION

ANNIVERSARY MEETINGS.

THE Eighty-first anniversary meetings of the Sunday School Association were held at Essex Hall on Tuesday, May 25, beginning at 10.45, with a conference on "The Sunday School during War-Time and after." Mr. Ion Pritchard, the President, in the chair. After extending a cordial welcome to the delegates and friends from District Sunday School Societies and Schools, Mr. Pritchard referred to the subject of the Conference, which was one, he said, bound to be discussed on this occasion whether it had been put down on the programme or not. The war was the topic of the hour, and we could not escape it, neither could the children escape it, for they heard it talked about everywhere, and its sensational features were kept constantly before them. Were they as Sunday School teachers to keep aloof from the subject when it was in the air all around them, influencing the lives of the young people in their midst? Surely it was their duty to let their scholars know that they had an opinion to bring before them, and much might be done in various ways to enlighten their minds by explaining to the older boys and girls, for instance, what it meant for a nation to be at war, why we were at war, and what our duty was to those in our midst whose nationality made their position so difficult at the present time. Then they must analyse and explain that much used but not always clearly understood word—militarism, and another familiar word, Jingoism, which really meant cowardice, and hold up before them the better side of patriotism.

The discussion was opened by the Rev. J. C. Ballantyne, who raised the tone of the meeting to a high level of idealism which will make the Conference a memorable one in the annals of the Association. Beginning with a description of the war work which has been carried on at the High Pavement Church, Nottingham, since last August—a remarkable record of activity in which the members of the Sunday School and the congregation have taken their full share. He gave an interesting summary of various lectures and discussions in class which have proved very helpful, showing how the war had come to be, and in what way such conflicts can be rendered impossible in the future. The discussions had led them into wide fields of thought, and they had found it most instructive to trace the subjects that arose naturally in the minds of eager questioners, such as the history of Hungary and of Russia, the ideals of Tolstoy, temperance, betting, gambling, and so forth, all of which had their bearing on the main issue. The one thing he had tried to bring home to his scholars was the fact that the failure of all past attempts in the direction of unity among mankind were caused by the insidious belief that individual success, whether of men or nations, was only to be won at the expense of other men and nations. Apart from all talk about the immediate causes of the war, and all efforts to ameliorate the suffering it had brought, they had tried to get down to

the roots of things, and to see how such conflicts could arise in spite of all their attempts to further the cause of peace. Some of them, Mr. Ballantyne continued, had toyed in the past with moral education and Sunday School work divorced from religion. That could surely never be again. Now, if never before, they must be *religious* teachers, repeating over and over again that it is a *change of heart* that is needed before the causes which lead to war, the desires and passions and false ideals which have not yet been rooted out, cease to operate. The evil of war was just the flowering of all these uncontrolled impulses, and until they were checked it was useless to talk about any war being "the last war." We had to teach the children that the idea "I must rise on your shoulders, I must gain because you lose"—a reptilean doctrine—has to be got rid of, and that in place of what the author of 'The New Faith' has called 'private-mindedness,' we must get national and world-mindedness. But the war was not all evil, and it had taught them much that was good. It had taught them, for instance, that there was nothing which made men so happy as to escape from the restrictions of the ordinary life as we know it, and go forth in the spirit of adventurous enterprise into a wider field of activity which called for the use of all their faculties and gave the glow of romance to existence. Until we make the peace life of such men as joyous and adventurous and stirring as war, we shall fail to keep them from fighting. What romance and excitement, for instance, is there in sticking labels on bottles all day long and every day, month after month? Making the cheap articles that modern industry turns out gives no scope for chivalrous instincts. It does not give the sense of comradeship in a high cause, it does not give the *esprit de corps* by which so many men are being kindled to-day. Some of our newly-made soldiers were so delighted with the glorious possibilities opening out before them that they were making up their minds to remain in the army after the war, if they came back; he felt that, if they did so, they would be profoundly disillusioned, for the army in peace times was not the same thing as the army in war time. What was important was that they should give the men something to come back to that would make their ordinary life a glorious adventure, and that they should awaken in the children some kind of passionate love for the Big Cause, some sense of loyalty to the beloved community and the Kingdom of God.

Mr. Dixon Lee warmly endorsed all that Mr. Ballantyne had said, and urged the need of idealism and the idealistic view of life as against the purely practical and utilitarian.

The Rev. F. K. Freeston said that Mr. Ballantyne had placed them all under a deep debt of gratitude for the inspiration of his words, which had awakened an enthusiasm that must not be allowed to end with the Conference. For himself he felt that after this war is over they would want for use in their schools, in addition to the books they already had, some graduated peace readers, historical, simple in their appeal, not

mawkish in sentiment, to put into the hands of their scholars and teachers.

The Rev. Leonard Short urged that their failure in regard to the averting of war lay in the fact that they had not presented religion in the way that war had been presented, nor made the same appeal on its behalf to the spirit of loyalty and comradeship which was making our men at the front go gallily into the jaws of death. Real religion, by which he meant Christianity, was the most difficult thing in the world to practice; it offered the greatest opportunities for self-sacrifice, for the facing of dangers, for enduring the scorn of others, and if they could make that its appeal, they would call forth the same devoted spirit which is now being evoked by the war.

Mr. W. H. Scott, the Rev. T. Paxton, Mr. Philipson and the Rev. Ellison Voysey also joined in the discussion.

THE LUNCHEON.

At the close of the Conference the delegates lunched together at the Holborn Restaurant. Mr. Ion Pritchard presided, and spoke a few words of welcome. The Rev. C. J. Street of Sheffield made a stirring speech in reply, in which he pleaded that the sacrifice of our young men was the best answer to the statement that religion has failed. He quoted with pride the words of a French officer about the quality of our army. "How I envy you your boys. They not look clean, they are clean in thought and act."

ADDRESS BY MISS PELTON.

At 3 o'clock members and friends re-assembled for the afternoon meeting when an address was given by Miss May Pelton, lecturer at Westhill Training Institute for Sunday School Workers, Birmingham, on "Spirit and Method." Mr. Pritchard was in the chair. Miss Pelton emphasised at the outset the essential fact which underlies all the flowering of spring, the richer beauty of summer, the harvesting of autumn, and the dying down of life in winter—the ceaseless rhythm, the steadfast law, the perfect order which is the expression of life itself, and the eternal word of God. That attitude of mind was a strange one which expected to see God only in the abnormal, the chaotic, that which defies all reduction to order. Rather they ought to realise that it is in law and order that God is most revealed, and that by co-operating with nature we are co-operating with the divine will and purpose. According to this belief the farmer and the gardener worked. They knew when to plant, how to deal with the different flowers and crops, and what results to expect. They, too, as Sunday School teachers, must learn to labour in the same way, co-operating with the law written in the physical, mental, and spiritual nature of the child. The whole system of graded teaching was based upon this fundamental truth, and aimed at utilising and developing the child's energies at the point it had already reached, and not in forcing upon its comprehension ideas which it was incapable of grasping or interpreting in action. The same help should be given to a child for the interpretation of the spirit of worship as we ourselves require. Grown up

persons require at least a quiet building, and some degree of order, whether he wants stained glass windows or not, for the worship of God, and the child needs these things even more; he requires, also, that the impulse thus quickened shall *immediately* be turned into action, as is done in the class, for it is very fleeting, and does not last—it does not always last with grown-up people!—until he returns to his home, where he might put it to good use. He must also be surrounded with things beautiful and harmonious if his spiritual qualities are to develop naturally, for it is hopeless to teach him that God is love and beauty and purity if he is always in the midst of disorder, ugliness, and chaos. All this involved method, but it must not be forgotten that when method ceased to be the expression of the spiritual it was absolutely dead.

BUSINESS MEETING.

The business meeting followed. The treasurer's statement was presented by the hon. treasurer, Mr. W. Blake Odgers, jun., who suggested that the splendid spirit which had been shown in raising money for the motor ambulance might be applied to clearing off the deficit with which they were faced. This had already been considerably reduced by donations privately subscribed, but unless they were to curtail their work they must alter the fact that they were always spending a great deal more than they received. This year the excess of expenditure over income was £207 15s. 2d., without the deficit of £45 10s. 2d. carried over from 1913. The receipts for the year were £992 5s. 4d.

The hon. secretary, Mr. T. M. Chalmers, presented the annual report. It shows that a new spirit of hopefulness has been infused into the Sunday School movement in place of the despondency which had oppressed them at the beginning of the war. The dislocation of the work had been less than they might have expected, and they found that a great deal of good can be done even with a depleted staff. The teachers have discovered that they can use many ideas in the children's minds about the war in their lessons, and there has been much activity both in regard to the needs of the army and the improvement of their own work and organisation. It is hoped that some of the splendid spirit shown to-day by the men—numbers of them old scholars—who have joined the colours will be harnessed later on for the benefit of the men and women of the future. In regard to publications, some of the work which had been contemplated has had to be temporarily postponed, but a new series of Bible stories in continuation of those written by Dr. Brooke Herford is being prepared by the Rev. A. H. Biggs, and will be ready in the autumn. The very excellent paper read by Dr. Jessel at Oxford has called attention to the necessity of giving more attention to the health of the Sunday scholars, especially after they leave the day school, and it is hoped that he will expand this for publication in book form. The *Sunday School Monthly* carries on its valuable work under the editorship of the Rev. J. A. Pearson and is greatly appreciated. A series

of lessons on the war by Miss Gittins is meeting the special needs of the moment admirably. The resolution passed in 1914 inviting the three theological colleges at Oxford, Manchester and Carmarthen to consider training for Sunday School work as part of their curriculum has been taken up very cordially, and at Oxford and Carmarthen lectures are already being delivered by Mr. Frank Roscoe, and Prof. Parry respectively. The Unitarian Home Missionary College, Manchester, has arranged with Dr. Thistleton Mark to give a series of lectures after the special work in which he is engaged owing to the war is completed.

The Rev. J. A. Pearson gave an account of the work in connection with the *Sunday School Monthly*, and outlined its future programme. The President then moved the adoption of the reports, emphasising the need of more teachers to help in their great work. The Rev. H. Bodell Smith seconded the resolution, which was carried unanimously.

A resolution amending Rule 4, by the addition of a few words, was moved by the Rev. Bertram Lister, seconded by the Rev. J. A. Carrara Davies; the election of the officers and committee for the ensuing year, with Miss A. E. Clephan as President, was proposed by Miss H. Johnson, seconded by the Rev. T. M. Falconer. Both were carried. A cordial vote of thanks to Miss Pelton for her admirable address was proposed by the Rev. John Ellis, seconded by the Rev. T. Graham, and carried. In the course of the proceedings many allusions were made to the affectionate appreciation with which the long work of Mr. Ion Pritchard is regarded by the Association, and it is a matter for congratulation that though he has ceased to be President, he becomes, according to the new ruling, a member of the Committee, in which capacity he will still be able to give the members the benefit of his help and advice.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNIVERSARY MEETINGS.

WHIT-WEEK this year has been overshadowed by the war, and the overwhelming feeling of the need of national unity has weakened the desire for a separate witness of a party or denominational kind. Essex Hall has not been so crowded as usual on this anniversary week, but ministers and delegates have been present from all over the country, and there has been the usual reunion of friends and much happy fellowship. The improvements which have been made recently in Essex Hall were on public view for the first time. They add not a little to its appearance and to its comfort for social gatherings.

THE SERVICE.

The Anniversary Service in connection with the British and Foreign Unitarian Association was held in Essex Church on Tuesday evening, when there was a large congregation. The Rev. Lawrence Redfern, of Norwich, conducted the devotional service. The Rev. V. D. Davis, of Bournemouth was the preacher. His sermon appears in our present issue.

THE BUSINESS MEETING.

The Annual Business Meeting was held at Essex Hall on Wednesday morning, the President, Mr. J. F. L. Brunner being in the chair. A conference on the Home and Foreign work of the Association was held. Our report of these proceedings will appear next week.

THE PRESIDENT'S LUNCHEON.

The President's Luncheon is a pleasant function to which the accredited delegates and others are invited. Mr. Brunner is a perfect host and his bounteous hospitality was enjoyed by a large company at the Holborn Restaurant. He regretted that there were no representatives from any foreign Unitarian Associations present; of course they had with them Dr. de la Faille of the Dutch Church, but Dr. de la Faille felt like an Englishman, and there was a representative of the Japanese nation. After the toast of "Our King and Country," received with musical honours, the President proposed the toast of "The National Conference," and Mr. Rathbone replied in felicitous terms, affirming that the conditions under which they met must not be allowed to stop their work. "Our Colleges" was proposed by the Rev. J. H. Weatherall, who remarked that he had been associated with all three which provided two-thirds of the ministry with intellectual and moral stimulus for their work. He hoped for prosperity for all our colleges, and a good heart—especially for Manchester College, in the changes that were coming, and did not doubt that the future of the last would be worthy of its past. To this toast there were two responses. Dr. Mellone was glad of the use of a plural; he thought they might add another—the Pioneer Preachers' Hostel from which had come three students who made him wish that the Hostel would continue to be a success.

Mr. Gow hoped the denomination would look forward with confidence to the success of Manchester College under Dr. Jacks. In the changing Oxford, Manchester College was almost a conservative force. Four of the students of the college were away, three having received commissions and one having joined the R.A.M.C. There was more important work than that of the study of theology at the moment! But the time would come when the healing of the nations would be necessary, and the doing away of malice and uncharitableness, and that would be the opportunity of the churches. Some said Christianity had broken down; it was organized self-interest that had broken down. Our theological colleges needed all the support of the lay members of the churches. He wished that men might feel the heroic element in the ministry as in the field; they might after the war, then the ministry would, indeed, be a life's service. Mr. Chancellor proposed the toast of the New Ministers, and the Rev. Lawrence Redfern replied; and Mr. Tarrant that of the President and the Association. Mr. Brunner replied.

THE PUBLIC MEETING.

The public meeting was held at Essex Hall on Wednesday at 7.30, there being a large attendance. Mr. J. F. L. Brunner, President, was in the chair, and opened

the proceedings with a short address, in the course of which he endeavoured to trace some of the causes for the dwindling in the number of open and declared adherents of the liberal faith. He disclaimed at the outset the attitude of a mere critic, especially as he felt that he was a learner and not a teacher in regard to the methods by which they were working for progress, and wished to take the position of a suggester only, if they would pardon the word. They were, of course, only sharing with other religious bodies in regard to the decrease of numbers, and some of the faults to which that decrease was to be attributed they also shared with other denominations; they had, however, faults peculiar to themselves, and among the special causes which must be held accountable for their empty churches must be mentioned the fact that Unitarian chapels were comparatively few, and that their adherents lived far apart. Less and less, however, in these days did people like to be different from those around them; religious observances, too, have not the hold they used to have, and there is an increasing love of fresh-air and exercise and of the week-ending habit. This made their problem a difficult one, but they must meet it, and not lose their pre-eminence as leaders of thought in religious matters. It was needful that they should put more warmth into their work, and give the younger men entering the ministry, who were as good in their generation as the old who were retiring, their support and their sympathy. In some cases, where the work lay amid the poor, it was clear that the politician should precede the minister, and lay the foundation upon which to build spiritual things, for when people were half-starved, miserably housed, and, above all, when they were the victims of drink, the task of the minister was a very hard one. After the present war, Mr. Brunner said, in conclusion, "the world will be a very different place. Such a cataclysm must have disastrous and far-reaching effects. Some of the aspirations we have held will not see fulfilment in our time, but those who have leisure for quiet thought ought to try and think out opportunities for good and be prepared to seize them. As Christians and Unitarians we must not be behind the rest of the world."

THE REV. C. HARGROVE.

The Rev. Charles Hargrove introduced the subject for the evening, namely, 'The Moral and Religious Implications of the War.' If they were to make a declaration of the things which they most earnestly believed at this particular time in the language of the Beatitudes, their expressions would probably run very much as follows: "Blessed are they who offer themselves for the service of their country, for they are servants of God. Blessed are they who fight with courage and fear not, for the Lord of Hosts is their Captain. Blessed are they who on the sea face danger, hardship, and sudden death, for they spend their all for their fellowmen. Blessed are they who are wounded, sick, and in prison, for their suffering is counted to them for righteousness. Blessed are they who die in battle, for greater love hath no man than this that he lays down his

life for his friend. Blessed are they who tend the wounded, and give their labour for the comfort of those who suffer and die, for they have their part in the great world of God"—and so one might go on. Something like that was in all their hearts; and they asked the question, would Jesus give his assent to such beatitudes now if he were here, as an English prophet speaking to English people, at this great crisis in our history, or were we giving our dear ones in defiance of the great Teacher by whose name we were called, and whom we all believed to have been sent of God? The question was of immense importance. Were they to denounce this war and all wars, or repudiate Christianity as a religion of feeble folk? Or were they to admit the accusation of hypocrisy? Could they give honour to Jesus as a teacher of righteousness, and at the same time hold to the almost unanimous verdict of the nation to prosecute this war with all our energy until victory is obtained? Was such a thing possible as a *Christian* war? Proceeding to discuss these questions, Mr. Hargrove took the view that such apparently incompatible ideas could be reconciled, and that though the teaching of Christ was pre-eminently fitted to his time and the people he was addressing, it might not be equally suited to other ages and races. In the changed conditions of to-day, and as a member of a nation able to offer effective resistance to the powers of unrighteousness, the advice which he would give to his followers might possibly be very different from that addressed to the Galileans. As Jesus out of the treasures of his soul brought to the men of his day things new and old, the eternal verities, and counsels applicable to those for whom he spoke, so now we were persuaded that he would find fresh words in which to speak to us that are not in the Gospels. It was for God and the right that we were at war, for the peace of the world and the overthrow of all that menaced civilisation, for the rights of the weaker nations, and for the liberation of mankind from the yoke of oppression.

MRS. SYDNEY MARTINEAU.

Mrs. Sydney Martineau said that some one whose opinion she valued very much had said to her that war is not a woman's subject, but for women these were no longer the days of lavender, when they might choose only the pleasant paths of life. To-day they are made of sterner stuff, and are able to face facts, and though no woman can ever regard war as other than horrible, yet they had learnt to look beyond that to the great fundamental moral issues that lie behind. It was a matter of importance to them, for all they held most dear was being cast into the melting pot, and if it were consumed, nothing else mattered any more. But they believed that a future would emerge worth all the sacrifices they had made. The women of England had heard the call as well as the men, and they were giving their dear ones, knowing full well what that might mean, making the choice with high courage, though with a heartache too deep for tears. And for what were they doing this? For love of fighting and lust of conquest? No, a thousand times no,

but for a moral ideal. Deep down among the root causes of all human action lay always the moral ideal by which actions were determined, and as it was with men so it was with nations. Through all the doings and strivings of the British race, they had been evolving the moral ideals for which they were now fighting—the freedom of just laws, fidelity to the plighted word, respect for the rights of other races under our flag, chivalrous protection of the weaker nations—and it was loyalty to these things that had made the word of an Englishman respected everywhere, and British justice honoured by people whose traditions and outlook were widely different from their own. Very earnestly she deprecated all temptation to punish Germany by taking reprisals in kind, which would only weaken our cause, and prove ineffectual in view of the greater efforts that would be made by the enemy to plan still greater horrors before which we should shrink back appalled; at the same time, she dissented from the view that the use of poisonous gases as a matter of military necessity by our own troops came under the same category. Many people regarded this war as a sign that Christianity had failed, but they had just sung “A thousand ages in thy sight are like an evening gone,” and, realising that God had not made men and women perfect to begin with, but had set them the task of gradually overcoming evil and evolving the higher qualities, why should they try to limit the process and say that in *their* day was the time for consummation? Even now they were paying the penalty for past errors, not their nation alone but all nations, and they had been forced into the terrible position that it was right for them to fight although war is, in itself, an evil. “May God grant,” she said in conclusion, “that if we gain this victory, we may be worthy of the task that will then lie before us, and secure a lasting peace.”

MR. R. M. MONTGOMERY.

Mr. R. M. Montgomery, K.C., also approached the subject from the point of view of the questioner who asks, can war, to which we have always been opposed, ever seem right and justifiable? and described how he had come to the firm conviction that the only thing for Great Britain to do, in the moment of the crisis last August, was to act as she had done. If, he said, he had not been able to reach that view with a happy conscience, he would have felt that his religion was entirely inadequate and valueless, and would have turned to some other. No reasons of personal or national vanity—and national vanity was only personal vanity writ large—nor the desire to acquire territory, nor the wish to subject other people to alien rule can ever justify war, and the so-called “religious wars” had been the most immoral wars the world had ever known. But there were times when physical force must be used even by the religious man to attain righteous ends, and he would remind them that Oliver Cromwell and Hampden and George Washington and Abraham Lincoln, all of whom had led their countries into war, were religious men. Whether Jesus of Nazareth would have taken up arms he could not tell,

but they did know that when he was seized with moral indignation he cast the money-changers out of the temple, and that he did not believe it was always right to turn the other cheek. It was difficult to imagine that anybody as human as Jesus could take the view that we are not to use our physical power when wrong is done. When one man wants to enslave another, or one nation to enslave another, it is our duty to fight, and fight courageously. Cowardice is not a Christian virtue, nor half-heartedness. But our soldiers must fight without malevolence, and our people must be restrained from acts of reprisal. To say that savages do a thing is *prima facie* a condemnation of it and to imitate the Prussian is to flatter him. We are fighting for the ideals of righteousness and pity—pity, that must be for others, never for oneself.

DR. STANLEY A. MELLOR.

Dr. Mellor in a speech which emphasized a totally different point of view, and revealed a wide cleavage of opinion in the audience, some of whom uttered words of protest from time to time, explained that he approached the subject at that moment with profound feelings of regret. He would ask them to bear with him for the words he was about to say, and for the attitude he was bound to take, although it had exposed him to violent criticism. As a member of the recently formed Fellowship of Reconciliation, he dissociated himself entirely from the view that this, or any other war was right and far from believing that we could foresee the result of this gigantic upheaval, he felt that no one living was competent to say what the ultimate moral and religious results of it would be for the future of humanity. It had been said that this crisis had deepened the religious feeling in this country; the same thing was said in Germany. It was not for him to express an opinion as to that, but he felt that there was something wrong with their ideas of religion when they contemplated the spectacle of the great belligerent nations each praying to the same God for the defeat of the enemy. They were in danger of forgetting the fundamental thing about religion—its universality. As far as we were concerned, though the war had called out great qualities of heroism and self-sacrifice, we had signally failed only a few weeks ago in striking a blow at one of the greatest evils with which we are menaced, and had bowed down before the might of a capitalistic trade. And were we really a free people when we permitted our moral sense to be weakened by permitting a corrupt journalism to make sport of our lives and destinies? They were all putting the blame for this tragedy on others, but what of the sin and degradation and poverty existing in London alone, which revealed a state of things for which all the nations were responsible, and which was to be attributed to our irreligious modern civilisation? It was a terrible thing to think that the fine qualities which had been called out during the last ten months had not been exercised in times of peace, and those who were praising war for these things must beware of implying that only war could produce such a spirit, for if that was true, and if we could not establish a social system which would give us the

fruits of beauty, goodness, and the truth, then we should require another war to save us from evil. The roots of war were in our midst, and nothing but a new outlook on life, beginning with our own individual souls could help us. We must develop the consciousness of the inestimable value of personality, of every human soul that is born into the world. We must gain the victory over our social inequalities and injustices, for the mere triumph of superior physical forces is worthless unless accompanied by the victories of the spirit. Here, said Dr. Mellor, was a new crusade awaiting the forces of organised religion if we only had the courage to take it up.

MINISTERS PRESENT AT THE ANNIVERSARY MEETINGS.

D. Agate, A. Amey, J. C. Ballantyne, W. C. Bowie, W. H. Burgess, J. E. Carpenter, G. Carter, L. Clare, W. R. Clark-Lewis, J. W. Cock, F. Coleman, J. M. Connell, R. N. Cross, E. Daplyn, J. A. C. Davies, R. Davis, V. D. Davis, J. Drummond, W. H. Drummond, G. M. Elliott, J. Ellis, D. D. Evans, D. J. Evans, B. de la Faille, T. M. Falconer, F. W. G. Foat, A. C. Fox, F. K. Freeston, C. A. Ginever, A. Golland, H. Gow, T. Graham, A. Hall, F. Hall, F. Hankinson, C. Hargrove, J. Harwood, R. T. Herford, R. Hill, G. S. Hitchcock, A. M. Holden, J. Hunter, W. Jellie, F. H. Jones, L. J. Jones, R. J. Jones, W. T. Jones, B. Lister, I. Lister, D. B. Martin, S. H. Mellone, S. A. Mellor, J. M. Mills, A. V. Moody, F. Munford, R. Newell, A. E. O'Connor, J. E. Odgers, J. C. Odgers, T. Paxton, J. A. Pearson, A. G. Peaston, H. E. Perry, W. R. Phillips, J. W. Piggott, C. E. Pike, T. Pipe, L. Redfern, H. D. Roberts, D. W. Robson, C. Roper, W. H. Rose, H. Rylett, T. M. Salmon, A. Scruton, W. R. Shanks, G. C. Sharpe, A. H. Shelley, L. Short, A. L. Smith, H. B. Smith, W. R. Smyth, H. S. Solly, T. P. Spedding, C. J. Street, F. Summers, W. G. Tarrant, T. A. Thomas, G. W. Thompson, J. Toye, W. L. Tucker, W. Walsh, J. H. Weatherall, W. M. Weston, J. M. Whiteman, J. Wood, W. Wooding, I. Wrigley.

Lay Workers.

E. A. Carlier, S. R. Gibbon, H. C. Hawkins, H. L. Phillips, S. Sands.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

ANNUAL MEETING.

THE Annual Meeting of the National Unitarian Lay Preachers' Union was held at Essex Hall on Whit Monday, under the presidency of Mr. H. G. Chancellor, M.P. Considering the holiday season and the preoccupation of the public mind with other matters there was a fair attendance, representatives being present from various parts of the country. The annual report was read by Miss Mary Francis, the Hon. Secretary. It showed that attention had been given chiefly to the educational side of the work. A reading scheme has been adopted and arrangements have been made with the Book Room at Essex Hall, which will enable lay preachers to

obtain books at special rates. The report was adopted on the motion of the chairman, seconded by Mr. E. R. Fyson. The Committee was instructed to obtain a brief account of the year's work and a list of members from the affiliated Unions, and to arrange, if possible, for the publication of the report in this enlarged form. Mr. H. G. Chancellor, M.P., was re-elected as President for 1915-16, and Miss Francis as Hon. Secretary. After tea a service was held, a short responsive order of worship being used, under the leadership of Mr. S. P. Penwarden. The sermon was preached by the Rev. Alfred Hall of Newcastle-on-Tyne. Following the service there was a conference on "Co-operation," introduced by the Rev. W. Copeland Bowie. Mr. Bowie suggested that in the case of small congregations, where there is no regular minister, the work might be put into commission, four lay preachers becoming jointly responsible. It should be the business of these four men to keep in close touch with one another, to compare notes about the services and topics for sermons and to co-operate in a common plan of work. It was also suggested that a simple order of worship might be of great benefit as a means of enriching devotional life and giving a feeling of continuity from Sunday to Sunday. Mr. Bowie's address was followed by an interesting discussion.

THE UNITED SOCIAL SERVICE SCHOOL AT SWANWICK.

THE organisation of the Summer School under the auspices of the Inter-Denominational Conference of Social Service Unions this year presents certain difficulties; but the Committee have persevered in their efforts, believing that through the discussions of earnest men and women on the grave problems of the time fresh courage and insight may be gained, and something done—if only in a small way—to promote a better understanding between the nations. The programme has now been published, and those who are able to join the party at "The Hayes," Swanwick, between June 26 and July 5, will find plenty of food for thought in the various addresses that are to be delivered by well-known men. On the opening evening an address will be given on 'International Life and the Kingdom of God,' by Mr. A. Clutton-Brock, the Bishop of Oxford in the chair; and on Sunday the only United Meeting of the School will be held at 3 o'clock, when the Bishop of Oxford, Chairman of the Inter-Denominational Conference, the Rev. P. H. Wicksteed, and Monsignor Parkinson will give addresses. The discussions throughout the week will deal with the subject of 'International Relationships in the Light of Christianity,' and papers on the various social and religious problems raised by the war will be read by the Rev. W. Temple, Mr. G. P. Gooch, the Rev. J. M. Lloyd Thomas, Principal Graham, Mr. Norman Angell (if in England), Miss Maude Royden, Canon Masterman, Mr. W. C. Anderson, M.P., Mr. J. St. John Heath, and others. Among those who will also take part in the proceedings

are Mr. Arnold Rowntree, M.P., the Bishop of Lichfield, Dr. A. J. Carlyle, Mr. Will Reason, the Rev. W. Lofthouse, and Miss M. C. Gittins. The closing address will be delivered on Sunday afternoon, July 4, by the Rev. Father Plater, S.J. Full particulars in regard to terms and accommodation, and copies of the programme, can be obtained from the Secretaries of the various Denominational Unions, or from the Hon. Secretary of the Summer School Committee, Miss Lucy Gardner, 92, St. George's Square, London, S.W.

NEWS OF THE CHURCHES.

Bridgwater.—The Annual Meeting of Christ Church Congregation was held after the evening service on May 9. Four members were welcomed into the Fellowship of the Church, two of them by the rule which admits to membership for tried and faithful service. The Treasurer's Report showed a considerable balance in favour of the Congregation, much of which will probably be required for repairs to the property in the present year. Outside the ordinary collections a considerable sum amounting to £29 8s. 9d. has been raised since the war for needs arising out of it.

Bury.—The Women's League connected with Bank Street Chapel reports as follows. At Easter, when Mrs. Allen visited the Belgian hospitals in Belgium, she met Miss Georgina Fyfe, who is doing splendid work in rescuing women and children from the towns and villages when they are bombarded. Miss Fyfe appealed for help from England, and, as a result, a Manchester man at once sent her a motor car for use in conveying maternity and other urgent cases to the hospitals and places of safety, and others have sent clothing, &c. to her. It was decided to send all the clothing for mothers and little ones now in hand direct to Miss Fyfe, and a big bale of over eighty pounds in weight was sent off on May 10th. Our sincere thanks are due to those who subscribed to this fund, and to the Sunday scholars who collected about £3 in the "Stockings for the Bairns." The clothing was made or given in October last to be in readiness for local relief if needed.

Horsham.—At the usual Anniversary Services on Whit Sunday there was a fairly good attendance, including friends from Billingshurst, Ditchling, Hastings, and other places. The preacher was the Rev. Basil Martin of Finchley. In the afternoon the Rev. Victor Moody gave a recital on the organ. This was followed by an address from Miss Brooke Herford on the international work of the Women's League, in which she interested her audience by her description of the difficulties encountered and overcome in keeping open channels of communication with different nationalities, and of the good results of so doing, both now and in the time to come.

Merthyr Tydfil.—Mr. D. Cellan Evans, of the Presbyterian College, Carmarthen, has received and accepted a unanimous "call" to the pastorate of Thomas Street Unitarian Church, Merthyr Tydfil. Mr. Evans will complete a very successful course of theological training in June. He is a very acceptable preacher, both in English and Welsh.

Midland Guilds' Union.—On Saturday the 15th inst., the Midland Guilds' Union held its first Annual Meeting at the Old

Meeting Church, Birmingham. The proceedings were opened with prayer by the Rev. H. Warnock. The Rev. J. M. Lloyd Thomas, President, occupied the chair; the Treasurer and Secretary, the Rev. E. Glyn Evans, read the statement of accounts, which revealed a gratifying financial position, and also surveyed the work of the Union since its inauguration in November 1913. During the actual space of less than eighteen months the Union has held eight extremely successful United Meetings, visiting in turn its constituent Guilds. The Union began with seven Guilds, of which one has lapsed. Five new Guilds have joined, thus making an increase of four, which indicates very satisfactory progress in such a short time. The National Conference Guilds' Union held its Annual Meeting by special arrangement in Birmingham on Easter Monday, and appointed Miss Twist, the prime mover in the formation of the Midland Guilds' Union, General Secretary of the N.C.G.U. and also its President, the Rev. J. M. Lloyd Thomas, was elected President of the N.C.G.U. After the report of the Union's work and general position, the Secretaries of the respective Guilds' read reports of their work during the past session. Having been elected President of the National Union, Mr. Thomas deemed it wise to resign the Presidency of the Midland Guilds' Union, and on the motion of Mr. E. Ellis Townley, the Rev. H. Warnock of Walsall, was elected his successor. The Secretary and Treasurer was unanimously re-elected. Subsequently, there was a Communion Service in the Old Meeting Church, the officiating minister being the Rev. J. M. Lloyd Thomas, and the Rev. E. Glyn Evans.

Provincial Assembly of Lancashire and Cheshire.—The Rev. N. Anderton writes:—"Owing to special circumstances connected with the war the arrangements for the Annual Meeting of the Provincial Assembly of Lancashire and Cheshire have been somewhat delayed this year, and it is, perhaps, not generally known where the Assembly will meet. May we say that the Committee have arranged to hold the Annual Meeting in Manchester on Wednesday, June 23. It was felt that, notwithstanding the war, the Assembly ought to meet according to ancient custom, and that the meeting might well prove to be of more than usual value and helpfulness to the churches of the province in this time of national crisis. Full particulars will be announced in due course."

South Cheshire and District Association.—The Twenty-Fifth Annual Meeting of the South Cheshire and District Association of Sunday Schools and Congregations was held at the Free Christian Church, Beech Street, Crewe, on Wednesday, May 12th, all the churches being represented. The chair was taken by the President, the Rev. Dr. W. Griffiths. The Annual Report was presented by the Hon. Secretary, Mr. Geo. Smith, and the Treasurer's Statement of Account by Mr. D. W. Ross. The Congregational and Sunday School Reports gave evidence of the good work steadily going on despite some difficulties owing to shortage of workers. Newcastle and Whitchurch are each still without a resident minister, but the services are regularly maintained by supplies. Mr. R. Mansell of Shrewsbury was elected President for the ensuing year, and the officers and Executive Committee were re-elected. At the Conference Mr. D. W. Ross read an interesting paper entitled 'A Plea for the Teaching of Religious History in the Sunday Schools.' A discussion followed in which Dr. Griffiths, Mr. R. Mansell, the Rev. Dr. S. A. Mellor, Mr. Lewis Lloyd, the Rev. W. Stephens, and Mr. G. Smith took part. The Service in the evening was conducted by Dr. S. A. Mellor.

NOTES AND JOTTINGS.

THE PROFESSION OF HOMEMAKER.

Miss Margaret Ashton in her Presidential Address to the Association of Teachers of Domestic Subjects at the Manchester University, pointed out that the need and the opportunity for domestic teaching had been increased by the war. There was need for stricter economy now than there had been in the past, and an absolute cleanliness in person, clothing, and utensils was obviously essential if diseases coming from abroad were to be avoided. Most of all it was desirable that the home spirit should be cultivated, for that would make for the betterment of the race. Mrs. Pember Reeves frankly declared that women's domestic work has been for the last century or so in a state of chaos. It was not a profession but just "work," though it was without exception the most important thing the nation had to do. The work of both the small class of paid and the immense mass of unpaid domestic workers resolved itself into the question of children. An army of trained women was necessary if all the children were to be properly looked after. One woman was not sufficient to rear four, five, or six children without aid, yet there was an immense part of the nation doing that, and doing it for nothing.

WORKS OF ART SAVED FROM DESTRUCTION IN FRANCE.

The Paris correspondent of *The Times* describes a little exhibition in the Petit Palais of works of art rescued from towns and churches devastated by the Germans, which was opened by President Poincaré last week. The principal exhibit is the magnificent tapestries from Reims Cathedral. There are sixteen of them in beautiful faded pink and blue colours. The two chief are Gothic, and represent scenes from the life of King Clovis; the others are Flemish art of the sixteenth century. The rest of the exhibition is composed of pictures and other ornaments from the churches of the Yser country, Furnes, Nieupoort, and Loo, and from the museum at Ypres. Their old homes are now in ruins; some of the exhibits themselves bear marks of shell-fire, and if they had not been rescued in time would certainly have been destroyed.

NATIVE RACES AND THE GREAT WAR.

A remarkable tribute to the admirable work of the Anti-Slavery and Aborigines Protection Society is paid by Sir Harry Johnston in his recent brochure entitled "Native Races and the Great War." "Germany," says Sir Harry Johnston, "knowing how the native races of Africa resented her own presence in that continent, counted on a similar hatred of British and French domination over the backward Caucasians or the non-Caucasian peoples of the Old World. She looked for far-spread insurrection in India, revolts in Egypt and the Sudan, risings against the French in Tunis, Algeria and Morocco, a rebellion of Boer against Briton, and negro against white man in South Africa. Possibly, if there

had been for eighty years no Aborigines Protection Society in Great Britain.... Germany's forecast might have been justified. As it is, and because of the long-established propaganda of the Aborigines Protection Society, Egypt knows on which side its bread is buttered; India is willing to defer discussion of its diverse views as to measures of self-government, and buckle on its armour for the defence of the Empire in general; the natives of the Gambia, Sierra Leone, the Gold Coast, Nigeria, Uganda, East Africa, Zanzibar, Nyasaland and Northern Rhodesia, are intensely loyal; those of South Africa are putting British interests first and foremost even before their own unsettled land and suffrage problems; while in Malaysia, in Fiji, and the other Pacific islands under the British flag; in British Arabia and the Persian Gulf; in Ceylon and in the West Indies, the coloured races are showing themselves intensely solicitous for the victory of the British arms."

**MANCHESTER DISTRICT
SUNDAY SCHOOL ASSOCIATION.
THE NEW WING,
BARLEYCROFT'S
GIRLS' CONVALESCENT HOME,**

**Great Hucklow,
WILL BE OPENED**

On WEDNESDAY, June 2, 1915,
By CUTHBERT C. GRUNDY, Esq., J.P.
Chair to be taken at 4 o'clock by the
Rev. J. MORLEY MILLS, President of the Association.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 6.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. ARTHUR PEARSON; 7, Mr. E. R. FYSON
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11, Rev. W. MORITZ WESTON, D.D.; 7, Rev. PHILIP H. WICKSTEED.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. BERTRAM LISTER; 7, Rev. J. ARTHUR PEARSON.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11, and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. BERTRAM LISTER, M.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. A. J. HEALE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. CHARLES CRADDOCK.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. T. B. ROSEBY; 7, Mr. Fred MADDISON.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. C. M. WRIGHT, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 DEAN ROW, 10.45 and 6.30, Rev. EDGAR THACKRAX, Ph.D.
 STYAL—Closed.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45, Rev. A. CHESMAN, B.D.; 6.30, Rev. R. A. DICKSON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
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 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. JOHN McDOWELL.
 MANCHESTER, Upper Brook Street Free Church, 11, Rev. E. W. SEALY, M.A.; 6.30, Rev. JOHN S. BURGESS. Sunday School Anniversary Services.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. R. NICOL CROSS, M.A.
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 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
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DEATHS.

LEWIS.—On June 2nd, at 5, St. Thomas' Square, Hackney, Emma Ann Lewis, eldest daughter of the late Thomas Lewis, aged 90. Interment at Abney Park Cemetery, Stoke Newington, Saturday at 3 p.m.

MUNDELLA.—On May 28, at Cottage Grove, Bow, in her eighty-second year, Emma, wife of the late John Mundella, and daughter of the late William Wright, of Nottingham.

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THE INQUIRER.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

As we announced last week Mrs. Allen has gone to France to superintend various matters connected with our Belgian Hospital Fund. She left on Friday, the 28th ult., and has been busily engaged since in distributing the 65 cases which she took over with her, in personal interviews and in other work. She has come into close touch with a new branch of activity, carried on with great self-devotion and womanly care by the wife of one of the Belgian doctors. It is a work of succour for the crowds of refugees who are still flocking south. Many of them only need warm food and a night's rest before they continue their journey; others who are sick require a few days in hospital, and there are nursing mothers who must have special tendance.

* * *

We are sure that all our contributors will be glad that some help should go to this Good Samaritan from our Fund. We quote a few sentences from an account of this work which Mrs. Allen has just sent us. She will tell us more about it on her return. "I went to the station and met Madame L., whose *asile* for refugees I had seen in the morning. There we, and Madame's uncle, a delight-

ful curé of over 70 years, met the train and received 94 refugees, mostly from Ypres and neighbourhood. It was quite the most pitiable sight I have seen here—old, very old people—infirm on crutches, nursing mothers and tiny children, with their bundles, leaving their cellars and holes, which have been their homes for weeks past, but which *were* their homes, and facing the unknown with terror. Madame L. is beautiful with them, giving a word here and there, in Flemish, and everywhere leaving smiles and a feeling that they are welcomed behind her. We all walked together up the town to the Mairie, where a wearisome time was spent while all these poor people were registered, and then on again to the refuge, and five minutes after the women and children were sitting down to a hot meal of soup and stew and bread, and as it was then 7 o'clock, bed on great straw beds was the next part of the programme."

* * *

"THERE is a small hospital here," Mrs. Allen continues, "with fourteen beds for the very old and infirm, but some of the beds were broken and very uncomfortable. 'It doesn't matter much if the occupant is pretty well,' said Madame, after describing how one bed was mended with string in the middle and constantly collapsed! 'but it does if they are wounded!' So the next day we had five new beds round there—five nice English beds, with strong frames and good mattresses."

This is one illustration of the good deeds which our contributors enable us to do without delay as soon as the need arises.

* * *

WE are very sorry that most of the letters which we have received on 'The Church and the Army' must remain un-

published, because our space is not elastic. Those which appear to-day were among the earliest arrivals, and seem to emphasise the main points. We hope to find space for others next week. But may we remind our correspondents that the length of their communications is a source of serious embarrassment. A letter to the press ought not to be first cousin to a sermon! We gather from the number of letters which have reached us, that we have struck upon a subject of real importance, and from the tone of anger in some of them, that it is one upon which some people feel vehemently. If the subject was to be raised at all it had to be done in the challenging tones which compel public attention, and not in phrases of mild neutrality. If we have made some of our readers think furiously, and forced them to formulate their reasons for rejecting our arguments more clearly than they have done before, we think we may have done them a service, though we hardly expect them to be grateful. The one course which we must try to avoid is that of taking for granted that the younger members of the ministry stand in an entirely different position from other citizens in this matter, or that their work is necessarily more important for the higher life of the nation than that of the hundreds of teachers and writers, poets, artists, men of affairs, who have accepted a hard and distasteful duty without regard to the future of their work, or any attempt to assess their own value to the State.

* * *

MAY we add one more word on this subject, prompted by a private letter, which reached us after the leading article in the present issue was in type. It is a letter of deep personal sorrow over our disloyalty to the high ideals of the Christian ministry. The present writer must

leave his own record to speak for him in this matter; but we do not share the idea that there is any disloyalty in advocating courses of action which lie far away from our ordinary routine, when we have to meet a situation which we have never had even to consider before. If our friend and others will believe us we are deeply concerned for the honour of the ministry. This is no ordinary war. We are fighting for the souls of men quite as much as for their bodies. When the conflict is over, and the longed for peace arrives, we do not want the ministry to be the one profession which did not send its fair quota of men to face death for the sake of the brethren. There is nothing dishonouring to the call of religion in the thought that their lives may also be required as part of the price which has to be paid for the blessings of freedom.

* * *

BUT all this discussion and the severe tension of thought and feeling in the country, as a whole, show that we are moving about in worlds not realised. This week more than twelve of the Heads of Oxford colleges have published an appeal on the need of the hour. These men represent the finest flower of the intellect of England, but theirs is no plea for the rights of learning in time of war. They ask that they and others should no longer be left to do their own job in their own way, but that all should be organised for national service, and, so far as possible, have their allotted task.

We would respectfully suggest [they say] that a definite day should immediately be fixed by our legislators as the date on, and after which, to the end of this "emergency period," every citizen in Great Britain should know himself to be perforce "under orders." And let our Government meanwhile (we humbly pray) devise the ways and means by which each and every citizen shall be constrained—or, rather, set free—to do the work for which he is best fitted in this all but supreme hour of national probation.

* * *

THE Archbishops of Canterbury and York have issued a pastoral letter, which it is suggested should be read in all parish churches on Sunday. It is a call for concentration, for readiness in sacrifice, and for prayer. After expressing their confidence that the Government will take whatever steps it considers to be necessary "to summon and control every possible resource which we have of body and brain, of wealth and industry," it continues:—

We solemnly call upon all members of the Church, and urge upon all our fellow citizens, to meet with glad and unstinted response whatever demands of service or of sacrifice the Govern-

ment decides to make. A great war righteously waged calls out that spirit of willing sacrifice with a plainness and an intensity which nothing else can rival. On behalf of righteousness and in our country's cause there is no one, there is nothing, too dear or too sacred to be offered. God has so taught us. Let us obey. By what we give and by what we are, may his will be done.

* * *

BUT the chief emphasis of the appeal is upon the religious side. It asks all Christian people to embrace the plain duty of "continuing instant in prayer" in these tremendous weeks of tense conflict, of crushing bereavement, and of continuous suspense and strain. We hope that the following words of religious advice will be read on Sunday in many churches, which are not under episcopal jurisdiction:—

Remember always that prayer means something even larger and deeper than asking wisdom for our King and his ministers, protection for our sailors and soldiers, comfort for the anxious and the bereaved, victory for the cause of our nation and its Allies. Prayer implies a reverent sense of the Sovereignty of God, a hold even when we are bewildered in the darkness and confusion upon the certainty that he is set in the Throne judging right. And prayer means—for without this we dare not come into his Presence—the humble, deliberate, heartfelt confession of our sins: sins of selfishness and self-indulgence, sins of hardness and complacency, sins of sheer laziness and lack of thought. We have in days of quiet made too little of the claim of God upon our lives. Can we wonder that in stern hours like this it is hard to kindle afresh the deep and simple thought which we have allowed to grow languid and uncertain? But such re-kindling there must be. Give earnest heed to this most sacred of all duties. Set yourselves, even in the midst of the exigencies and passions of war, to be loyal to the spirit of Jesus Christ. Strive to keep openness of mind and soul for such message as the Holy Spirit may reveal to us at an hour when God is judging what is base and inspiring what is best in England's life. He may speak in the ordered ministry of word and sacrament, or in the roar of battle, or in the silence of a shadowed home. He does, for we have all seen it, give, to those who lie open to his gift, courage and understanding and patience and high hope. "O put your trust in him always, ye people; pour out your hearts before him; for God is our hope."

* * *

To many of us one of the bitter experiences of the war has been the sense of alienation from men in Germany whom we had learned to honour and respect. Whether the breach can be healed in the short space of our individual lives time alone can show. But how eagerly we have seized upon the fact that some names have been conspicuous by their absence from these strange manifestoes,

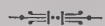
and how strongly we have cherished the hope that some day they would emerge from their silence and speak with a nobler voice. Professor Troeltsch, of Heidelberg, has written an outspoken article in the *Frankfurter Zeitung* against the encouragement which has been given to the spirit of hate. All we need say by way of comment upon the passages from it which we have seen is this—that with the memory of a delightful summer walk with him fresh in our mind, and some knowledge of his teaching, it is exactly what we should expect from him. The following passage from the article appeared in the *Westminster Gazette* on Tuesday:—

Hatred may inspire us with courage and driving power, but it is, politically speaking, in the long run, an evil counsellor. It gives rise to a bitter and fantastical idea of politics, which cannot be pursued, and therefore brings dangerous disappointment in its train. And in its influence on our moral and spiritual life hatred is most dangerous. Everyone is agreed that we need a deepening of our moral and spiritual sense, and hopes to see a new Germany rise out of the unparalleled sacrifices which we have made. This new Germany is not to be a compound of hate, but to spring from the creation of new sources of national strength. All her past, whether it be based on Christian and Conservative ideas, or on Liberal ideals, protests against race hatred, and all these theories which base the conduct of real politics on hate—theories which are not born in the field, but at the writing-desk, whose standard bearers are not soldiers, but the self-important Philistine, and the bombastic writer at home.... We do not need to cultivate hate, but to deepen our insight into the terrible seriousness of the moment, and this all important hour of our fate.

* * *

THE trustees of the John Rylands Library have organised a scheme for repairing the loss which the world of learning has suffered by the destruction of the University Library at Louvain. They have offered 200 duplicate volumes for the purpose, and already 800 others have been promised by private donors, many of them works of great value. Sir William Osler, the Regius Professor of Medicine at Oxford is taking steps to organise an effort on a large scale to restore the medical side of the library. Many of the great libraries are also keenly interested in the scheme. We understand that the Unitarian Home Missionary College in Manchester intends to offer a large number of volumes. The movement has also spread to France, and the Bibliothèque Nationale is taking similar steps towards the restoration of the Louvain Library.

A FURTHER WORD ABOUT THE CHURCH AND THE ARMY.



THE article which we published last week on the 'Church and the Army' has evidently succeeded in arresting public attention. We expected to provoke a good deal of dissent by the bold suggestion that at this time of grave national crisis the minister of religion should regard himself as an ordinary man, upon whom the duty of voluntary service in the army is just as incumbent as upon any other citizen. Some of the letters which we have received appear to-day. Others, which are expressed simply in terms of protest, may be more fitly reserved for the Editor's private meditation. But the state of mental perturbation, amounting in some cases to positive misunderstanding, which has been aroused, makes it desirable for us to add a few words, not of apology or of withdrawal, but of explanation to make our meaning clear.

And first let us express our regret that anything approaching anger or indignation should enter into the discussion of this subject at all. It is not in this temper of sensitiveness about ourselves that we must approach the solemn and unprecedented duties of this time. Some of the students of Manchester College Oxford have apparently jumped to the conclusion that the article was aimed at them, and that they are likely to suffer injury or loss of repute on account of it. We can assure them that we were writing on a large subject of national concern, and there was no reference, either open or concealed, to any particular group of men. It is not our practice to aim shafts at individuals under cover of general statements. Our object in writing on topics of this kind is to provoke thought and to help to mould public opinion. May we suggest to our student correspondents that no one need put the cap on his own head unless it fits him. At the same time we cannot profess to be sorry if any words of ours induce some of them to face the whole subject afresh and to revise their previous decision. The issues of the war for all the higher interests of life, for freedom, for national safety and for religion itself,

are so much more serious than we could possibly grasp ten months ago, that the temporary sacrifice of their career, which seemed needless then, may well appear to be imperative now.

Let us, however, leave this personal side issue, and turn to the main question. We have to face the fact that it is much easier for a minister to stay at home than it is for a man of the same age in any other profession. There is no public opinion to urge him to go, or to push him into the fighting line, or to make him uncomfortable if he turns a deaf ear to the country's call and carries on his particular line of business as usual. He is protected by his calling, and the respect which most people feel for its sacredness, as no other man is protected. We believe that this fact must share the responsibility with the motives of heart-searching conscientiousness, to which some of our correspondents refer, for the failure of many ministers to come forward. For them, and for them alone, staying at home means swimming with the stream and conformity to general opinion. Now it is this situation that we want to face quite candidly. We believe that it rests fundamentally on the popular belief that a minister is rather different from ordinary men, that he belongs to a sacred caste. It is this double standard that we want to help to break down in view of the greatest demand which has ever been made upon our citizenship. The barriers between all other professions have been submerged, men are all plain citizens now. Is the ministry alone to remain a class apart from the common life, preaching the message that the duty which falls upon the other young men of the nation is one from which its members are exempt? We believe that just in so far as ministers repudiate this claim by their example, they will increase their influence and strengthen the spiritual ties which bind them to the common life of humanity. But a great deal of responsibility in this matter rests upon the laity. If they will face the issue frankly and throw off the old-fashioned theory of the minister as a man apart, who is less tough in fibre than the citizen of the world; if they will make it easy for the young minister to go, instead of emphasising the inconvenience of his absence; if they will state publicly that

they think it right that he should share the terrible discipline and the last extremity of self-sacrifice, which they regard as a plain duty for their own sons, they will strike a winning blow at an artificial separation and a double moral standard, which have clogged the progress of religion and stifled its simple human appeal. We have no wish to exert unfair pressure upon any man to join the army. Our plea is for such a revision of judgment that the young minister will be placed in precisely the same position as the young layman, and feel all around him the silent pressure of influences which encourage him to come forward in answer to a call, which thousands of men as high-minded and religious as himself must obey, if the cause of justice is to be vindicated and the country to be saved from disaster.

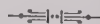
This is the core of our position, and nothing that has been said by any of our correspondents has given us any reason to doubt its soundness. But in view of a certain line of criticism, a further word must be added. We recognise that when general principles are applied to particular cases many difficulties may arise, conflicting motives, personal scruples, or a tangled complex of duties which seems to leave no plain path for our feet. Accordingly we judge no man, though it is impossible not to inquire into the reasons, and to try to dissipate them, when we find large groups of men holding back from an urgent public duty. All these reasons are not ultimate questions of conscience. Considerations of personal preference and public advantage, professional habits and inherited traditions, the clinging affections of home or the hesitating advice of a friend, may enter into them; and no unlawful violence is done to individual right when the heroic duty of the moment is put in such a compelling way that all the weaker defences will go down before it. Unless we are at liberty to do this we could never try to influence one another at all or to draw men by the appeals of religion into social effort and the noble tasks of a common patriotism.

Our critics make a great mistake if they imagine that we are careless about the insistent claims of religion, and to talk to us about them is simply to preach to the converted. We have

written as we have done because we feel that we are face to face with issues of life and death for our people, to which many of the thoughts and habits of normal times must give place. But we have also had a vision of the renewal of religion which may come from the baptism of fire. For a long time many people who have looked at the matter candidly have been impressed with the need of new sources of spiritual energy in the religion of this country. Our denominational divisions have become unreal; our theology has withered into a learned scholasticism; our professional energy has outrun our capacity for experience. Our books and our learning have failed to save us. But the awful discipline of pain, the acceptance of wounds, disease, and death in simple obedience to the divine command—who can say what miracles of grace may be worked by these things in the hearts of men, for their own spiritual healing and the renewal of religion in the world?

A short time ago a man who holds a position of responsibility in the educational world was speaking to us about the hundreds of teachers who have gone from the schools, and the difficulty of carrying on their work. "But," he said, "we expect them to be better teachers than they have ever been before when they come back." May we not transfer these words, with an added depth of meaning, from the teachers of the London County Council to the teachers of the Church of Christ? Religion at any rate has nothing to lose and everything to gain by running the risk.

Good Thoughts for Evil Times.



PESCHIERA.

This voice did on my spirit fall,
Peschiera! when thy bridge I crost:
" 'Tis better to have fought and lost,
Than never to have fought at all."

Or shall I say? "Vain word, false thought,
Since Prudence hath her martyrs too,
And wisdom dictates not to do,
Till doing shall be not for nought."

Not ours to give or lose is life;
Will Nature, when her brave ones fall,
Remake her work? Or songs recall
Death's victim slain in useless strife?"

The rivers flow into the sea
In loss and waste, the foolish say,
Nor know that back they find their way,
Unseen, to where they went to be.

Showers fall upon the hills, springs flow,
The river runneth still at hand,
Brave men are born into the land,
And whence the foolish do not know.

No! no vain voice did on me fall,
Peschiera! when thy bridge I crost:
" 'Tis better to have fought and lost,
Than never to have fought at all."

A. H. CLOUGH.

"If my neighbour fails," says the true patriot, "more devolves upon me." Discord and even treason are not... the pure evils which, upon a superficial view, they appear to be. Never are a people so lively admonished of the love they bear their country, and of the pride which they have in their common parent, as when they hear of some paricidal attempt of a false brother. For this cause chiefly, in times of national danger, are their fancies so busy in suspicion; which under such shape, though oftentimes producing dire and pitiable effects, is notwithstanding in its general character no other than that habit which has grown out of the instinct of self-preservation—elevated into a wakeful and affectionate apprehension for the whole, and ennobling its private and baser ways by the generous use to which they are converted. Nor ever has a good and loyal man such a swell of mind, such a clear insight into the constitution of virtue, and such a sublime sense of its power, as at the first tidings of some atrocious act of perfidy; when, having taken the alarm for human nature, a second thought recovers him; and his faith returns—gladsome from what has been revealed within himself, and awful from participation of the secrets in the profaner grove of humanity, which that momentary blast laid open to his view.

WORDSWORTH.

GIVE me, O Lord, purity of lips, a clean and innocent heart, and rectitude of action. Give me humility, patience, abstinence, chastity, prudence, justice, fortitude, temperance. Give me the

spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness, and of thy fear. Make me ever to seek thy face with all my heart, all my soul, all my mind; grant me to have a contrite and humbled heart in thy presence—to prefer nothing to thy love. Most high, eternal, and ineffable wisdom, drive away from me the darkness of blindness and ignorance; most high and eternal strength, deliver me; most high and eternal Fortitude, assist me; most high and incomprehensible light, illuminate me; most high and infinite Mercy, have mercy on me. AMEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CHURCH AND THE ARMY.

To the Editor of THE INQUIRER.

SIR,—I have to congratulate you on the high spirit of Christian patriotism that has breathed in THE INQUIRER'S Editorials since the war monopolised all our thoughts. That spirit has been once more illustrated in the leading article entitled, 'The Church and the Army,' in your last issue. With its main lines I concur from the bottom of my soul. While, at the age of 77, it is impossible for me to shoulder a rifle, I am thankful at least that three of my sons have enlisted with their mother's blessing as well as mine, urged by their own irrepressible desire to stand up in defence of a country dearer than life. Certainly, it would not have been my ministry that would have kept me at home had I been young as they. I have always held that a minister is just a man among men, a citizen with a citizen's duty to fulfil, an example to his flock of all that makes true manliness, practising what he preaches and preaching nothing that he would not practice, if he could. So, with the cry, "Arm, arm, ye brave," often on my lips, there is one thought that gives me trouble; it is that I cannot strike a blow myself for the hearths and homes of my beloved native land in the awful peril that assails her very life. I agree with you, *toto caelo*, that there is nothing in being a minister under him who laid down his life for his friends to debar a true man from sacrificing his own on the field of battle for the country that gave him birth. No man loves peace and goodwill among men more than I. No one hates the very thought of war more; but to fight for a righteous cause, against such a diabolical power, for example, as threatens to overwhelm Christian civilisation throughout Europe, is an occupation

mete for a Christian minister. I should give my benediction to any of our young ministers who went forth to fight to the death the "hostes humani generis" whom we are up against. Yet, I think that it is not for others than themselves to judge the inwardness of their own personal situation. In their own conscience they stand or fall. "Who art thou that thou judgest thy brother?" are familiar words with me. I would not venture to question a brother minister's own decision on this vital issue. So please forgive me for one concluding word of criticism on your implied censure of our colleges in this matter. As Chairman of the Committee of Manchester College, Oxford, I am confident that I express the views of every one of its members in saying that I believe that they would not raise a finger to stay its students from enlisting; they would rather heartily wish them Godspeed in doing so; and that wish I have already personally expressed where it has been done. At the same time I feel most strongly that it is not for the Committee to urge the step upon their students; nor is it the staff with whom responsibility lies if they do not take it. The choice must be their own whether or no to adopt a course laden with such infinite possibilities for themselves. None having official authority over them especially can use it on so momentous an occasion. My wife and I did not say a word to our sons about their choice. It was their own solely, because they felt they must "do their bit." So may I say that I rather deprecate the strength of the implication on the students of our colleges who have not enlisted being dishonoured thereby? A man's honour is in his own keeping; and when he has devoted himself to the sacred calling of a minister of Christ, he may have exceedingly powerful reasons for thinking he can best serve his Master by prosecuting it. I would, at least, give him the benefit of the doubt and not condemn him unheard.—Yours, &c.

H. ENFIELD DOWSON.

Gee Cross, Hyde, May 31, 1915.

To the Editor of THE INQUIRER.

SIR,—Your leading article in last week's INQUIRER will no doubt arouse discussion. As I understand it you think that theological students and young ministers and curates are not in a class apart. They are not free from the responsibility of deciding whether they ought to serve in the army as soldiers at the present time. So far as this general principle is concerned, I agree with you. I am glad to say that the students at Manchester College, of whom alone I can speak with any knowledge, have recognised your principle from the first. Several of them have joined the forces and others have tried to do so. Those who have decided to remain at their posts have done so, I am sure, under a sense of duty. There are some men who are showing as much courage and self-denial in going on with their work as others who enlist. Your article did not mean I believe to cast any aspersion on our students and young ministers. The work of the Churches must be carried on and it would be a

grave loss if all our young ministers joined the army. We older ministers, who cannot serve at the front even if we wished, must be very careful in our judgment of others. There are many things to be considered which each man has to decide for himself. The need of the country for men to defend our liberties is ever more pressing, and we who stay at home must feel the tremendous responsibility laid upon us by those who are giving their lives on our behalf. At the same time we all know young men in various positions who are continuing their work and whose decisions we ought to respect. The ministry does not exempt a man from considering the question of military service. But there are many young men in the church, in the law, in the civil service, and in the teaching profession whose work has still the first claim upon them. We must leave it to each of them to make the momentous decision for himself. Let each man be fully persuaded in his own mind.—Yours, &c. HENRY GOW.

Hampstead,

June 2, 1915.

To the Editor of THE INQUIRER.

SIR,—It would seem that the young men of England are to-day, by Press and public, divided into four main classes: those who have enlisted for active service; those who are engaged in some necessary war occupation at home; those who are physically unfit for military life, and those who are called "slackers," without further definition. The first two classes receive praise and commendation; the third class is pitied; the fourth class is, it would seem, about to be put under compulsion. Is this division into four classes exhaustive? I do not think it is. There is another class, that, namely, composed of the young men, physically fit and of military age, who, for various reasons, *conscientiously* feel that their duty calls them to remain rather than to go, to be here rather than there, to do their ordinary work at home as well and loyally as they can rather than seek another task to which they do not feel themselves explicitly called. I will not discuss the reasons that may lead young men to such a decision. I will only say that, in the class of young men under notice, those reasons are honourable and worthy of respect, and I want to emphasise the significant point that we have to do here with conscientious personal choice, in a word with cases of conscience. I am compelled, further, to believe that the students for the ministry and the young ministers with whom your article on "The Church and the Army" mainly deals belong to this additional class. I do not think the men referred to are "slackers" in the accepted sense. I do not think they are cowards; I think that, in all probability, they are men who, individually, have made a *personal choice* of their line of action at the moment in accord with the deepest dictates of their conscience, and in pursuit of duty. That choice may have cost them bitter struggle, and very likely has laid them open to misunderstanding, unjust criticism, and worse. The "young

minister" has probably considered all the things you invite him to consider, and many more besides. I am content to believe that, being an honourable and sincere man, he has had this wrestling and faced the trial of decision.

Has anyone the right to question that decision, to cast upon it the cloud of obloquy, or, still more important, to endeavour to exercise against it an indirect and subtle kind of compulsion? I deny that any such right exists, and, with all the force I can command, I protest against any and every attempt to exercise compulsion against the conscientious decision of a fellow man. The resolution passed by the Bishop of London's Ordination Council, of which you approve, appears to me, not only hasty and ill-judged, but a complete violation of the freedom of conscience and the best traditions of the Christian ministry. Since the outbreak of this war, has the Church of God and His Christ become really a place to which admission can be gained only by those who are ready to put on the military uniform? This is surely a new understanding of the Church Militant!

I am sorry your article was written. I respect its sincerity, and the passion for service that burns in it. But with, I trust, equal sincerity and passion, I protest against, and dissent from, the whole tone and tenor of it. One morning last week I heard Mr. P. H. Wicksteed deliver a wonderful speech on the theme that there are in this world some things worse than defeat. I believe it. I believe that disloyalty to conscience is worse than any defeat, and we must remember that we live in a world in which the verdict of conscience is not necessarily the same for all. As a younger minister, whose decision differs from that of some others, I can only say that I profoundly respect those who have made personal choices other than mine, and that I am ready to bear the consequences of my choice as they are of theirs. But, in matters of conscience, let us keep absolutely clear of the thought of compulsion, whether direct or indirect.

I write this letter not on my own behalf, but on behalf of certain honourable young men, students for the ministry, who have asked me to place a protest against what they and I take to be the significance of your article. I am honoured by their confidence.—Yours, &c., STANLEY A. MELLOR.

23, Huskisson Street, Liverpool,

May 31, 1915.

To the Editor of THE INQUIRER.

SIR,—While agreeing in the main with your general attitude towards the war, and hating the thought of vain controversy at such a time as this, I feel compelled to protest against the tone of your article on the Church and the Army. You throw over the Archbishop for the Bishop, and cast a stigma of cowardice upon the younger men in our Free Church ministry who, while eulogising their lay brethren for entering the Army, feel that their own calling is too sacred to be forsaken even at such an hour. If they will not go to the trenches they are to be dumb. Such is your verdict. Such suggestions must give infinite

pain to our divinity students and to those eligible ministers who, having faced this question in the light of their consciences, have felt imperatively that they must pursue that ministry to which their lives are dedicated, even in the face of their desire to be in the thick of the fray.

Even if their decision were wrong the matter is so personal and so delicate that censorious criticism is altogether out of place. But their decision is at least defensible, and in the main I believe it to be right. Let me suggest one simple test :—

Can you imagine Jesus placing such an alternative before his disciples? Their paramount business was and is to preach and exemplify the gospel of the kingdom and to apply it to the duties of the hour. You will surely admit that it is at least as essential to the victory we seek that the spiritual resources of the nation should be organised, as the physical. If that be so the men who are called to this duty can only forsake their posts at the nation's peril. They would do infinitely greater harm by deserting their pulpits than they would do good by shooting Germans. You will plead the power of example. Granted; but each must make his own sacrifice, and in his own way. Seventy of my own young men have joined the King's forces, but some wished to do so and were not permitted. The authorities felt that they could do better service at home. I give both my benediction, and with equal fervour.

Had you canvassed the opinion of the ministers themselves I have not the least doubt they would unanimously have testified that the work of the ministry is not only more harassing and more irksome since the war began, but more urgent than ever. The opposition you have had to face in your own splendid campaign in defence of the purity of Britain's motive, and the duty of taking up arms against Germany must have convinced you that teachers and preachers have at this time many exacting problems to face. The souls of thoughtful men and women are in deep perplexity, and the man who would minister effectually to them must wrestle with these problems through this night of horror till light dawns.

Nor are these problems altogether matters of theory or even of conscience. Pastoral work has become more exacting because of the war. The lads who are gone must be kept in touch with church and school. Those they leave behind must be cared for and comforted. Many a brother minister like myself must have filled up scores of forms of one kind or another with a view to getting proper provision for wives or widows or other dependents upon the men who have enlisted. The bereaved must be comforted, the anxious soothed.

Even more vital to the future of civilisation is it that the national conscience should be kept alert and that its first high motive for entering the war should not degenerate into a blind hatred of everything German. This is a very real danger. Pogroms on innocent Germans here and elsewhere show how near we are getting to unlicensed fury which, to say the least, does not add to our efficiency for war service. Great

causes are forgotten in this period of deepening passion. While we fight furiously to prevent the Germanic type of militarism from trampling democracy under its feet, we are in danger of succumbing to it at home under the pressure of what seems like national necessity. Free speech has gone; the liberty of the Press has vanished; representative government in the true sense has gone, for the electorate has not been consulted in this vital matter of the coalition; Parliament itself has not been consulted, it has only been told what has happened. Side by side with these disturbing changes there is a levity of temper on the part of great numbers who, because wages are high and war profits extortionate, live in this time of peril as though all were well. Is this a time when we can afford to weaken the ranks of the church militant and to transform witness bearers of spiritual principles into wielders of carnal weapons? No. Prophets, preachers, and pastors were never more vitally necessary to the national safety and well-being than now. And, in my judgment, they can do their country infinitely better service in their own proper sphere than by practising the art of war.—Yours, &c.,

ALBERT THORNHILL.

Brookfield Parsonage,
Gorton, Manchester.

To the Editor of THE INQUIRER.

SIR,—I think you will agree that every man, including ministers and theological students, must settle for himself whether he goes or stays. It is just as important that the right men should stay as that the rest should go. I feel sure that your article was not meant to criticise the ministers or students who have thought it their duty to stay, especially as they have done so much good work in connection with the war at home. I, for one, have perfect confidence in their judgment and their patriotism, and I think every one else has the same feeling. Churches and chapels alike are understaffed, as the 'Year-Book' will show so far as our own churches are concerned; students are expected to do their part as supplies, and I think in practice it might be difficult to carry on religious work at all satisfactorily if they or the ministers were to go. Religious influence and counsel was never so much needed as during the present time, and it cannot be given effectively under haphazard conditions. What must above all things be avoided is any suggestion that ministers or theological students as a whole have not done their part in the war, for it would be a very great injustice to them personally and a serious handicap to their future work.—Yours, &c.

T. M. CHALMERS.

Essex Hall, Essex Street, W.C.,

June 2, 1915.

GAS AS A WEAPON.

To the Editor of THE INQUIRER.

SIR,—It is hardly a matter for surprise that sensitive people should at first have been horrified at the announcement that we are going to resort to the military use of poisonous gas. Knowing the agonising

nature of the death caused by this new German method of warfare, one felt that the British tradition of chivalry would be indelibly defiled by our adoption of similar methods. But it is necessary to think out this primary repugnance to its ultimate logic. If it rests on a final deliverance of the soul; on something eternally *qualitative* which no *quantitative* estimate of consequences can affect, then, of course, it admits of no argument. We must simply assert our absolute refusal to apply a means which no conceivable end can possibly justify, and there leave the matter.

It is perhaps not impossible to imagine a proposal so infernal in character that rather than adopt it, we should prefer not merely to die ourselves and consign our soldiers by the thousands to die, but also to let the British Empire and human civilisation perish for ever. It is difficult to think of such a case, but I suppose most of us would so regard permanent compulsory human vivisection without anæsthetics as a condition of social existence. A sane man would then probably say, "Better all die than accept such a condition of survival." Tolstoyans and out-and-out non-resisters so regard war, even when prosecuted without treachery, on equal terms. They say, "I will die rather than accept such blood-guiltiness."

Now if that is what the critics of the military decision to use gas really mean, they ought to be sufficiently clear in their minds to adopt the same logic and urge us to *surrender*, arguing that the consequences of surrender and non-resistance, be they what they may, cannot be worse for us than the moral effects of resorting to this hideously cruel method of warfare. But if that is not their point, then they must be prepared to meet such plain questions as the following. Does it not follow, once you admit the duty of warlike resistance at all, that the more fiendishly treacherous the weapon which your enemy uses, then the more *morally* imperative it is in the interests of the very survival of your humane sentiments that his devilry should be defeated and that he should be taught the lesson that methods of treachery do not even pay? How many of our own soldiers will you sacrifice to German treachery before you consent to equalise the conditions of the combat? Will you besides sacrificing our soldiers to a horrible death in order to save German soldiers from a similar death, accept the probable defeat of ourselves and of our Allies and the cause they represent, by compelling them to fight with their hands tied by your objections? All the humanising rules of warfare (always a horrible business) having been broken by the enemy, are we not only free but *ethically bound* to use such similar weapons as will, from the military point of view, most effectively save the lives of our soldiers and the righteousness they defend? I would not inflict one twinge of unnecessary pain upon the most brutal German in the field. The business of war, once resolutely entered on, is not torture or revenge; its object is, by capture, or killing or hunger and thirst, to render the enemy from the military point of view, *hors de combat*. I hope we may discover a gas which will not torture,

but paralyse or painlessly kill. But in any case we must not now shrink from legitimate self-defence. In this grim and stern business any inconsiderate tenderness on our part at the expense of our own soldiers is, when thoroughly analysed, only an unconscious plea that we should tolerate and encourage treachery by helping to make it successful. Such one-sided humanitarianism is merely a sanctioning of German cruelty by placing our own men at its mercy—surely a peculiarly inhuman and immoral form of sentimentalism.—Yours, &c.

J. M. LLOYD THOMAS.

June 3, 1915.

To the Editor of THE INQUIRER.

SIR,—To break a promise is treacherous but not "diabolical." The evidence is that the German gas was selected for the sake of its torturing property, not incidental to its disabling effect, but added to it for its own sake. It may have been the outcome of mere hate, or (as we may hope is more probable) of a desire to terrify by its horror. Even in the milder supposition it deserves to be called "diabolical." If Lord Kitchener, after applying that epithet to it, and going on to forecast our employment of "similar" methods, meant no more than Mr. Jackson (and apparently yourself and Mr. Golland, in spite of his speaking of "poisonous" gas) supposes, and as we must all sincerely hope, then surely it is most unfortunate that he expressed himself in language, and in a context, that challenged a misunderstanding of so horrible a nature. That misunderstanding cannot be too soon or too explicitly removed.

As to the use of "gas," as such, apart from its torturing forms, one can only say that every fresh departure in war is, and ought to be, a fresh shock, and that in cases where such ghastly possibilities of abuse have been exemplified, it would be well to bear in mind the Rabbinical admonition to "make a hedge round the Law." But it is impossible, of course, to maintain that there is any fundamental difference of principle between uses in war of the different physical forms of matter, as such.

But may I ask whether it is quite certain that the German gas does violate the Hague Convention? I have been told that the Convention forbids the use of *poisonous explosives*, but of no other form of the use of gas. If this is so would you or those of your correspondents who find the German offence only in the violation of a promise, acquit them?

Apart from that I cannot follow Mr. Golland's argument that the best way of protecting the sanctity of an engagement, is to follow suit as soon as it is broken; nor can I imagine a more splendid vindication of that sanctity than would be offered by the Allies, could they say at the end of the war, "It is not a question of who began first. You violated the conventions and we did not." There would then be one outlaw nation and a great group of nations that knew they could trust each other. May I add that I have before me the letter of a young soldier at the front who has seen with horror the

hideous effects of the gas and who writes (not to me): "I heartily agree with you in trusting that we shall not use gas.... We are all provided with medicated respirators, and headquarters report that there is no authenticated case of poisoning where these respirators have been worn."—Yours, &c.

PHILIP H. WICKSTEED.

Childrey, nr. Wantage,

June 2, 1915.

NATIONAL CONFERENCE.

To the Editor of THE INQUIRER.

SIR,—A short time ago it was announced that the Triennial Meetings of the National Conference would be held in London on September 28 and 29. Since then, however, almost insuperable difficulties have presented themselves to prevent London friends from receiving the Conference at that time in the way they would desire. The Committee has, therefore, decided to change the dates of the meetings to October 26, 27, and the morning of 28. The usual invitations to appoint delegates, with particulars of arrangements, &c., will be sent out in July. But it may be convenient to many friends to know as soon as possible of this alteration of time.—Yours, &c.,

JAMES HARWOOD, Secretary.

May 31, 1915.

FOR THE CHILDREN.

A TRUE STORY.

"When God wants a hard thing done in the world, he tells it to his Englishmen."—MILTON.

EARLY one sunny morning in May, twenty-three years ago, a little brown-eyed baby-boy, with golden brown hair, awoke from a long sleep under a white hawthorn hedge by the main road outside a village. You will think, "What a curious place for a baby to be sleeping in!" So thought the policeman who found it there.

"One of them 'not wanted' little uns," he said pityingly, as he carried it awkwardly but tenderly home to his wife till he could find out something about it.

No one knew anything about the poor little baby, and so at last it was taken to the Union, a big house some miles away, where people are cared for who are too old, or too poor (and sometimes too lazy) to look after themselves. Here he was nursed by some rough and stupid, but kindly old women, and was put to sleep in a cot in a large room full of cots for babies "not wanted," either because their parents were too poor or were idle and selfish. Of course he was given a name, and for no particular reason at all he was called Sam Johnson. For a long time, however, folks used to inquire after him as the "Bainford baby," from the name of the village where he was

found. I am glad to say that they had given up doing this when he was old enough to understand the talk around him.

When he was about 2 years old, Sam was sent to live in a cottage in another village near. Now for the first time in his life he knew what it is to have a home, and to be mothered. There were no other children, and he very soon began to call the poor young widow woman in the cottage "muvver," while she soon felt almost as if he were the little boy of her own for whom she had longed, and not the "boarded-out" child from the Union.

Every now and then a lady came to see his "mother." She advised about his clothes and little illnesses, played with or scolded him (whichever he deserved), and when he was old enough to have a little bedroom to himself she put up in it some bright pictures, and a shelf for his play-things. Some people called her a Lady Guardian, but Sam never thought of, or called her anything but Guardian Lady.

One would have supposed that Sam had every chance of growing up a good and useful boy. Unfortunately, both at home and school, the good in him was spoiled by a rooted dislike to doing anything steadily, and by a habit of not doing what he was told, or of doing it at his own convenience. His Guardian Lady paid many extra visits to Sam's "mother" to smooth her difficulties with the provoking "young handful." The village schoolmaster despaired of getting any hard work out of Sam, but every one who knew the boy agreed that he was never mean and cruel, and could be uncommonly brave. The big village bullies feared him, and little children and animals loved him. "Mother" and the Guardian Lady never lost hope in him. He was thoroughly honest, always owned up when he had got into a scrape, and sometimes he really did try hard to please them.

Then the time came (all too soon for a cottage boy) for Sam to earn his living. He never settled long at any work, outdoor or indoor, as gardener's boy, grocer's boy, stable-boy or groom. One day he disappeared. Some weeks after his distressed and anxious "mother" showed the Guardian Lady a big foreign post-card. Sam had enlisted in the army, and was far away in India. From time to time there came some such word as, "I am well, and am doing better." "Mother" began to be happier about him, though she missed him badly.

Just before last Christmas the Guardian Lady was working in her garden, when there came up the front path, bending his head under the apple-trees, a tall fellow in khaki with a ruddy face, brown eyes, and golden brown hair under his service cap.

"Do you remember Sam Johnson?" the visitor asked. "Our regiment was sent from India to Belgium. It's now in France. I've four days' leave from the Front, and have come to see mother and you."

Then how the Guardian Lady welcomed him, and what a long talk they had about old times, and India, and the war that had made all that happened before it seem so precious, and strangely long ago.

"The sight of them homeless French and Belgians, and the talk of the other chaps when we got our furlough, drew me home," the young fellow said, as his first shyness wore off.

"But you were a very naughty boy, Sam, when you lived at home," said the Guardian Lady.

"Yes, I've been sorry many a time, but some day I'll make up for it. Serving in the army has made a man of me." He said this last with much force and a gleam in his brown eyes.

The Guardian Lady knew what he meant. He had learnt as a soldier what every one must learn in one way or another, sooner or later, in order to make the best use of life. He had learnt to command himself strictly, to obey promptly, to do his duty unflinchingly, and to stick to his job courageously, whether he liked it or not.

And now he was helping in the biggest job that any one or any nation had had to tackle for a long time. His Guardian Lady rejoiced to hear him talk of this terrible war, not merely as a soldier paid to fight, but as a young man who understood in his simple way what we hope victory for the British Empire and our Allies will mean—a better and a happier world. She knew, without his saying so, that he was ready to do a full share of sacrifice in winning that victory.

The last his Guardian Lady saw of Sam was a happy grateful smile, and a cheery wave of a hand holding her parcel of khaki mittens, as he disappeared down the lane to his mother's cottage.

She had one letter from him from the fighting line, somewhere in France. Then a New Year parcel she sent him with a pipe-lighter, and other soldier's comforts, was returned to her through the Field Post Office. Private Sam Johnson had been severely wounded and had died of his wounds.

He had indeed "made up for it." Both "mother" and the Guardian Lady felt in their sorrow a joyful pride that he had repaid to the utmost all that his home and country had bestowed on him. In God's good time the "not wanted little 'un" had been wanted for the greatest deed a man or woman can do, the laying down of life for others in a good cause. E. H. S.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

20TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4,197	9	5
Prof. Courtney Kenny	—	50	0 0
Compayne Gardens Belgian Hostel Fund (weekly donation)	1	5	0
Mrs. Austin	1	0	0
Mr. W. Vickery	2	2	0
Miss K. (Hull)	3	0	0
Mrs. T. Fielding Johnson (Leicester)	5	0	0
The Misses Brock (Exeter)	2	2	0

	£	s.	d.
A Friend	0	10	0
Anon.	5	0	0
Mr. J. C. Hollins (second donation)	5	0	0
Miss E. S. Hollins (third donation)	5	0	0
Miss F. Braham	1	0	0
Mr. Charles Isaacs (second donation)	5	0	0
Miss E. A. Kitson, from Mill Hill Chapel, Leeds (second donation)	2	12	0
M. F. G. (second donation)	2	0	0
Mr. A. J. White	0	10	0
B. M. P.	1	0	0
Mr. W. H. Hall	10	0	0
Mrs. H. C. Beasley	0	10	0
Mrs. H. W. Ellis	0	10	0
Mr. and Mrs. Byng Kenrick (second donation)	10	0	0
Mrs. Julian Winser (fifth donation)	1	0	0
Mr. Arthur Taylor	0	10	0
Mrs. Wm. Tangye (fourth donation)	5	0	0
Mr. and Mrs. John Dendy (third donation)	2	2	0
Mrs. Hincks (third donation)	3	0	0
The Church of the Divine Unity, Newcastle-on-Tyne (Collection on May 16)	13	13	0
The Rev. P. H. Wicksteed	1	1	0
Miss S. J. Gregg (fourth donation)	1	0	0
Miss Edith C. Harvey (second donation)	5	0	0
Mr. and Mrs. C. N. Higgin	5	0	0
Mr. J. H. Swann (second donation)	1	0	0
X. (fifth donation)	1	1	0
R. H. C. M.	2	0	0
Miss A. Whitfield (second donation)	1	1	0
Wimbledon Unitarian Church, per Mr. W. N. Martin (third donation)	1	7	10
Miss N. Wilde—proceeds of a performance of her play at Brighton	14	0	0
Mr. and Mrs. Alfred Wilson (second donation)	5	0	0
Mr. A. A. Cook—second contribution from the Sladefield Road School, Birmingham	1	2	0
	£4,374	8	3

Parcels have been received from:—

Mrs. Piggott; Mrs. Titterton; All Soul's Church Ladies' Society, Belfast; Anon.; Miss Waterall; Mrs. S. A. Notcutt; Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); the Misses Wetherman; Park Street Church Sewing Society, Hull (per Mrs. E. Wilkinson); Miss E. S. Hollins; Mrs. Garnett; Friends at Ullet Road, Liverpool (per Mrs. Odgers); Miss Rowe and Miss Taylor; Ladies of Dunham Road, Altrincham (per Mrs. Agate); Mrs. J. M. Bass; Mrs. Beard; Mrs. Baily; Stourbridge Unitarian Chapel Women's Society (per Mrs. G. H. Evers); Miss Shannon; "Two Friends"; Miss

Short; Mrs. F. E. Baines; Miss H. Bartram, the County Secondary School, Plumstead.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the British and Foreign Unitarian Association was held at Essex Hall on Wednesday, May 26, at 10.30. The President, Mr. J. F. L. Brunner, M.P., was in the chair.

The Financial Statement was presented by the Hon. Treasurer (Mr. Howard Chatfield Clarke), who explained that much economy had been effected during the past year by carefully cutting down the work. The receipts were £6,015, a net decrease of £179 compared with the previous year, chiefly in the Van Mission income, while the expenditure amounted to £5,728, a decrease of £249 compared with 1913, chiefly in Home and Van Mission Work. The unexpected balance is, of course, largely accounted for by the fact that owing to the outbreak of the war it has been impossible to carry on the work of the Van Mission, or to put in operation some new missionary enterprises which had been planned for the late autumn, and must now be postponed till a more favourable opportunity. The Association Sunday Collections, amounting to £527, show a decrease of £43, which is also to be attributed to the war. It is impossible to forecast the financial position of the Association at the end of the present year, but it is obvious that the useful work which is being so energetically carried on will not achieve the fullest results unless continued and increasing support is given in the matter of finances.

The Annual Report was presented by the Secretary, the Rev. W. Copeland Bowie, and taken as read. It covers a wide field of work in all parts of the world, details of which have appeared from time to time in our columns. Mention is, of course, made of the tragedy of war which has befallen Europe, and of the splendid response which has been made by the churches and associations all over the country connected with the Unitarian body to the claims of suffering humanity in this crisis. Although many hopes and ideals deeply cherished by men and women of the liberal faith have been temporarily obscured, the same energy which has been hitherto devoted to the cause of peace and the enlightenment of public opinion has been utilised in efforts to heal and save, and not least among the activities recorded in these pages has been the organisation for helping "alien enemies" associated with the liberal religious movement on the Continent of Europe who were placed in a position of great difficulty at the beginning of hostilities.

The President moved the adoption of the reports, seconded by Mrs. Herbert Smith, in place of Dr. Herbert Smith, who made special reference to the loss

the Association had sustained by the death of Sir Edwin Durning-Lawrence.

Sir W. B. Bowring moved a vote of thanks to Mr. Brunner for the services rendered by him during the past year, coupled with the proposal that he should be appointed to the office of President for another year. They were, he said, in very difficult waters, and it was most desirable that they should make no change at the present time, but that they should retain those officers who had served them so well in the past.

The Rev. T. Arthur Thomas, Llandyssul, in seconding the resolution, said that a special welcome awaited Mr. Brunner when he could find time to visit Wales, as they hoped he would do in his second year of office. He thought they would all agree that the work of the Government could hardly be carried on at the present time without the help which had come from Wales, and the work of the churches could not be carried on either, as it was being carried on, without the help of men hailing from that country. The resolution was carried with acclamation.

Mr. Brunner responded, and expressed his willingness to retain the office of President for another year. The war had curtailed all their activities considerably, and he certainly felt that he had not been able to do as much as other Presidents had contrived to do during his one year of office. For this reason he was glad that he would have further opportunities of serving the Association, and he could assure Mr. Thomas that he would be glad to visit Wales, to which he was attached by personal ties, and particularly as a result of his long friendship with the late Mr. Tom Ellis. He now moved that the thanks of the members of the Association be given to the Council, the officers, and the Committee for their services during the past year, and that they be re-elected. At the same time he paid a warm tribute to the Rev. W. G. Tarrant, who had worked so unremittingly as Chairman of Committee. The Rev. William Jellie, of Southport, in seconding the resolution, said he would like to voice one small regret. He failed to see the names of any of the younger ministers who have risen up during the past 10 or 15 years, and he thought that if some means were provided by which these younger ministers could be brought into the councils of the Association it would do them a great deal of good, and train them in the larger statesmanship of the central body.

Mr. H. G. Chancellor, M.P., proposed the fourth resolution:—"That the Association offers to brethren in the faith of true spiritual religion and universal tolerance its genuine sympathy and best wishes in these troubled times, and trusts that all those of us who believe in the coming of the Kingdom of God and the Reign of Peace may find ourselves before long reunited as hitherto in the promotion of the old faith in the Fatherhood of God and the Brotherhood of Man." In normal times, he said, it was natural that they should feel themselves allied to isolated seekers after truth in all parts of the world, but these were not normal times, and they were cut off from many with whom they formerly had sympathetic relations. It was now considered a crime not to have

been born of our own nationality, and a disastrous gospel of hate was being preached, not only in Germany, but in our own country, from which, however, that resolution entirely dissociated those he was addressing. Even in peaceful times the adherents of the liberal faith often met with a great deal of discouragement, and never were they faced with such difficulties as at the present time, when a German professor, feeling bound to condemn his Government for the invasion of Belgium, had to end up by protesting that, in doing so, he did not love his country less than those who upheld this action. Referring to the recent outburst against England of Prof. Eucken, who had spoken to them from that platform only two years ago, Mr. Chancellor said he asked himself, does war really alter the nature of men? Has that great prophet ceased to be a great prophet because circumstances have given him a new point of view? Would it be possible for them presently, when all this welter of bloodshed has ended, to resume the old relations, to realise once more that our enemies as well as ourselves were children of the same Father? He hoped that, while they could not avoid this war, they would carry in their hearts none of that hatred which was preached by some, nor cry out for vengeance against those who still belonged to the great human family. Patriotism ought not to be a narrow, exclusive nationalism, and even in times of war they must not lose sight of the fact that truth and brotherhood are universal, and that whilst they loved their country intensely they could extend that feeling to other nationalities, even to those with which they were, at present, at war. At least they must see to it that influences were brought to bear to soften the asperities of war and discourage all attempts at reprisals, so that it might be possible to make a peace based on justice.

Dr. Tudor Jones said that Mr. Chancellor had touched the root of the problem. Our first task was to better the temper of our own people. The spirit that was growing up in our midst could only be productive of the worst results. They might depend upon it that there were large numbers of people in Germany at the present time who were quite as averse to the war as themselves, and when, during the first six months of the war, the organ of the German Peace Movement still continued to reach him, he was amazed at the outspokenness of the contributors. Instead of hatred, then, they must try to possess the spirit which creates, which is good for every one who carries a human face, and it is the denomination capable of appreciating that principle most fully that will have the greatest influence in the future. They were really involved in a battle between a national ethic and an international ethic, and it seemed to be a necessary step in the spiritual evolution of the world, a stage which had not been reached before. They did not yet know how to combine that which was best for themselves as a nation with that which was best for all the nations of the world, though they had solved the problem in a measure in regard to the relation of the individual to the country as a whole. They had now to learn that

nations will not suffer by taking into account the good of other peoples, and the fact that Germany does not as yet see this cannot prevent us from acting in accordance with it. He could not but believe that this great delusion of the German people, which he had seen coming on for twenty years, would soon pass away, for it was but a delusion, and there were present in the hearts of those men and women still, though obscured for the moment, the same yearnings that were in our own hearts. They would find themselves in the future working for the principles they had hitherto held in common. The spiritual ethic of which he had spoken would grow, not as the result of blessings from God showered on them from outside like rain, but as the result of the collective thought of all noble men and women.

Mr. Arnold Lupton added a few words, expressing his sense of the incompatibility of Christianity and the attitude towards life adopted by the majority of people, especially in a time of war, and asked, was it not within the power of the learned men who gave their lives to religion to devise an ethic which should win the belief of the world, and which they could carry out?

Resolutions of thanks to various congregations which have made collections, to the local treasurers for their efforts in obtaining subscriptions, to the Rev. V. D. Davis, the preacher of the anniversary sermon, and to the congregation at Essex Church and the friends in London who have extended hospitality to Ministers and delegates, were submitted by the President and carried. A warm welcome in the name of the Association was also given to the thirteen ministers who have entered upon their duties since the last Annual Meeting, and to the Revs. G. S. Hitchcock (Chatham) and H. H. Johnson (Evesham) who have re-entered the ministry of our churches.

A Conference followed on the Association's work in the course of which Mrs. Wooding spoke on "The Mission of the Printed Word," and dealt with the new publications already issued or in preparation; the Rev. C. Hargrove on "Colonial and Foreign Work: Its Claim upon us at Home," and Mr. Ronald P. Jones on "New Methods to Meet Changed Conditions in Home Work." The Revs. W. Jellie, Alfred Hall, Morley Mills, Leslie Smith, Mr. Lupton and Dr. Mellor took part in the discussion. Dr. Odgers, of Oxford, informed the meeting that Mr. Kisch, the Hungarian student at Manchester College, had been interned, and suggested that it would be a very good thing if the Home Secretary could be urged to permit him to return to his studies. The Rev. C. J. Street seconded, and Mr. Brunner promised that he and Mr. Chancellor would take notice of the matter.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN. ANNUAL MEETING.

THE Annual Meeting of the League was held at Essex Hall on Wednesday, May 28th, at 3 o'clock, Mrs. Blake Odgers, President, in the chair. The minutes were read by Miss V. Preston

and Miss Brooke Herford presented the report, which is of exceptional interest this year owing to the numerous ways in which organisations for the relief of suffering connected with the war have been helped by the efforts of the members, and the very useful international work which has been carried on by the Correspondence Agency or Bureau started in September, which has been referred to in detail in previous issues of THE INQUIRER. In spite of international differences and separations the services of the Union have been noted and appreciated, for the American Alliance sent a gift of £2 in addition to its yearly fee of 10s., and the German affiliated society paid up its annual dues promptly and cheerfully. A generous gift of £72 11s. 2d. was received from the American Women's Alliance, contributed by a large number of branches for the relief of distress arising from the war, of which £5 was earmarked for Belgian relief, and £27 7s. 3d. for the special relief of Belgians in Holland.

Mrs. Sydney Martineau presented the financial report, which showed that they had not got into debt at a time when probably few societies, depending upon voluntary subscriptions, were able to pay their way.

Miss Mitchell dealt with the Fellowship work, which has been developing rapidly, and is drawing closer the bonds between the League members at home, and those in distant parts of the British Empire. Arrangements have been made for getting into touch with members of the Canadian Churches now on active service with the Overseas contingents, and the League also hopes to be able to show the same friendliness to our men with Australian or New Zealand contingents. Already several names have been received from Adelaide, South Australia.

Mrs. Baart de la Faille gave a short account of the activities of the Anglo-Dutch Agency. This has had to put aside some of its work owing to the war, which has prevented many young strangers from Holland from coming over to England.

Mrs. Blake Odgers, in moving the adoption of the report, said that the women of our churches had taken their share in every kind of war-work during the past ten months. The first of the objects they had set before them as a League had been carried out; and their branches were beginning to be recognised as local bodies of women who could be relied upon to do any work of citizenship that was necessary. Their efforts in some directions had been stopped, but it seemed as though their international work might bear good fruit in the future, and the promptness with which the affiliated society in Germany had sent in its annual fee was like a ray of light in the darkness which surrounded them at the present time.

Miss Clephan, in supporting the resolution, said that the work of the League had been co-ordinated in a way which would have been impossible five years ago. The branches had learnt business methods, and were putting their knowledge to good use. There were two special pieces of work that touched their home life in which they could join with eagerness at the present time, the support of temperance measures and the develop-

ment of spiritual and human fellowship. Never before had they realised how important it was to have temperance in their midst, and many of them felt that it was now their business to talk about and instigate temperance legislation—indeed, in very few towns where women were working have they left this work alone. As for the efforts which were being made to get into touch with desolate hearts everywhere, and send their spirit out to distant countries where the same gnawing anxiety which we all suffered from was equally felt, that was a beautiful form of activity.

Short reports were read by Miss Buckley, secretary of the Leeds District League, Miss Storrs, Manchester District, and Mrs. Laycock, Sheffield District. Mrs. Haigh, Liverpool District, was unable to be present.

The following resolution was moved from the chair, seconded by Mrs. J. Classon Drummond, and carried:—“That at this annual meeting of the British League of Unitarian and other Liberal Christian women we send hearty greetings and messages of goodwill to our sister branches Overseas. We feel that never have the bonds of sympathy and understanding been so close and strong as they are now, and we are glad to work through our Fellowship section for even closer co-operation and mutual helpfulness.”

The election of officers for the ensuing year was moved by Mrs. Bartram, seconded by Mrs. Robert Blake, and carried. Two new members have been added to the committee—Miss H. Hargrove, and Mrs. Ernest Jones.

Mrs. Bernard Allen gave a few fresh details about THE INQUIRER Belgian Hospitals Fund, which she is administering with such signal success, warmly thanking the League members for the support which they have given her.

A paper on ‘The Dweller in the Innermost,’ marked by a devotional spirit which deepened the general sense of the seriousness of the times, and the need of that inward peace by which the energies of the soul are reinforced, was read by Mrs. Collins Odgers. The ideas which she put forth had been largely suggested by Watt's famous picture, a copy of which had been placed on the wall, and she showed in a lucid and earnest manner how necessary it was—now more than at any other time that they could remember—that they should seek opportunities for withdrawal into the sanctuary of silence, and there, filled with the consciousness of God, seek for divine guidance in all the work to which they had set their hands. They had been brought face to face with the deepest realities, the barriers were down which divided this life from the next, and unless they sought for spiritual renewal they would be unable to strengthen the waverers, and give out the sympathy that was demanded of them on every side. They must hold fast, in spite of everything, to their belief that God is, that he is love, that man is a free agent, and that we must not charge God with our misuse of that freedom. But this cannot be achieved all at once. The dweller in the innermost was not born there: she reached her sanctuary, and for us there must be strict discipline, a letting go of many things which were but

impedimenta on the soul's journey; a desire, not only to receive religious blessings, but to give them. To many the quiet form of worship in a Friends' Meeting House would be barren; to those who have felt its uplifting influence the silence is penetrative and pregnant with life. This is the secret which the dweller in the innermost has found. Like Martha, however, busy with the necessary and practical duties, we are apt to forget it, and Mary's quiet waiting for the living words which fall from the Master's lips is crowded out. Thus the dweller in the innermost waits, and she is not listening for her own benefit alone. The fiery darts are there, for the conflict is not yet ended; but there is a star upon her forehead—the immortal hope that pierces the mystery of things, and will lead her into the light that shineth more and more unto the perfect day.

THE NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETINGS.

The Annual Meetings of the National Unitarian Temperance Association were held at Essex Hall on Friday, May 28th.

BUSINESS MEETING.

The Business Meeting was held at 4 o'clock, Mrs. H. Shaen Solly (president) in the chair. In moving the adoption of the report she drew attention to the increase in the number of subscribers, but hoped that more Bands of Hope, &c., would affiliate with the Association. A successful “Essay” competition had taken place, and showed much earnestness and ability among the young writers. Mr. J. Bredall, F.R.G.S., who has long served as chairman of committee, was elected President for next year. The Rev. R. Newell, who has contributed temperance notes to the columns of *Young Days*, gave a short paper on his experiences in that connection. It was urged that ministers and laymen should give increased attention to this side of the Church's work.

PUBLIC MEETING.

In the evening a public meeting was held at 7.15, the President, Mrs. Shaen Solly, again occupying the chair. After prayer by the Rev. V. D. Davis, the Chairman said they had attended many earnest meetings of their Society since it first came into existence 22 years ago, but never had they needed the sense of spiritual consecration as urgently as they did to-night, when they met under the shadow of a terrible war on the issues of which their Empire depended. They had nothing between them and the awful fate of Belgium but the courageous young men who had gone out at the call of duty to fight for their country, and those whom their sufferings were keeping in safety at home must ask themselves, what were they doing to help those young men? What was England as a nation prepared to do for them? It was the truth to say that from the time they enlisted till they were in the trenches drink was their enemy. The practice of treating the soldiers was a great evil. In one instance the Mayor of a certain town through which transports were passing ordered

all the public houses to be closed along the route, and so the general public armed themselves with bottles of whisky, which they handed to the troops as they passed. The effect which drink had had on the output of munitions was now well known, and this at a time when they were fighting the most cruel, unscrupulous, and also the most technically efficient nation in Europe. The Government had tried hard to deal drastically with this problem, but it had failed, and Ireland had struck the last blow by urging that its own losses would be too great if the measures proposed were carried out. Yet was it likely that any country would be ruined that with a firm hand put down its drink traffic? Since the sale of vodka was prohibited Russia had saved, as her bank deposits showed, 38 times as much as she had done in previous years, and in war-time, too, when expenditure had enormously increased. She ventured to think that it was not public opinion that had killed Mr. Lloyd George's proposals, but the Press and "the trade." Mazzini had said "always make a demand upon the people, and they will respond, but it must be a great demand," and she believed that if the people realised that the life of the country depended upon it, they would be willing to make the same sacrifice as their noble King.

MR. J. F. L. BRUNNER, M.P.

Mr. J. F. L. Brunner, M.P., President of the British and Foreign Unitarian Association, proposed the following resolution:—"That this meeting, being deeply impressed by the moral and economic evils arising from the use of strong drink, which evils impair the national efficiency required during the present crisis, begs to assure the Government of its support in any steps it may take to secure national sobriety." He said he supposed everyone present had cherished dreams of social reform before the war. Most of those dreams would not now be fulfilled; in fact, it would take years, perhaps generations, to repair the ravages caused by the war. But he was far from asserting that they could not get some good out of the present crisis, and the prominence which had been given to the drink question was a good thing. Five years ago, after reading a medical book dealing with the drink question, he had himself determined to see what total abstinence would do for him, and the results had been so excellent that he intended to remain an abstainer. Now he found that many of his friends had determined to be teetotalers too, at least during the period of the war, and he hoped they would find it so beneficial that they would keep it up after the war. At one time a man had to almost apologise for not drinking; now it was the other way about, and those who drank were apologetic, as a result of the fact that public opinion had been suddenly awakened to the urgency of this matter. When they saw the coal ungot, munitions not made, and ships unloaded or not being repaired, when they needed it, largely through the ravages of drink, it brought the truth home to them. He was told recently by the captain of a mine-sweeping trawler that, although mine-sweeping is a dangerous occupation,

90 per cent. of his difficulties with the men were due to drink. Mr. Brunner added that he believed overwork was having a great deal to do with the increased tendency to drink, and overwork and drink were a fatal combination. Employers could not escape blame for this, for even in a time of stress like the present they should give their men consideration, and see that they did not go on overworking month after month. In regard to the Government proposals, with which they had to be content for the present, the experiments in State control which were about to be made in certain specified areas would be followed with great interest by temperance reformers. He believed that they would do good, and he hoped that they would lead to something permanent being done. The first part of the resolution referred to all time, and they would not wish to limit that part of it to the present war, or to seem to assume that it would not matter how much people drink after the war. Drink was a very costly thing, in this country, and it was estimated approximately that they spent 160 millions on alcohol. Of that about 40 millions went back to the Government in the shape of taxation, which would have to be raised in some way or other if the drink traffic did not exist, so that 120 millions was the cost to the country. When they realised how much less efficient the nation was on account of that expenditure it was not too much to multiply those figures by two. If they put the total cost at 200 millions a year they would be well within the mark. The Boer war cost about 250 millions, and during that war they spent more on drink than on the war. The present struggle was going to be fearfully costly, but he believed that if they could get rid of the drink traffic they would not feel the effects of it financially 10 years from now. He himself was strongly in favour of absolute prohibition for all minors. Medical evidence proved that if young people were brought up as total abstainers to the age of 21, or better still 25, they practically never became drunkards, and although they could not restrict the freedom of grown-up people in this country as was done under an autocracy, they would be within their rights, at least, in protecting children from the evils which they were not able to see clearly for themselves.

MR. J. W. PRATT, M.P.

Mr. J. W. Pratt, M.P., seconded the resolution. They were, he said, going through a time of terrible stress, but they could find some satisfaction in the thought that their total abstinence principles were standing the strain, and that they had nothing to be ashamed of in regard to the propaganda with which some of them had been associated for the greater part of their lives. All the good work which had been done by such societies as theirs in the past had made the country a little stronger than it would otherwise have been for the tasks which lay before it. They were now realising that that task could not be carried out by their fighting forces alone unless they had behind them the conscious and united efforts of every man and woman in the country. There was a duty of discipline for every member

of the State, and they must be willing to submit themselves to that discipline. He believed it was the one weakness in the legislation introduced by the late Government that it did not seek to apply something general to the whole country. There was not a single community of men, and he spoke from wide experience, whose usefulness and efficiency were not lessened because some of them were addicted to strong drink. Speaking as a Scotchman he felt that the people of England had a very hard battle to fight. North of the Tweed they were a little further ahead. They had never recognised compensation, the publican's license to this day in Scotland is an annual certificate and nothing more, and in five years time they would, all being well, have the control of the drink traffic in their own hands. In the future they must be more economical of their resources. They had already been obliged to limit their household expenditure, and that process would have to go on. As Mr. Lloyd George had reminded them, the standard of living had been going up; now it would have to go down, though he hoped that would not apply to the poorest classes. There must be no waste, and above all there must be a very economical use of the child life of our country. Our children were never so much needed by the nation and the Empire as to-day, and if there was anything which was weakening or impoverishing them, it must be put aside. How many youths fell into temptation, not because it was the will of destiny—it was not the will of their Father in heaven that one of these little ones should perish—but because the way was made easy for them on every hand. When they pressed these aspects on their Government they were acting as true patriots, thinking alike of the duty of to-day and the claims of to-morrow.

MR. H. G. CHANCELLOR, M.P.

Mr. H. G. Chancellor, M.P., laid particular stress on the deleterious effects of the rum ration which is served out to the troops. There is, at present, no alternative offered, though he had frequently asked for it in the House. After giving an interesting *resumé* of the attempts made in the direction of temperance legislation since the beginning of the war, and giving many instances which prove how powerfully "the trade" is entrenched in the country, he expressed his deep disappointment in regard to the fact that Parliament had not followed the King's example and banned alcohol from the House of Commons for the period of the war. It was not, he said, that the House of Commons was a drinking den; very little intoxicating liquor was, as a matter of fact, drunk there; but the force of example coming from this body of representatives of the people would have had an effect on all institutions throughout the country. In regard to the drinking in war areas, it was clear that it had greatly increased, though it was not to be attributed to one cause alone. In some cases men were working less time than usual for the same money; in other cases they had been working overtime month after month. One man whom he had spoken to at a meeting he was addressing at

Woolwich in explaining that he was suffering from neuritis, said that he had been working 90 hours a week for several weeks. But why was it that men who were working less than usual were drinking? It was because they could not help it. Alcohol had got into their system and undermined their will power, and mere limitation of hours, though it might palliate, would never cure this evil. The only thing to do with such men was to take the drink from them altogether. In conclusion he made a strong appeal to members of Unitarian churches to give more attention than they had hitherto done to the question of temperance. Some of them had no Band of Hope in connection with them at all. Strong support must be given to the Government in its attempts to deal with the drink evil, for legislation cannot be brought about, or, if brought about, cannot be made effective if it is not backed up by enlightened public opinion.

Mr. Arnold Lupton proposed that the word "wise" should be inserted before the word "steps" in the resolution, but on the amendment being put to the meeting, it was not carried.

Mr. Hugh R. Rathbone, President of the National Conference, spoke of the beneficial results which, in Russia, had followed from the prohibition of vodka, and said that, a month or two ago, he had hoped that an occasion had arisen when this country would take the law into its own hands, and stand up against the drink traffic. He did not, however, like to say a single word against the Government for not having done this. He had been brought in contact with several members of the Cabinet recently, and the impression left on his mind was that they were a group of over-wrought men, burdened with a sense of their great responsibility and the knowledge of things which the general public could not possibly know. It was easy to understand that as the result of this terrible strain they may have flinched from the necessary determination to do what they might have done under other circumstances. He would add that, apart from this, the country gets the Government it deserves, and without effective backing the Government cannot act. There was the question of what sacrifices we should make individually in this matter at a time when the men of the country were offering themselves so heroically for their nation, and when the women were rising so nobly to the demands of the situation. He supposed it was hardly realised what an enormous amount of good had been done already by the women who were running clubs, and mixed clubs, on temperance lines. This necessity for self-sacrifice must be brought home to the congregations of their churches on every suitable occasion. The united action of every one at home would have an enormous psychical effect on our troops, and that they should be asked to give up what had been proved over and over again to be doing so much harm was surely not to demand very much from those who were not able to help in other ways.

The proceedings closed with a vote of thanks to the chairman and other speakers.

CENTRAL POSTAL MISSION.

ANNUAL MEETING.

THE Annual Meeting of the Central Postal Mission was held on Thursday afternoon at Essex Hall, Miss H. M. Johnson, of Liverpool, in the chair. Miss Florence Hill, Hon. Secretary, presented the report. In spite of the dark shadow of war, she said, the Postal Mission workers were receiving an increasing number of applications, and had done a great deal of good work. The report shows how sympathetically the difficulties of earnest inquirers whose faith has been shaken by the horrors of the war have been met. It has been considered advisable to circulate literature, setting forth the great affirmations of liberal religion, and these have, without doubt, been of great help to many in the present crisis. Interesting news comes from Mr. Richards of Maymyo, Burma, who has become an active member of the Mission, and gives all the time he can spare from his official duties in a government office to the work of spreading broader ideas in Burma. He has lately gathered together a group of enlightened Hindus, who have formed a Free Religious Association. Mr. Supalithan, an Indian resident, also in a Government office, is endeavouring to carry on a movement of a similar character at Rangoon, and Mr. Richards and he have lately had an opportunity of meeting and conferring together. In Jamaica the movement is progressing under the leadership of the Rev. Ethelred Brown, who recently had a plot of ground presented to him about two miles from Kingston, where the foundation stone has been laid of the first Unitarian Church in Jamaica. It is believed that there is only one other Unitarian Church for coloured people in the world. Signor Conte continues to publish his periodical, "La Riforma Italiana," with the co-operation of Don Romolo Murri and Prof. E. Vignola. Signor Benso, a well-known writer, edits the Woman's Page. The war has, of course, made Signor Conte's work very difficult, but his steadfast devotion to the ideal of religious reform is unswerving. Last summer he received much assistance from Mrs. Hackett, an American lady, resident in Florence, who is deeply interested in the movement. Appreciable progress has been made in Framlingham and Bedford owing to the efforts of Mr. W. H. Sands, the Suffolk Village Missionary. The little Sunday School has doubled its numbers, the attendances at the Sunday service is steadily increasing, and the Girl's and Men's Club have had an extremely successful season.

The President, Miss Tagart, spoke of the work in India, which, she pointed out, it was of special importance that they should encourage at the present time, when there was less distrust of English notions than is sometimes the case, though our liberal faith has to be presented to the Indians along lines that they can most easily assimilate. Signor Conte's work in Italy had won the support of all the principal universities, and was combined with the social and political activities which were so much neglected by the educated

people. She hoped that, during the war, while so much of this work had to be abandoned, Signor Conte would be able to reach and bring comfort to many troubled souls in his country as the Postal Mission workers were doing in England.

Mr. Sands gave an encouraging account of the work of the Suffolk Village Mission, which was winning many earnest sympathisers in the agricultural districts where their field of endeavour lay, and where, if it was hard sometimes to undermine old prejudices, hearts were warm, and it was very easy to learn to love a class of men who had been too often forgotten by the world. The chapel, Mr. Sands added, had been renovated and made much more comfortable, and at the New Year's party about 70 people were present.

Miss Lake presented the financial report, and urged the necessity for increased subscriptions.

Miss Johnson, in moving the adoption of the reports, said they might well echo the words of Wesley, "all the world is my parish," for they had correspondents in so many countries. Their work was rather like a minister's, only they had not a congregation gathered together to hear their message, and they needed, like the minister, much love, sympathy, and patience. The present time is a testing time for religion such as has not been known in the memory of any of us, and only that religious faith which is founded upon the rock can stand. There was a special call just now for them to go out and help those whose beliefs were for the time being shattered, and who needed the guidance of strong, sympathetic souls to lead them back to God. The Rev. Lawrence Redfern seconded the resolution. They claimed to be a prophetic church, he said, and it was their aim, not merely to discern, but to proclaim the fundamental truths of religion, if need be, to stand alone in loyalty to them. The ideals of the church must sometimes come into conflict with the ideas of the world, but to judge things from the higher point of view did not mean that the church should be out of touch with the world. To see the vision was only half of their duty; it had to be carried out. Their two chief needs were *vision* and *vigour*, and the two were complementary to each other, though it sometimes happened that where you had a narrow and meagre vision, there you found great activity, as among the Evangelicals of an earlier day; and where you had clearer intellectual ideas and a wider outlook, there you found a tendency to coldness and complacency. Now we have reshaped and remoulded our religious ideals till we claim that we had got a faith that is true to life, but we have lost some of that deep earnestness and abounding enthusiasm which were so characteristic of our forefathers. The great and crying need of the times was that we should rise to their level of religious fervour, and act as if we believed the great truths we stood for.

The Rev. F. Hankinson moved that the officers and committee be elected, Mr. H. G. Chancellor, M.P., seconding. The suggestion that a message of sympathy should be sent to friends in Hungary was put to the meeting by the

chairman, seconded by Miss Hill, and carried. Miss M. Hammond and Mrs. Munford have been added to the committee.

Miss Helen L. Phillips, of Carlisle, opened the conference on "Unitarian Mission Work: Its Aims and Needs" in an earnest address which was ably supported by Mrs. Lucan Davies, but time did not permit of a discussion, and two short speeches by Mr. Anthony, of Sierra Leone, and Mr. Fanani, an Italian living in Tredegar, and deeply interested in the liberal religious movement there brought the proceedings to a close.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at Dr. Williams's Library, London, on May 26th, when there were present: Mr. Hugh R. Rathbone (President), the Revs. D. Agate, Dr. Carpenter, R. N. Cross, Rudolf Davis, F. K. Freeston, H. Gow, A. Hall, C. Hargrove, W. W. C. Pope, L. Redfern, H. D. Roberts, C. Roper, A. L. Smith, H. S. Solly, C. J. Street, W. G. Tarrant, J. M. Lloyd Thomas, Joseph Wood, Mrs. Sydney Martineau, Messrs. Ronald P. Jones, W. Byng Kenrick, G. H. Leigh, J. Lewis, Ion Pritchard, Grosvenor Talbot, J. Harrop White, L. N. Williams, G. W. R. Wood and the Secretary (the Rev. James Harwood). Apologies for absence had been received from the Revs. H. E. Dowson, G. A. Payne, M. Rowe, G. J. Slipper, Messrs. J. Hall Brooks, F. W. Monks, J. C. Warren and J. Wigley.

Among much other business the following items of general interest were disposed of:—

An application from the Ilford Congregation to be placed on the Roll was granted, and a request from the Non-subscribing Presbyterian Church of Ireland to be included among the Societies which appoint a representative on the Committee was commended to the Conference.

It was agreed to endorse a recommendation to the Conference by the Ministerial Settlements Board authorising the Board in making recommendations to select from any names in the 'Essex Hall Year Book.'

The Special Committee on Public Worship submitted a supplement to their previous report. It was agreed to thank the Committee for their labours, and to commend their report and recommendations to the careful consideration of the Conference.

The date of the Triennial Meetings was changed from September 28th and 29th to October 26th, 27th and 28th, chiefly to suit the convenience of London friends, and the first draft of arrangements and the Committee's Triennial Report were agreed to.

The Committee will next meet in the latter part of September.

BLACKFRIARS MISSION COTTAGE HOME. AN APPEAL.

THE Rev. W. J. Piggott writes:—

"Our Country Cottage is in dire financial straits and Miss Martineau and I are gravely concerned upon the matter, since it is a very valuable branch of our

mission work. May we then appeal for help through your columns from the charitable minded? Last year we accommodated 108 persons throughout the season, to the visible benefit of parents and children alike. The average cost of upkeep is from £40 to £42 per annum, and so far we have only realised half that amount. Hence we face the summer with a most serious deficit at a time when our books are filled with the names of deserving applicants. We appeal therefore for subscriptions to fill the places of those lost by death, and to enable us to carry on this excellent work. Gifts should be sent to the Hon. Treasurer, Miss Sarah E. Martineau of 122, King's Avenue, Clapham Park, S.W."

NEWS OF THE CHURCHES.

Ainsworth.—The Bi-Centenary of the Presbyterian Church was celebrated on May 15 and 16, the event being considered quite an important one in the history of the village. At the meeting on the Saturday, the Rev. Ottwell Binns, the Minister, presided, and one of the principal speakers was the Rev. A. Wood (Vicar of Ainsworth) who said his first word must be to express his appreciation at being asked, as Vicar of the parish Church, to be present at the celebration of the 200th anniversary of the founding of their chapel. Two hundred years was a long time in the history of any institution, and should not pass over without some sort of commemoration, especially when the institution is a place of worship associated with the village life in all its deepest and tender associations. It was a curious coincidence that this year was the 400th anniversary of the earliest mention he could find of a church on the moor. It was in the year 1515, which he thought was a coincidence worth mentioning, but probably there was one in existence before then. He did not forget that there was a time when there was no chapel on the moor, when they all met under one roof, and all worshipped together. One good thing he fully recognised, and he was glad to give his testimony to it, and that was those events which culminated in the passing of the Act of Uniformity in 1662, and the establishing or setting up of dissent as a separate organisation from the Established Church. It was part of that great struggle for freedom, that great struggle in which men fought for freedom of conscience, the right to worship God according to the dictates of their own consciences, which he believed was the beginning of that freedom which was their greatest national heritage. There was then a good deal of the spirit now seen in Germany to-day. People wanted to place their culture on everybody else, and he ventured to say his presence that night, and the fact that they had invited him, was some little testimony to the fact that they had moved forward. He did not expect the time would come when they would worship again as one united people under the same roof; but he did think that, at least, they would learn that there were greater things than mere acts of outward conformity, and greater things they could unite in striving to bring about. The Rev. J. J. Wright, Chairman of the North and East Lancashire Unitarian Mission, said that a party of ten had come from Chowbent to congratulate them on that occasion, but as a matter of fact, Chowbent was the elder brother, as they could go back to 1645. He appealed to the young to feel proud of their school and chapel, and prouder still of all they stood

for, and to try and be worthy of the things that had been handed down to them making for everything that was reverent, and religious. The Rev. E. D. Priestley Evans said the Vicar had given the keynote to the meeting and to the war music that was going on. There were times of danger and distress when conformity and uniformity were the only things to practice. They should work together, so that ultimately they would once more further develop their individuality, as they had a right to do according to their consciences, and because they believed that God did not squeeze every one of his creatures into the same mould, shape, and size. A few words were added by other speakers, and a musical programme followed. On Sunday the preacher at the morning and evening services was the Rev. J. Cyril Flower of Bolton.

Belfast.—The death of Mrs. John Allen, who had had a life-long connection with the Mountpottinger congregation, first in the Sunday Schools, and then in the church, is much regretted by all who knew her. Although within recent times ill-health had made it impossible for Mrs. Allen to be as active as formerly, she took a keen interest in the Church and all that pertained to it, and her loss will be much felt. The funeral took place on Monday, May 3, at Moneyrea, when the Rev. W. Watkins conducted the service.

Birmingham, Waverley Road Church.—The Sunday School Anniversary Services were held at the above church last Sunday, when the Rev. Gertrude von Petzold, M.A., preached to large congregations. A Vestry Meeting took place after the evening service when the Church Committee unanimously passed the following resolution:—

Resolved: That this Committee respectfully petition the Home Secretary to grant naturalisation papers to their minister, the Rev. Gertrude von Petzold, M.A., at the earliest opportunity.

Miss von Petzold has lived eighteen years in this country, is a graduate of a British University, and has been a duly accredited minister in England for nine years. Moreover, it is owing to a pure mischance that she is not yet naturalised, as her papers were for the first time sent into the Home Office in 1908, but were held over on account of a temporary appointment in the United States intervening. On her return, Miss von Petzold, under the erroneous impression that she would have to qualify by another five years' residence, did not apply again for naturalisation until last autumn.

Her papers have been signed by a Privy Councillor and Freeman of the City of Birmingham, a City Councillor, a Justice of the Peace, and the Mayor of Leicester, a member of her former congregation.

We wish to express our unwavering confidence in her character and work, as well as our firm conviction that her naturalisation papers ought not only to be granted as a common act of justice, but that both the interests of our church and district with the public weal of which our minister has always most loyally identified herself, make an immediate compliance with our request both expedient and necessary.

We would also like to include in this resolution Miss von Petzold's friend and helper, Miss Rosa Widmann, who has lived twenty-four years in this country, and for whose character and personality we are able to vouch.

Dromore.—The Unitarian Church has lost by death three earnest and devoted members in Mr. Samuel Creighton, for many years a member of Committee; Mr. James Spence, and Mr. Henry Dickson Sprott, Senior Elder of the Church, Secretary and Treasurer of the Sunday School. Speaking at the Memorial Service the Minister, the Rev. Alfred Davison, made special reference to the simplicity and sincerity of character which distinguished Mr.

Sprott who, for ten years, had been Secretary of the church, and whom he had known personally for a period of fourteen years.

Dundee.—At a well-attended Social Gathering in the Foresters' Hall on Wednesday May 26, a presentation was made to the Rev. H. Dawtrey, Minister of the Free Religious Movement in Dundee, by Mr. J. F. Croal, to mark the occasion of his recent marriage. Further gifts were also presented to Mrs. Dawtrey from the Ladies' Guild by Mrs. Keay, and a warm welcome was given to her on behalf of the congregation by Mr. Alex. Anderson, Mr. John Cameron, Mr. Alex. Keir, and Mr. David Gibb. Mr. Dawtrey, in replying, expressed the hope that the spirit of friendship and goodwill animating the members might continue to unite them, and the movement for spiritual fellowship and social health go on with fresh vigour and enthusiasm.

Evesham.—The time honoured Annual Gathering of Ministers of Unitarian Churches in Worcestershire and adjoining Counties took place at Oat Street Chapel on May 19th. A Religious Service was held at 12.15, when the preacher was the Rev. J. M. Lloyd Thomas, who preached on 'The Joy of Worship.' Some excellent speeches were made at the luncheon, over which Dr. A. H. Martin presided. Dr. J. E. Odgers spoke to the toast of Civil and Religious Liberty, and among the other speakers were Mr. Geoffrey New (Chairman of the Congregation), the Rev. Rudolf Davis (former Minister of Oat Street), the Revs. J. A. Shaw, J. M. Lloyd Thomas, J. E. Stronge, and H. H. Johnson, the present Minister. After luncheon, at the kind invitation of Mrs. A. H. Martin all made their way to the lovely old-world garden which adjoins the chapel, where tea was served later.

London, Stratford.—We regret to learn that Mr. B. B. Maguire, only son of Mr. Benjamin Maguire of Stratford, was killed in action while assisting in the capture of German trenches on May 25.

Manchester Whit Sunday Festival.—This established and always imposing gathering took place this year in specially interesting circumstances. It has been usual to hold it in the great Free Trade Hall, but owing to exigencies arising out of the war, it was held on Sunday last at the Cross Street Chapel, and it was generally felt that the venerable building, with its multitude of appealing associations, was the fitting setting of the Festival. Both the body and the galleries of the chapel were filled by scholars, teachers, and friends, in all about 1,450. The preacher was the Rev. J. Cyril Flower, M.A., of Bolton.

South Wales Advisory Committee.—The Rev. David Harries, formerly Congregational Minister at Machen, having satisfied the above Committee, has been granted the usual certificate for admission into the ministry.

NOTES AND JOTTINGS.

A QUAKER HOSPITAL IN FRANCE.

At Chalons-sur-Marne, a town lying in the centre of the firing line, some nine or ten doctors belonging to the Society of Friends are saving valuable lives for France at the maternity hospital which they are working under the Service de Santé Militaire. A writer in *The Daily Chronicle* recently gave a sympathetic account of their organisation, which is directed by a woman doctor, and provides shelter and medical attendance for poor mothers, many of whom have been

driven from their devastated homes by the cruel mischance of war. The hospital is about two miles on the road to Suippes, and the windows are periodically shaken with the firing in the trenches beyond, while all day long a procession of transport wagons and ambulances carrying the wounded and dead go by; but peace and comfort reign in the wards, which are high and well lighted. Two English nurses, also belonging to the Society, visit the refugees daily in the town of Chalons, giving what help they can, and recommending those who should go to the hospital.

THE BELGIANS IN MALINES.

The National Committee for Relief in Belgium has received word from a correspondent that in Malines, out of a population of 45,000, no less than 30,000 are absolutely destitute, and line up every day outside the eight soup kitchens established by Cardinal Mercier to keep them alive. Three milk kitchens supply the mothers of very small babies with a special milk and rice soup. The patience and persevering spirit of the people is wonderful, in spite of the fact that there is every prospect of things going worse with them when the invaders begin to retreat. Malines was only taken after six bombardments, but every effort is being made to bring order out of chaos. The bricks of the destroyed houses have been cleaned and prepared for use again, ruins are being cleared away, and sewing schools have been started to give employment to girls without work. Donkeys, dogs, and even sheep are impressed to take the place of the vanished horse, and sometimes a dog and a sheep may be seen harnessed, side by side, pulling a load for a farmer preparing his potato field or garden.

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The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

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NEW SERIES, No. 909.]

LONDON, SATURDAY, JUNE 12, 1915.

[ONE PENNY.]

MANCHESTER COLLEGE OXFORD.

THE ANNUAL PROCEEDINGS in connection with the CLOSING OF THE SESSION will take place at the COLLEGE on THURSDAY and FRIDAY, JUNE 17 and 18.

THE ANNUAL GENERAL MEETING of TRUSTEES will be held at 11 o'clock a.m. on FRIDAY, JUNE 18.

THE VISITOR'S ADDRESS will be given by the Rev. P. H. WICKSTEED at 3.30 o'clock p.m. on THURSDAY, JUNE 17.

A VALEDICTORY RELIGIOUS SERVICE will be held in the COLLEGE CHAPEL at 8 o'clock p.m. on THURSDAY, JUNE 17.

The FAREWELL On behalf of the COLLEGE will be given by the Rev. J. ESTLIN CARPENTER, M.A., D.D. and the WELCOME into the MINISTRY by the Rev. E. I. FRIPP, B.A.

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John Howard and Prisons and Prisoners.
Joseph Priestley: Religious Teacher, Scientist, and Exile.
Dorothea Lynde Dix and the Care of Lunatics.
Junior Department—Lewis W. Lewis, M.A.
Senior Department—B.
REJOICING.—HAYMAKING.—UNSELFISHNESS.—ROOTS AND FRUITS.
Primary Department—Alice L. Colfox.
LESSONS ON THE WAR, X.-XII.—Catherine Gittins.
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20. Rev. E. D. PRIESTLEY EVANS (of Bury).
27. Rev. FRANK KERRY FREESTON (late

July
4. Rev. FRANCIS H. JONES, B.A.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 13.

LONDON.

Acton, Creffield Road, 11.15 and 7., Rev. JAMES HARWOOD, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. T. B. ROSEBY.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 Rev. A. A. CHARLESWORTH; 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTEE.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11, Rev. D. BASIL MARTIN, M.A.; 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. C. SHERIDAN STEVENS.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. H. O. MONTAGUE.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. S. FRANKLIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. RUDOLF DAVIS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. E. ODGERS, D.D.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. PRIESTLEY PRIME.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. V. D. DAVIS, B.A.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. VICTOR MOODY.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. S. A. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. LAWRENCE REDFERN, M.A., B.D.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Mr. CHAS. BIGGINS, B.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. JACKSON, B.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHBEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30. Supply.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Mr. E. R. FYSON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGES.

ODGERS-BREWERTON.—On the 10th inst., at St. Augustine's Church, Edgbaston, Birmingham, by the Rev. H. E. Metcalfe, Robert Blake Odgers (Captain A.S.C.T.F.), third son of Dr. and Mrs. Blake Odgers, of London, to Olive Asquith, elder daughter of Mr. and Mrs. George Brewerton, of 5, Montague Road, Edgbaston.

WOODS-EVERY.—On the 5th inst., at St. Anne's Church, Lewes, by the Rev. Duncan Pearce, M.A., Rector, F. W. Woods, M.A., Chaplain of H.M.S. Hibernia, to Jesse E. Every, only daughter of Mr. and Mrs. J. H. Every, of The Croft, Lewes.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE terrible sum of our casualties, which was announced in the House of Commons on Wednesday, should intensify the desire to support all the agencies of healing and help as generously as we can. In a dark world and in the midst of a struggle, in which there is no alternative except to go forward without flinching, it is one of the noblest and most practical of duties. It is therefore with special pleasure that we are able to publish another article from Mrs. Allen just at the moment when hearts are heavy and anxious. Her visit to the North of France last week was a very useful one from the point of view of the administration of our Belgian Hospital Fund, and was full of interesting experience. The benefits of our work were evident on every side, and the official acknowledgments which we have received should inspire all our contributors with confidence and gratitude. It is seldom that a small amateur effort blossoms so quickly into an agency of national importance

and wins such complete official recognition. When Mrs. Allen was asked the other day how long our organisation has been in existence, and she replied, only since the end of January, she was met with an exclamation of astonishment, "And you have accomplished all this!"

* * *

THE one thing that the casualty lists must not be allowed to do is to encourage people to moan and shake their heads. We knew from the beginning that the cost would be terrible, but the price must not make us flinch. If freedom and the hard won victories of civilisation are at stake, as we have maintained from the beginning, we cannot draw back until we are overcome by the weariness of exhaustion, and that day is far off yet. We cannot begin to argue out the whole case again as we did at the beginning of the war. The resolution, which we took then in the piercing light of conscience remains our first duty still, and brave men and women will only grow braver under the lash of sorrow and anxiety, as they see that they must pay with their own suffering for every step on the long road that leads to victory.

* * *

THE new Cabinet has made its debut before the world in a series of debates and skirmishes in the House of Commons, and in three great speeches to the public, two by Mr. Lloyd George and one by Mr. Winston Churchill. Mr. Lloyd George's task as a speaker at the present moment is to stir the imagination of the business world and to organise the patriotism of the workers into a strong

and effective force. The task is far from an easy one; it will tax all his resources of ingenuity and human sympathy, and his trained skill in managing men. No one knows better than he that it cannot be done simply by waving a formula-like "compulsory service" before the public eye. He must persuade rather than coerce if he is to secure the maximum of effort. But it is clear that the chaotic individualism of the industrial world is ill-suited to an emergency when the instinct of self-preservation demands that the whole nation shall unite in pursuing one common end. There must be organisation, the subordination of personal interests to those of the community, and willingness on the part of the worker to serve, not on his own terms, but where the need is greatest.

* * *

IN the world of thought, which lies behind our practical activity, the pressing need is to reach out towards a richer and more fruitful conception of freedom than the one which has been accepted, almost as the final word of wisdom by two or three generations of English life. Devotion to the liberty of the individual has produced many fearless and independent types of character in religion, politics and industry, but the teaching that every man is independent, that conscience works in a vacuum, and that it is the concern of nobody else what we think or do, has failed, and always must fail, to produce a rich and satisfying communal life which is capable of drawing to itself the enthusiastic loyalty of all its members. The discussion in the newspapers, one man asking for stiffer regulation and another jealous for

personal freedom, is a sign that we have come to an end of an era in thought and action. We are beginning to use many of the phrases of political warfare and social discussion, which formerly won our enthusiastic approval, with an uneasy sense that they do not meet the needs of the moment or fit its deeper spiritual implications.

* * *

A VERY suggestive letter on this topic from the pen of Prof. C. H. Herford appeared in the *Manchester Guardian* last week. It is marked by his usual penetrating insight and his familiarity with what is best and most fruitful in German thought.

Freedom as we know and cherish it [he writes] is, after all, mainly a negative ideal; it bears the impress of the Revolution, of its revolt against privilege and oppression, of its disposition to treat the structural differences which impair the "equality" of individuals, classes, and nations as mere surface excrescences to be levelled away. It is simply a matter of history that while the French humanitarians were spreading "freedom" among the obliterated nationalities of Europe, and England in resistance was throwing herself back upon a half-abandoned Toryism, German thinkers were working out a positive and constructive conception of freedom which impressed itself deeply upon the German State, and is still recognisable amid the frightful perversions and oblivions of to-day. It is the freedom, to put it shortly, which instead of being diminished *pari passu* as control is increased is only effectually realised in and through control, which is won by discipline and sacrifice, which is not passively possessed like an heirloom, but earned by daily mastery of the daily task. Organisation does not diminish this kind of freedom; it enlarges it.

* * *

THE speech of Mr. Winston Churchill at Dundee should act as a tonic to all who are suffering from nerves and depression. It was a broad survey of the whole situation, coloured no doubt by some temperamental optimism, but based upon ample knowledge of the conditions over the entire field, and fired by the conviction that "to fail is to be enslaved, or, at the very best to be destroyed." But in the circumstances we admire him most for what he left unsaid. It was the speech of a true patriot. It is not easy for a clever and ambitious man to step down from one of the greatest offices in the State without a word of complaint or self-justification.

At Dundee Mr. Churchill simply forgot himself in devotion to the public good. The example will not be forgotten. It has raised him in the esteem of his countrymen and made him in his comparative retirement a more commanding figure than he was before.

* * *

WE are very sorry to hear that *The Daily Citizen* has fallen a victim to the financial stress of the war. It had surmounted the first precarious years of its existence in spite of the fact that it never sought to conciliate public favour and could expect no revenue from the more expensive and fashionable types of advertisement. All who know something of the difficulty of maintaining journalism of any kind without the entanglements of large commercial interests will congratulate it on its gallant struggle and hope that before long it will begin a fresh career. It is greatly to the public interest that it should do so. "It was most valuable," to quote the words of *The Pall Mall Gazette*, which we heartily endorse, "to those who stand outside the party, which it represented, for it presented public affairs from a point of view most difficult for them to attain. There will be a great need for such an organ after the war, and we hope it will revive."

* * *

THE controversy upon the duty of ministers of religion to serve in the army, which has taken fire in our columns, seems to be almost equally active elsewhere. It is an illustration of the way in which under the pressure of public needs the same problems spring to the surface in different minds. We do not in the least regret it, if we have helped to encourage a candid examination of the whole question. We need to guard against anything like a tame acquiescence in our ordinary habits of thought or conduct, and even ministers are not entirely exempt from devotion to their own grooves. There is always the possibility that adventurous and untried paths may be better for a man in the opening years of life, and make him more capable of kindling influence over his fellows later on, than the beaten track and the routine of professional duties. If anything we have written has had enough force in it to put that alternative before some young and ardent minds, we are more than content.

* * *

SOME misapprehension seems to have arisen about the decision of the Bishop of London not to accept candidates

for ordination who are capable of serving for the war. We understood this to mean, and we believe that we are right, that he is averse to encouraging strong and healthy young men from *beginning* a special course of study in peaceful surroundings at the present moment. It does not mean a final closing of the door of the ministry upon any man, but at most a delay of a few months. The conscientious objector can find numerous openings for useful work without doing any violence to his convictions. In the wholly exceptional circumstances in which we are placed we see little in this policy to which reasonable men can take exception. Many of the best candidates have gone of their own accord, and it is at any rate open to argument that we ought to beware of imparting a special tone and temper to the future ministry by a process of artificial selection in their absence.

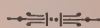
* * *

ON June 5 the new Danish Constitutional law received the Royal assent. In the Lower Chamber the formal third reading was carried unanimously. This law abolishes all the traditional privileges of sex, and puts men and women on precisely the same footing in regard to the franchise and the holding of money and land. Women may also be elected to both the legislative chambers. In celebration of the event the women students of the University of Copenhagen marched in a long procession to the royal palace to thank the King. Afterwards they proceeded to thank both Houses of Parliament for the sympathy and understanding with which the interests of women have been promoted.

* * *

FEW books of mark are being issued from the press at the present time. War literature rules the market, and much of it is quite ephemeral in its character. But all the time serious thinkers are at work and are doing a most useful service in guiding the mind of the nation. We have received this week from the Oxford University Press, 'The International Crisis in its Ethical and Psychological Aspects.' The contents consist of a series of lectures delivered in the early part of this year at Bedford College by Mrs. Sidgwick, Prof. Gilbert Murray, Dr. A. C. Bradley, Dr. L. P. Jacks, Prof. Stout and Dr. Bosanquet. Dr. Jacks's essay on 'The Changing Mind of a Nation at War' is one of the most brilliant contributions to the volume. It is written with all his customary vigour and at every point it forces the reader to think.

THE NOTE OF DECISION.



WE gather from hints and rumours which reach us that some people are a little perplexed, if not dismayed, at the tone of moral optimism and confident decision with which we write in these days of bitter strife. They would prefer a more chastened spirit and a constant note of warning against all the insidious evils of war and the military spirit. Possibly they picture us as so drugged and besotted with military ardour that we have lost all sense of proportion, and have grown quite blind to evils which we are quick to detect and condemn in ordinary days. Now, as a matter of fact, nothing could be further from the truth. The horror, the unspeakable misery of the war are before our eyes night and day. We have crossed the Channel and seen something of its menace to all that is fair and good at close quarters. We have read the Bryce Report and its appendix of evidence and, like others who have studied these ghastly documents, we know what it is to live in hell. But the challenge of a gigantic wrong has only confirmed our faith that we must throw the whole force of our national strength into the struggle to subdue it, not merely for the sake of our own safety, but in order to vindicate the claims of justice and pity and the austere law of right before the world. If the duty that is laid upon us has in it elements of horror before which the stoutest heart may quail, it is well for us, week by week, and day by day, to renew our confidence that in accepting the duty of our time and draining its cup of bitterness to the dregs we are not miserable accomplices in crime but the servants of public righteousness. This thought has been our own refuge in many a dark hour, and it is the chief aim of all that we write to impart some of its strength and glow to other hearts. As we face the facts, trying to hide nothing of the cost we have paid already and the heavy sacrifices which we have still to meet, nothing seems to be more incumbent upon those of us who have any part in shaping public opinion than hard and unceasing effort to infuse the quickening energy

of sacrifice and stern decision and a good hope into the life of our people.

But our friends ask us to consider the cost, not only in terms of human suffering and death, but in the loss of ideals and of many causes which we hold dear. Ought we not to be anxious about them, and to do what we can to safeguard their interests? Let us remember that we are not nearly so sectional now as we were a short time ago. We see everything in a new perspective. It is quite likely that many societies and forms of association will disappear, and no effort of ours will avail to keep them alive. But need that trouble any of us who have learned to look beyond our party walls, and had a vision of the larger world, or felt the pressure of the hands of God that reach through darkness moulding men. We are all seething at the present moment in the mighty cauldron of history, and we know not what shall emerge. In such a situation the only wise course is to do the plain duty of to-day, to be reckless in courage, and not to be anxious for the morrow. When men are face to face with the ultimate issues of life and death it ill becomes them to let the possibilities of the future cripple them for the brave deed of to-day.

We have tried accordingly, to remove some of these elements of hesitation and fearfulness out of the way by a steady concentration of mind and heart upon the supreme issue. But this part of our message has been expressed in more stirring accents than we can command by a great popular writer. Perhaps there will be respect for the shade of Bret Harte in some quarters where the feeble voice of a contemporary observer of these things cannot prevail. In any case, in its testing of character and its elements of moral distress, the situation which the American poet had in view will be recognised as very similar to our own; and all the wisdom of the ages has provided no better remedy than the sharp summons to action and self-surrender which rings through his lines,

Hark! I hear the tramp of thousands,
And of armed men the hum,
Lo! a nation's hosts have gathered
Round the quick alarming drum,
Saying "Come,
Freemen, come!

Ere your heritage be wasted," said the quick alarming drum.

"Let me of my heart take counsel,
War is not of life the sum,
Who shall stay and reap the harvest
When the autumn days shall come?"
But the drum
Echoed, "Come!

Death shall reap the braver harvest,"
said the solemn-sounding drum.

"But when won the coming battle,
What of profit springs therefrom?
What if conquest, subjugation,
Even greater ills become?"
But the drum

Answered, "Come!

You must prove the sum to do it," said
the Yankee-answering drum.

"What if, 'mid the cannons' thunder,
Whistling shot and bursting bomb,
When my brothers fall around me,
Should my heart grow cold and numb?"
But the drum

Answered, "Come!

Better there in death united, than in
life a recreant, Come!"

Thus they answered, hoping, fearing,
Some in faith, and doubting some,
Till a trumpet-voice proclaiming,
Said, "My chosen people, come!

Then the drum,

Lo! was dumb,

For the great heart of the nation, throbbing,
answered, "Lord, we come!"

Good Thoughts for Ebil Times.



God be in my head,
And in my understanding;

God be in mine eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be in my heart,
And in my thinking;

God be at mine end,
And at my departing.

SARUM PRIMER (1558)

[A musical setting of these words by Dr. H. Walford Davies is published by Novello & Co., price 3d. It is used sometimes with beautiful effect in place of the usual Vesper at the High Pavement Chapel, Nottingham.]

IN that great war carried on against Louis XIV. for near eighteen years, Government spared no pains to satisfy the nation that they were to be animated

by a desire of glory, glory was not their ultimate object; but that everything dear to them, in religion, in law, in liberty, everything which as freemen, as Englishmen, and as citizens of the great commonwealth of Christendom, they had at heart, was then at stake. This was to know the true art of gaining the affections and confidence of a high-minded people; this was to understand human nature. A danger to avert a danger—a present inconvenience and suffering to prevent a foreseen future, and a worse calamity—these are the motives that belong to an animal who, in his constitution, is at once adventurous and provident; circumspect and daring; whom his Creator has made, as the poet says, “of large discourse, looking before and after.” But never can a vehement and sustained spirit of fortitude be kindled in a people by a war of calculation. It has nothing that can keep the mind erect under the gusts of adversity. Even where men are willing, as sometimes they are, to barter their blood for lucre, to hazard their safety for the gratification of their avarice, the passion which animates them to that sort of conflict, like all the shortsighted passions, must see its objects distinct and near at hand. The passions of the lower order are hungry and impatient. Speculative plunder; contingent spoil; future, long adjourned, uncertain booty; pillage which must enrich a late posterity, and which possibly may not reach to posterity at all; these, for any length of time, will never support a mercenary war. The people are in the right. The calculation of profit in all such wars is false. On balancing the account of such wars, ten thousand hogsheads of sugar are purchased at ten thousand times their price. The blood of man should never be shed but to redeem the blood of man. It is well shed for our family, for our friends, for our God, for our country, for our kind. The rest is vanity; the rest is crime.

EDMUND BURKE.

O GOD, who art the author of love, and the lover of pure peace and affection, heal the diseases of all Christians who are sick, and let all who are terrified by fears, afflicted by poverty, harassed by tribulation, worn down by illness,

given over to punishments, and all prisoners, and wayfarers, be set free by thine indulgent tenderness, raised up by amendment of life, and cherished by thy daily compassion. AMEN.

ANOTHER VISIT TO THE BELGIAN HOSPITALS.

I HAVE just spent a week among the Belgian military hospitals in North France, and have been able to renew my acquaintance with the doctors and nurses, and to see for myself what the needs are now and what they are likely to be in the near future. I had a very warm welcome wherever I went, as they all seemed to recognise that I was representing friends in England who wanted to help them. We had a very pleasant and friendly visit at the hospital in the Wesleyan Church, and doctors and nurses and orderlies all assisted in unpacking the case of instruments and other necessities. At the bottom we came to a large packet of stationery, and this delighted the nurse especially. “Only yesterday,” she said, “some of the men who had just come in asked me for paper to write to their friends, and I had not a sheet to give them. Now everybody can write who wants to do so.” The last thing to be produced was a parcel of 12 packs of playing cards. She held them up for the men to see—for the beds were all occupied and many eyes were watching us—and exclaimed “How good! You think not only of our necessities, but also of our amusements.” These parcels of playing cards are sent to us by a working men’s club, the members of which realise how dull it is for a man to have nothing to amuse himself, when he is well enough to be amused by a game.

One hospital which on our former visit was only for sick soldiers, now receives only wounded. This had been reported to us, and the French gentlemen who has organised it from the beginning, and lent the building, appealed to us for the necessary fittings for an operating theatre for minor operations. He told us that two lives had been lost for lack of it, as sudden complications had set in, and there was no time, nor strength in the patients, to carry them to the nearest operating theatre. We took out the necessary outfit and the whole staff assisted in setting up the table, a collapsible one which had to have all its parts fitted together, and their delight in it and all the array of shining new instruments was a great pleasure to see. They were so glad to feel that now the means were at hand to prevent any such further calamities as had already occurred. To another hospital, in response to an urgent appeal, we took a quantity of radiographic plates for X-ray work. The supply had run out and no more could be obtained out there for the moment, so we were able to supply the need from England. It was specially useful just then, as an English hospital has recently been established near by, and they have

no radiographic apparatus yet. The Belgian radiographer at once put his laboratory at their disposal, and already some of our own men have had the advantage of this wonderful apparatus in locating the bullet or piece of shell before the operation of extracting it. The Belgian doctor evidently felt a special pleasure in being able to be of use to the English in this way.

At the convent of *Sœurs Franciscaines* the difference in the wards was very marked, as now every man has a full-sized bed and looks thoroughly comfortable. The sisters make the wards gay and cheerful with flowers and little decorations of all sorts, and there is a piano in each, as the place was formerly a girls’ school. So far there have never lacked performers among the patients, who are all officers, and, like most Belgians, devoted to music. The Mother Superior told me the sisters always remember and pray for us, and she is sure that “le bon Dieu” saw the straits they were in a few months ago and put it into our hearts to go to their aid.

The Eye Hospital in which we were so interested before has now moved from the fine building it was in (which is now an English hospital) and is housed in a large private house in a back street. It is not a change for the better, but the staff have done wonders in adapting it and all was very clean and well arranged, and there was no grumbling at the change. There are only 30 beds, but now they are all reserved for severe eye cases, and those needing only attention from day to day are housed in other hospitals elsewhere.

I had a very pleasant interview with the General in charge of the supervision of all the hospitals. A little while ago there was a great rush of wounded, medical stores were depleted, clothes cupboards emptied, and there was a great lack of all necessary things. Now, the General said, thanks to the work of the Fund, they were all equipped and prepared again for the next emergency whenever it may arise. “And,” he added, “when we return to Belgium, we shall be able to take all these instruments with us, for we shall find nothing left there for us, and so their use will be a blessing to us for many years.”

One of my objects in crossing the Channel this time was to meet Miss Fyfe and deliver to her the equipment which we are providing for her hospice for civilians at——. It would have taken too long to obtain from all the various authorities concerned a pass to go up to see her, so she came down in the motor-car we sent her, and we had a day to arrange matters. The hospice is in a convent building, and four nuns are looking after it excellently. There are 22 beds in two rooms, and the patients only stay a few days to regain strength and courage before starting on their journey west through France. I had taken out the beds and various hospital necessities, and we were able to get the kitchen things in the town, as only very simple things were needed; and finally Miss Fyfe returned with the largest military lorry that could be obtained piled to the top with beds, mattresses, bedclothes, and clothes of all sorts, and her own car full of the medical and kitchen things! Her

maternity home is some miles from the hospice, and is generally full of mothers. Several of the bales she took up with her were specially for the babies, and contained cradles and milk foods beside the clothes.

Now to follow up the journey which the refugees from cellars and holes have to face. They are collected to the rail-head and sent by a slow and lengthy journey westwards. How they are received at ——— I described last week in a letter, but a further development has taken place. It will probably be necessary now to arrange for the care of those found suffering from genuine illness on arrival. Hitherto they have been sent on to the town hospital, but a new arrangement seems desirable. Before leaving I went into the question with the head of the Refuge, and promised that if such proves to be so, we will help in starting and keeping up a small hospital for such cases close to the Refuge and under the same management. The details will be settled next week.

The immense advantage of our fund, to my mind, is that it makes these and other developments immediately possible, when intimate knowledge of the conditions shows their need. I think we have already established a reputation for prompt and ready helpfulness, which is specially valuable in the eyes of those who have to meet emergencies on the spot. At the time of writing our store of shirts is very low. I should be very glad of more to be ready for the next consignment. They should be of thin flannel if possible, or "non-flam" flannelette. Mufflers, belts, mittens are *not* wanted now, but I fear will be next autumn again. I should be glad if friends will keep them till then as I have not much storage room. Bed linen, towels, handkerchiefs, socks are constantly wanted, and, most of all, money to buy instruments (for the more delicate little instruments do not last very long) and drugs (which are quickly consumed). One small department of our work always goes on steadily. I mean the supplying of medical requisites and dressings to Belgian doctors in the field. This week eight Red Cross satchels, each stored with all that is necessary for first dressings of the wounded on the field, are going out, in response to letters received from doctors or from authorised people in charge of ambulances. I think this piece of work is of special importance, as first attentions are often decisive in enabling the wounds to heal cleanly and quickly.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CHURCH AND THE ARMY.

To the Editor of THE INQUIRER.

SIR,—I thank you for your powerful and convincing recruiting appeal to theological students and young ministers in *THE INQUIRER*. I am prepared

to join His Majesty's Forces without delay for the duration of the war, if some older minister or ministers will volunteer adequately to supply my pulpit in an honorary capacity, until (D.V.) I return. My wife undertakes to perform all pastoral duties within her power, and the members of my congregation have expressed their willingness to co-operate enthusiastically.—Yours, &c.

E. GLYN EVANS.

*The Old Meeting, Dudley,
June 4, 1915.*

[The Rev. E. Glyn Evans wrote to us again on June 8 informing us that he has actually enlisted in the R.A.M.C., that he has received the formal and full approval and support of his Church Committee, and lastly, that the Rev. J. M. Lloyd Thomas, 131, Pershore Road, Birmingham, has undertaken the whole responsibility of arranging supplies for his pulpit. Volunteers are requested to write to Mr. Thomas on the subject. Travelling expenses will be paid, but otherwise the work will be honorary.—ED. of *INQUIRER*.]

To the Editor of THE INQUIRER.

SIR,—As a minister of military age, perhaps you will be good enough to afford space for a sort of "apologia pro vita sua." When war broke out I was on holiday, and my one thought was to get back to minister to the needs of soldiers' families. My church officers urged me to finish my holiday so as to be fortified against the inevitable pressure of work. On my return I worked in connection with the S. & S.F.A., and also "speeded up" a Council School Care Committee, of which I am Hon. Secretary. In November, however, when heavy casualty lists were being published, it seemed my clear duty to leave ministerial work to older men, and some of it to women. On November 3 I applied to a local colonel for a commission in the army. On November 17 I sent to the War Office for the regulation form. The latter was returned to the War Office from the depot of the Liverpool Regiment signed by the Vice-Chancellor of Manchester University, a Liverpool city magistrate, a Commanding officer and a R.A.M.C. doctor, who certified as to education, character, military fitness, and health respectively. So far I proceeded without conferring with the Church Committee or the local District Association. It seemed to me that the onus of my going or not was a matter for myself alone. When I wrote to my Church Committee I discovered there was another side. My "bravery" was admired, but the propriety of my action was severely criticised. Messages, both written and verbal, were sent me from officials and private members urging me to remain at my post. I decided that if the War Office required me, I would go. If no summons came, I would remain at home.

The fact that I went so far seven months ago qualifies me to appreciate your present attitude. But I fear your editorial chair is too far removed from the concrete. My friends and neighbours pay me the compliment of saying that I am one with them in the matter of obligation to serve the country, but they strongly think I ought to serve at home.

If the minister goes, both the soldier and his family lose a friend. The *Lusitania* is sunk, and the minister receives a letter from a soldier asking him to stand by his fiancée's family. A soldier's relatives neglect his wife, and the soldier writes from the trenches: "If anything happens to me, go to Mr. and Mrs. Short;" (the latter not a Unitarian case). News comes through that an only son has died in battle. Who more suitable than the minister to read and pray in the darkened home? A mother gets unofficial information that her elder son is missing, the battalion had lost heavily—the manse was the place she sought first for comfort. A son is in the throes of battle on Hill 60. His mother at home is filled with dreadful suspense. She writes to the minister words of thanks for comfort and help received from his sermons. Quite a number of cases could be cited where mothers and wives have been advised and helped on the material side. It is when we descend to facts that the case of the minister differentiates itself from that of the lawyer and man of the world.—Yours, &c.

WALTER SHORT.

*Bootle Free Church, Liverpool,
June 2, 1915.*

To the Editor of THE INQUIRER.

SIR,—One cannot read the stirring words of Mr. Dowson without losing at least a little of the impatience which your very imperfect attempt to solve a difficult moral problem at first aroused in many minds. For when a man is faced by a most searching ethical question, it does not help him much to hear the general public addressed upon the subject and informed that unless he accepts your particular solution he is virtually to be branded as unworthy of his country and his calling. And is it not somewhat invidious and unjust to single out one class or profession for challenge and implied rebuke? Surely the stern question has been facing every man of enlistment age—Does my country now need *me* more sorely as a recruit than in my normal occupation? In the case of the younger minister you venture to offer a very simple and direct answer, and to reiterate it this week despite the published, and unpublished replies to your leader. Without any hesitation you offer him two and only two alternatives—either he must enlist for the line of battle, or cease from giving an insincere benediction to those in other callings and circumstances who have done so. Your articles even go so far as to imply that nothing short of full participation in the deadly work of the trenches should enable him to return with honour to his pulpit in the days to come.

Writing as one to whom your challenge and your words apply, I protest most strongly in the first place against the sweeping generalisation of your articles, and against the facile way in which you offer a single ruling for practically every minister of enlistment age. But even more strongly I protest against that absence of all hesitation on your part in deciding that in the present war even the minister of religion should hasten to plunge into the thick of the fight. I shield myself behind no priestly conception of the office of teacher of the

Christian Gospel as a vocation peculiarly holy and unique, but I still maintain that the Christian minister should not yet be so mercilessly criticised by a responsible writer if he feels very deeply and conscientiously indeed that, *because of his vocation*, he would rather serve his country to the full in any other possible way than by suspending that vocation in order to train for the fury and the bloodshed of the battle-field. Moreover, are we not on the eve of a much more complete and effective mobilisation of all the nation's reserves of skill and brain and power, in which doubtless those of us who can do so may voluntarily add to our present duties some valuable tribute of labour more closely in harmony with our life-work of moral and spiritual service, or at least less violently in discord with our chosen calling than the soldier's terrible duty of putting cold steel and lead into the hearts and brains of his foes? So far from seeing with you "a vision of the renewal of religion which may come from the baptism of fire," I remain convinced, with one of your correspondents, that in the immeasurable crisis through which we are passing the call upon *us* is still for the exercise of every power of mind and spirit in our own proper sphere, and if there we remain for the present I think there are few who will join you in calling upon us to "cease from all words of public admiration," for others who nobly decide, for their part, to serve England by taking up arms.—Yours, &c.,

MORTIMER ROWE.

Preston, June 5, 1915.

[May we suggest to our correspondent that reading with care should come before criticism in haste. If he will refer to the article, which appeared on May 29, he will see that the words which he takes as applying to all young ministers indiscriminately are carefully limited to a particular class. They occur in a paragraph devoted to the case of men, a fairly large number in the British Isles, who shrink from taking up the duties which they praise in the highest terms in others, because they feel that they would be soiled or degraded by them and rendered unworthy of their sacred calling. For the minister to admire the young men of his congregation and to speak of them from pulpit and platform as laying down their lives for their friends, and so soon as military service is mentioned as a possibility for his own profession to talk of it in the most brutal terms he can find, is not very edifying. In these cases we said that silence is better than speech, and we are still of the same opinion. We must always be careful of praising in others what we condemn in ourselves. But of course the words did not refer to men who may decline the call of military service for other and quite adequate reasons. It is our correspondent and not ourselves who is responsible for the sweeping generalisation to which he objects.—ED. OF INQ.]

GAS AS A WEAPON.

To the Editor of THE INQUIRER.

SIR,—The reply to Mr. Lloyd Thomas's arguments seems to me to be this: We all draw the line somewhere. Some of

us draw it at gas poisoning as we know it at present. Mr. Thomas draws it elsewhere. He admits that there are horrors at the price of which none of us would wish to buy the lives of those we love, nor even the freedom of our country and of the world. Many of us—including men at the front—think that in the German form of gas we have reached such a horror. Mr. Thomas says that "the more fiendishly treacherous the weapon which your enemy uses then the more *morally* imperative it is in the interest of the very survival of your humane sentiments that his devilry should be defeated, and that he should be taught the lesson that methods of treachery do not even pay." From the whole argument of his letter this seems to mean that "fiendish treachery" must (in default of a non-torturing gas being found) be met by equally fiendish methods on our part. How low then are we to sink in this competition of devilry? We have no reason to suppose that Germany will hesitate at any form of torture. Her deeds in Belgium preclude any such hope. Is it to be in her power to drag us through every stage of infamy until it will be impossible for us, for very shame, to take the word "civilisation" on our lips? And what kind of an England will be left at the end of it all? She may have the same name, but she will not be the England for whom our men have so far given their lives.

We are agreed that there is a point at which we might have to face the extinction of the nation's body in order to save its soul. But it is by no means certain that the refusal to employ weapons of torture would mean defeat to our arms. Mr. Thomas does not allow for the fighting strength that lies in the sympathy of the civilised public opinion of the world in its attitude towards this country. (Mr. Wicksteed has touched on this point.) If the Italian people had seen no difference between our methods of warfare, on land and sea, and those of Germany, can any one believe that Italy's old admiration for England would have survived, and eventually brought her in on our side? It is surely no small source of strength to have (as Mr. Wicksteed puts it) "a group of nations that know they can trust each other."

There are people in this country now being put to the extreme test of knowing that, by the refusal to use any form of torturing gas, those they love most may have a worse chance, and the victory of the cause for which they are fighting may be delayed. If they can pass that test, and still choose that the evil weapon shall not be used, I think their conviction is something better than "a peculiarly inhuman and immoral form of sentimentalism."—Yours, &c.

MARGARET MAHLER.

Bron-y-Garth, near Oswestry.

To the Editor of THE INQUIRER.

SIR,—As to the moral aspect of the use of gas your readers need no more than read the letters of Mr. Mott and Mrs. Roscoe in your issue of May 29, and choose between them. As a practical matter, Bishop Furse of Pretoria, who advocates a military organisation of the

whole nation in order to "smash" the enemy, says, "Let no one think we are going to do it by descending to the level of the German Imperial Staff and using any sort of gas." The use of the so-called harmless gases which only incapacitate for a time, will give us no advantage unless we are prepared to attack and slay men while they are thus incapacitated, blinded, or what not, *i.e.*, unless we deliberately embark upon the practice of first paralysing or blinding, and then killing. We call the slaughter of men wounded in the hand or foot by a bullet, murder of the wounded. What shall we have to call the slaughter of men wounded in the eyes or paralysed in hand or foot by gas? What our men want is not retaliation but protection.

According to Sir John French's Report of May 25, when the Germans produced clouds of gas over a front of five miles for four and a half hours, rising to forty feet high, "our men demonstrated that, with due precautions, this form of attack can be met and defeated." According to *The Daily Chronicle's* correspondent, the Germans, on this same occasion, found themselves impeded by their own poisonous gas. "The interval which had to be allowed for the clearance of the air was fatal to the Germans. The French artillery mowed them down without mercy." According to *The Times*, the Russians have succeeded in protecting themselves against gas. According to *The Manchester Guardian* of yesterday, an English non-commissioned officer, writing of the German use of gas, says, "It was the German wounded who suffered most.... All around were the German wounded being tortured by the gas fumes.... We could do nothing much, but some of our chaps tossed their water bottles to them, and later some of the chaps in the trenches came out and helped the Germans to get their muzzles on, and gave them water.... The ones that were rescued felt very bitter against their comrades for turning the gas taps on at that time, but some of them said it was a judgment of God on them for using gas at all."—Yours, &c.

FRANCIS H. JONES.

51, Howitt Road, Hampstead.
June 9, 1915.

To the Editor of THE INQUIRER.

SIR,—Mr. Wicksteed is wrong in his suggestion as to my reading of the War Minister's speech. I understood that "poisonous" gas was to be used. If Lord Kitchener did not put this forward as, at least, a possibility, what is the purpose of this correspondence?

As regards the Hague pronouncements on the main question, Article 23 in the Annex to Convention 4 begins: "In addition to the prohibitions provided by special Conventions, it is particularly forbidden: (a) to employ poison or poisoned weapons.... (e) to employ arms, projectiles, or material calculated to cause unnecessary suffering." Mr. Wicksteed may object that clause (a) does not quite meet the case; but his own argument would prove the weapon banned by clause (e). There is, I feel confident, a reference elsewhere in the Conventions, but I have not had time to look for it. The above is sufficient for my argument.

That argument lent itself to Mr. Wicksteed's burlesque. Liability to burlesque is the hall-mark of a good argument; but when Mr. Wicksteed writes: "It is impossible, of course, to maintain that there is any fundamental difference of principle between uses in war of the different physical forms of matter as such," I have no reason to complain. The position may now be summarised as follows: If the gas be "calculated to cause unnecessary suffering," it is banned by the Hague Conventions; but its use, otherwise, violates no principle, and may be decided on grounds of expediency.

—Yours, &c. A. GOLLAND.

London, N.W., June 7, 1915.

To the Editor of THE INQUIRER.

SIR,—Mr. Wicksteed appears to attach serious weight to the letter of the young soldier who asserts that according to Headquarters the medicated respirators are really quite effective to prevent poisoning. We may be sure the respirators worn by the Germans are not less effective than our own. We may, therefore, now be quite happy on this subject, knowing that they will not suffer any torture from our use of a weapon rendered comparatively harmless. Thus the discussion may be allowed to end (like gas warfare) in mere smoke.—

Yours, &c. J. M. LLOYD THOMAS.

Birmingham, June 5, 1915.

[This correspondence is now closed.—
ED. OF INQ.]

FOR THE CHILDREN.

ENGLAND, MY ENGLAND.

What have I done for you,
England, my England?
What is there I would not do,
England, my own?
With your glorious eyes austere,
As the Lord were walking near,
Whispering terrible things and dear
As the Song on your bugles blown,
England—
Round the world on your bugles
blown.

Where shall the watchful sun,
England, my England,
Match the master-work you've done,
England, my own?
When shall he rejoice agen
Such a breed of mighty men
As come forward, one to ten,
To the Song on your bugles blown,
England—
Down the years on your bugles
blown.

Ever the faith endures,
England, my England:—
"Take and break us, we are yours,
England, my own!
Life is good, and joy runs high
Between English earth and sky:
Death is death, but we shall die
To the Song on your bugles blown,
England—
To the stars on your bugles blown."

They call you proud and hard,
England, my England:
You with worlds to watch and ward,
England, my own!
You whose mail'd hand keeps the keys
Of such teeming destinies,
You could know nor dread nor ease
Were the Song on your bugles blown,
England,
Round the Pit on your bugles blown.

Mother of Ships whose might,
England, my England,
Is the fierce old Sea's delight,
England, my own,
Chosen daughter of the Lord,
Spouse-in-chief of the ancient Sword,
There's the menace of the Word
In the Song on your bugles blown,
England—
Out of heaven on your bugles blown.

W. E. HENLEY.

[It is a good thing to learn great poetry and noble songs when we are young. We print this poem to-day in the hope that some of the boys and girls among our readers will commit it to memory. Perhaps when they are old they will remember with pride that they learned it during the war, when so many of their elder brothers and friends were giving up everything to serve their country.—ED. OF INQ.]

MEMORIAL NOTICE.

MR. JOHN THORNTON.

MR. JOHN THORNTON, who died in his 75th year on June 1, though little known outside of Leeds and our few churches in the neighbourhood was a remarkable man, and one who deserves a fuller notice than our limited space will allow of. He had served as clerk to the magistrates from the time the Town Hall was opened in 1858, and there a few weeks ago he had the seizure which ended his life. The tribute paid to his memory by the Stipendiary Magistrate on behalf of his colleagues expressed in few words their "abounding admiration for the merits of that excellent man, the possessor of all the qualities his office demanded—detailed knowledge, untiring industry, and in a peculiar degree, a just, fearless, and impartial mind, and a reputation unrivalled and unimpaired during the passing of two generations of men."

All Leeds can bear witness to the sober truth of these words, but only a few of us know what he did for the Unitarian Church in Hunslet. He was for years a member of the Mill Hill Congregation, a teacher in the Sunday School, Secretary of the Choir Committee, and valued and esteemed of all; but in 1897 becoming aware, as he himself wrote, "that while Mill Hill gave money freely it did not give men," he severed a connection which was dear to him for many reasons, and thenceforth devoted all his spare time and energy to the poor church in the smoky township which was then in sore need of workers. Twice, and often thrice, on Sundays, he went down there from his home two miles away, three, and often four times, on week day evenings.

The members of his family nobly seconded his efforts, and a new life came to what had become an apparently dying cause. Minister, congregation, choir, schools, societies, and the fabric itself, all profited of the love and devotion which he lavished upon them, sparing neither means nor pains on their behalf. He was modest to a fault and shrank from any public recognition of his services. He might justly have claimed for himself the honour and authority due to one who was, indeed, the father of the congregation, but all he would allow of was that he should be recognised as "servant of all," and it was his boast that he had blown the organ at the weddings of nearly all the scholars married in his time.

The funeral service at Mill Hill Chapel, conducted by the Rev. C. Hargrove, was a striking tribute to the esteem in which he was held by all. The City Justices, the solicitors, the police were all largely represented, and on a busy working day some 500 persons were gathered to do honour to his memory. There was no choir, but the hymns, 'O God, our Help' and 'Hope for the Day is Dawning,' were heartily sung. The body was afterwards cremated at Lawnswood Cemetery, and so ends the record of one whom all Leeds agrees with its Stipendiary in naming "One of the best of men."

C. H.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

21ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4374	7	3
Miss Helen S. Crosskey	..	0	10 0
Mr. and Mrs. L. Hall (fourth donation)	..	1	0 0
Lady Warner	..	0	10 0
Miss Alice E. Winkworth (third donation)	..	25	0 0
L. T. (third donation)	..	2	0 0
Memorial Church and Red Cross Society, Liscard, per Mrs. Johnson (second donation)	..	5	4 10
Miss Jennie Buckley (New York)	..	2	2 0
Miss Ellen Chapman (second donation)	..	1	0 0
Miss Kitty M. Comport	..	0	10 0
Mr. J. E. Rickards	..	5	0 0
Miss M. C. Pearce (second donation)	..	0	10 0
Mr. E. Braithwaite	..	0	10 0
Miss M. Wragge	..	0	10 0
Mr. Alex. H. Sing'eton	..	2	2 0
Mr J. T. Perry (second donation)	..	1	0 0
Mr. and Mrs. C. W. Chitty (monthly donation)	..	4	0 0
Miss Mary E. Swaine (fourth donation)	..	2	0 0
Mr. A. F. Jones (second donation)	..	0	10 0

	£	s.	d.
Mr. M. Locke Blake ..	10	0	0
Mr. W. E. Spragg ..	1	0	0
A Friend ..	0	10	0
Joan and Martin Wilson ..	0	10	0
R. L. ..	0	10	0
Miss Clara Martineau ..	5	0	0
S. S. Superintendent ..	1	0	0
A. J. A., Walmer (third donation) ..	0	5	0
Mrs. Hardy (second donation) ..	5	0	0
Mrs. Frost ..	1	0	0
The Misses Gillespie ..	0	4	0
Miss Lucy Colton ..	0	3	6
Mr. W. R. Button ..	0	10	0
Miss E. Dowell (monthly donation) ..	0	2	6
Mr. Geo. Banks (fifth donation) ..	1	0	0
M. R. F. Z. ..	0	5	0
Proceeds of "Tiny Tots" Entertainment at Norwich (per Mrs. Mottram) ..	5	0	0
Mrs. Renshaw ..	1	10	0
Liverpool Branch Women's League (per Miss Alison Hall) ..	5	0	0
A Few Sympathisers (third donation) ..	0	5	0
Mrs. Grundy, Sen. (second donation) ..	0	10	0
Mrs. Costeker ..	1	0	0
	<u>£4,467</u>	<u>11</u>	<u>1</u>

Parcels have been received from:—

Mrs. M. J. Worsley; Ancient Chapel Sunday School, Liverpool (per Miss Alison Hall); Miss Norton; E. J. B.; Plymouth Branch of the Women's League (per Miss Rosa A. Bond); Church of the Messiah Branch of the Women's League, Birmingham (per Mrs. Austin); Miss E. C. and Miss B. Harvey; Miss E. Arundel and Miss O'Dowd; Mrs. Roscoe and maids; Mrs. Thos. A. Johnson; Miss Trimmell; Miss Monks; Anon.; Mrs. Titterton; Miss Warren; H. H.; Church of the Messiah, Birmingham, Adult Girls' Class (per Miss Abbott); Mrs. Octavia Cobb; Mrs. J. E. Richards; Miss Constantia Wicksteed; Mrs. E. Leys; Monton Church, Eccles, Women's Union (per Mrs. Nanson); Miss Rowe and Miss Taylor; Bury Unitarian Women's League (per Miss Johnstone); Plymouth Branch Women's League (per Miss R. A. Bond); Clapham Ladies' War Relief Committee (per Mrs. Duke); Mrs. H. W. Thompson; Miss E. A. Eveleigh; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. Hardy; Mrs. and Miss Carter; Miss Short; Miss Anna Bochsler and Miss Harriet Lane; Mrs. Agutter; West Grove Women's League, Cardiff (per Mrs. A. C. Fox); Miss Rowe and Miss Taylor; Ullet Road Sewing Circle (per Mrs. Odgers); Mrs. Arnold Lupton; Mrs. Wicksteed; Mrs. Temple Moore; Miss Mary Dendy; Miss Kensett; Finchley Branch Women's League (per Mrs. Blake Odgers).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DR. DRUMMOND'S EIGHTIETH BIRTHDAY.

LETTER TO OLD STUDENTS.

THE former pupils of Dr. Drummond, both in London and Oxford, gladly seized the occasion of his eightieth birthday on May 14th, to write to him individually and send their expressions of gratitude and love. They felt that there was thus presented just such an opportunity as they desired to assure him how highly they appreciated all his labours on their behalf and his continued interest in their welfare. The Rev. Dendy Agate, of Altrincham, kindly put himself in communication with all old students within reach, and arranged the simultaneous out-pouring of good wishes. An embossed leather case of suitable size, wherein the letters received might be preserved, was at the same time sent as a united birthday gift.

Dr. Drummond replied as follows:—

MY VERY DEAR FRIENDS AND FORMER PUPILS,—It was truly a delightful conspiracy of kindness and affection which you formed to cheer the heart of an old man; and the beauty of your thought is finely embodied in the noble casket designed to contain the letters, which I reverently place within it, to be handed down to my posterity.

Nothing can be more gratifying to a teacher than the assurance that he has not laboured in vain, and that successive generations of students have all derived some benefit from his instructions. Ten years ago you presented to me an address which touched me deeply; and now you have come individually, with all the variety of personal experience, to tell me that the love which I always felt for my students is returned with interest, and that those who had the closest knowledge of me were not dissatisfied with my work. I have sometimes thought that at least two orders of teaching might be adopted with advantage, so as to meet more fully the varying requirements of different minds; but in our small college this never seemed practicable, except to a very limited extent. Some disquisitions which were suited to more advanced students must have been repellent to the less mature, and I was always grateful to students for the patience with which they attended lectures that, to those who brought no antecedent interest in the subject discussed, must have seemed dry and barren. It is a satisfaction to know that even they found in the teaching as a whole something to quicken and invigorate.

I often had misgivings about my method; but it was deliberately adopted, and I still think it was on the whole sound. It seemed more important to train in habits of accuracy and thoroughness than to pass superficially over a wide field, and even those who could not follow with obvious profit the more minute discussions might at least be guarded against hasty judgments, and come to see that complex theological problems were much less simple than they at first appeared. To this must be added that when my professorship began the very foundations of theology

were depending on critical discussions, which, though in themselves of small importance, affected in their result the great question of the authority of Scripture. Since that time the whole theological outlook has undergone a great change, so that some of my early lectures became obsolete and were omitted, and large sections were revised or added, and wholly new courses were written. Of our more social intercourse many of you make mention. Our Saturday walks always gave me the greatest pleasure by bringing us into familiar comradeship, and the informal conferences that we used to have once a week were to me a source of much satisfaction, bringing us closer, heart to heart and mind to mind, than was possible in a lecture.

And now, dear friends, what can I add? I have received other letters besides yours written in much the same strain. Things are said about me which I, who know too well the dark spots in the inward man, cannot possibly accept, though I know they have been written in all sincerity. Two inferences follow: one that there is a great flood of kindness and sympathy still left in the world; the second, as I think I have observed on other occasions, that even through very imperfect instruments Divine ideals are allowed to shine, and it is only with deepest and humblest gratitude that I can believe that the ideals which claimed and fired my youth have not been wholly without effect, though housed in this imperfect tabernacle. With heartfelt thanks I reciprocate your greetings, and I hope you will all live to see the present mystery of iniquity dispelled, and righteousness and brotherly co-operation returning to the divided nations, and bringing in as never before the long-expected Kingdom of God.

Yours sincerely and affectionately,

JAMES DRUMMOND.

18, Rawlinson Road, Oxford.

May 18, 1915.

ADDRESS FROM THE UNITARIAN ASSOCIATION.

THE Executive Committee of the British and Foreign Unitarian Association at their meeting on the eve of Dr. James Drummond's eightieth birthday addressed to him the following letter, and Dr. Drummond has replied in the letter which is attached.

"We are desired by the Executive Committee of this Association to offer you on their behalf a respectful and most cordial greeting on your eightieth birthday, and take occasion to express the deep gratitude felt by our people far and wide for your many and varied services to the cause of a free Christianity and pure religion.

"We may ourselves, perhaps, be allowed to single out for special mention the generous enthusiasm with which you entered into the scheme which resulted in the provision of a permanent home for the two Associations. We also gladly recall the wise and stirring addresses which you have given us from time to time, by voice or pen, and especially the volume 'Studies in Christian Doctrine,' which you entrusted to

us for publication, and which, if we may judge from many expressions of appreciation, will certainly rank high among the valuable contributions made by you to the religious literature of two generations.

"May it be some comfort to you in these saddest of all our days to know that such high things are not wholly forgotten, and to receive these tokens that the sweeter affections are still with us; and may you be strengthened anew to inspire us long with your own courage and trust in Him, to whose tenderest keeping we reverently commend you."

To this letter of greeting Dr. Drummond replied as follows:—

My dear Friends, the Executive Committee of the British and Foreign Unitarian Association,—Please except my warmest acknowledgments of your kindness in sending me so touching a letter of appreciation on the attainment of my eightieth birthday. Though I can truly say that I have never worked for pelf or fame, it is nevertheless gratifying and cheering in my old age, to receive so many assurances that I have not laboured in vain. I have not doubted that "the sweeter affections are still with us"; yet your kindly expression of these affections cannot but give pleasure, and add strength to one's better faith. Above the clouds of war, with all its madness and cruelty, the eternal sun of justice and love is still shining, and surely the higher soul of man must once more arise, and assert, it may be with unprecedented splendour, its true power and beauty. May your Association be largely instrumental in promoting a genuine and redeeming Christianity, "in the Spirit, not in the letter, whose praise is not from men, but from God."

Yours ever sincerely,

JAMES DRUMMOND.

18, Rawlinson Road, Oxford.

May 19, 1915.

OLD MEETING HOUSE, DUDLEY. MINISTER ENLISTS IN THE R.A.M.C.

WE have received the following statement for publication:—

On Sunday morning, June 6, our Minister, the Rev. E. Glyn Evans, delivered a special sermon explaining his position in regard to military service during the present crisis, and also expressing his willingness to join His Majesty's Forces if adequate arrangements could be made to supply his pulpit for the duration of the war, and if we as a Congregation could agree to grant the terms necessary for his temporary release. At a meeting of the Congregational Committee held immediately after the service, it was proposed by Mr. E. J. Thompson (Chairman), seconded by Mr. E. C. Theedam, that the magnificent and patriotic proposal of the Rev. E. Glyn Evans to enlist in H.M. Forces, for the duration of the war, be heartily approved, and that he be granted full release accordingly, with their best wishes for his welfare and safe return. During their minister's absence they pledged themselves to maintain, as far as possible, all the work and institutions of the church, and also to give Mrs. Glyn Evans every support in the duties she is undertaking. It was further proposed that during Mr.

Glyn Evans's absence, the full amount of his stipend shall be paid to him or his nominee as usual; this arrangement being subject to adequate provision being made by Mr. Glyn Evans or his representative, to have the pulpit supplied by his fellow ministers in an honorary capacity, it being understood that several ministers have already generously volunteered to give their services. Finally, the Committee undertake to pay travelling expenses of ministers, and to provide hospitality.

(Signed) E. J. THOMPSON, *Chairman.*

WILLIAM HICKS, *Secretary.*

THE Annual Proceedings in connection with the closing of the session at Manchester College, Oxford, are announced to take place on Thursday and Friday, June 17 and 18. A Religious Service, dedicating the students who have finished their course to the work of the ministry will be held in the chapel on Thursday at 8. The Farewell on behalf of the College will be given by the Principal and the Welcome into the ministry by the Rev. E. I. Fripp of Leicester.

Speech Day at Willaston School, Nantwich, will be held on Wednesday, June 16. The public proceedings will begin at 2 o'clock.

NEWS OF THE CHURCHES.

Bradford.—On Sunday morning, May 30, a special service in memory of the Rev. E. Ceredig Jones, M.A., for twenty-five years minister of Chapel Lane Chapel, was held. The present minister, the Rev. Thomas Paxton, in the course of his sermon, spoke of the late Mr. Jones's work, which, he said, would live on in the history of the chapel; of his greatness of heart, and the large place which he had filled in the lives of those who had known him. In the evening a service of intercession was held, attended by the Lord Mayor of Bradford and the Lady Mayoress (Ald. and Mrs. George H. Robinson). Mr. Paxton preached on 'The Need of the Nation.'

Manchester District Sunday School Association.—Barleycrofts was duly re-opened last week. Great Hucklow, in the High Peak of Derbyshire, where the Home is situated, is now the familiar scene of the important work carried on by the Manchester District Sunday School Association. There are two "Homes" there and, in a normal year, nearly 2,000 guests spend a happy week's holiday in the Homes, in addition to many others who camp in the fields or stay in the cottages. The larger Home for school holiday parties has over 100 beds. It is well situated up in the hills commanding a far view. Part of the scheme completed last week was the equipping of this Home with a complete little isolation hospital. The other Home, Barleycrofts, is for elder girls and teachers. It is the younger and smaller of the two Homes, but it has proved its worth during an experimental period of seven years. During that time well over 1,000 guests have stayed long periods at the Home. Its purchase and enlargement was the main feature of the work just completed. Six charming little bedrooms have been added, and a bathroom with hot and cold water, while the dining-room has been much enlarged and a new kitchen added.

The Home is a fine stone building, standing in five acres of well-wooded land. Altogether about £1,600 has been expended and amounts received at the opening brought the fund within £20 of completion. A special feature of the enlargement has been the naming of the rooms after distinguished women of our community. Illuminated texts and pictures in the rooms commend to the guests the virtues of the ladies they are meant to commemorate. The names so far adopted are those of "Aunt Amy," Florence Nightingale, Dorothea Dix, Mary Carpenter, Mrs. Gaskell, Mrs. Limb and Catherine of Liverpool. There are some of the rooms awaiting names, and suggestions will be welcomed. After inspecting the Homes a company of nearly 100 assembled on the lawns for the opening ceremony. The Rev. J. Morley Mills, President of the Association, took the chair, and introduced Mr. Cuthbert C. Grundy. It was Mr. Grundy who gave the Association its beautiful Home for convalescent children at Blackpool, and his presence was therefore specially fitting. In performing the opening ceremony, Mr. Grundy spoke in a charming way of the kindly thoughts and deeds by which men and women help each other through life. Nor was any form of help better than that which preserved or restored good health. He had been delighted beyond measure by the beauty of the Home and its splendid surroundings. Its spacious reception rooms, its dainty little bedrooms, and its magnificent grounds had far exceeded his highest expectation. Any religious community might be proud of these Homes and of the work they were doing. Mrs. H. E. Dowson, Mr. J. H. Pimley, Mr. H. J. Broadbent and Mr. Peach spoke to votes of thanks and then the ceremony closed. It may be added that Barleycrofts is quite full this week with guests drawn from many northern towns, and that a party of fifty mothers and babies from the Collyhurst Domestic Mission is installed at the Holiday Home.

Pepperhill.—Successful Anniversary Services were held at the Unitarian Church, Pepperhill, near Halifax, on Sunday, June 6. The Rev. Frank Coleman of Hunster preached in the afternoon, and the Rev. J. S. Mathers at night. The little chapel was filled almost to its utmost capacity on both occasions. The collections amounted to £17 11s. 3½d., and were the largest ever taken at a Pepperhill anniversary.

The Van Mission.—The Rev. T. P. Spedding writes:—

"The Van Mission has just held a series of nine meetings in Stepney. At the request of the Committee of the College Chapel, Stepney, the Rev. Fred Hall, of Blackburn, was the missionary; and he also preached special sermons at the chapel on May 30. The Rev. Frederick Summers delivered the address at one of the meetings, and on the last night Mr. Long, the lay-worker at Stepney, was the speaker. Mr. Long had presided over the meetings during the week. All who took part in the meetings were satisfied with the attendances and the general results. Questions about the war were less frequent than had been expected; and it was plain that many people are looking for help from a reasonable statement of religion just now. The friends of the Mission are aware that the Vans in the country are not to be used this summer, owing to the difficulty of arranging a definite tour except at prohibitive expense, and to the undesirability of holding many meetings in places where our churches are not represented. The Mission, however, is taking part in open-air meetings in various parts of the country; and some hundreds of out and indoor meetings are likely to be held during the summer months. Many of the ministers who have been the staunch friends and helpers of the Mission

are taking part in this work, besides others who feel equally strongly that our churches are able now, as at other times, to make a useful contribution to the deepening and strengthening of the religious thoughts and aspirations of the people. Meetings already held prove that this work can be done successfully; and that many people are grateful for a statement of religious hope and faith offered without any attempt at proselytism. New factors enter into the consideration of the work that can be profitably attempted just now; but they emphasise the need for a message that shall be helpful to men. The Van Mission, in its plans for work this summer, has had the benefit of the advice and experience of over a hundred ministers, and believes that the result will satisfy the most enthusiastic as well as the most cautious of those who have helped its scheme. The Missionary Agent, while regretting that it is impossible to carry out the full programme for the Mission's tenth year, trusts that the friends of the Mission will see that the work is not allowed to suffer through lack of funds; and that those who have hitherto helped will send their contributions as usual to Essex Hall."

Wolverhampton.—On Sunday June 6, the Sunday School Anniversary sermons, in connection with All Souls' Church, were preached by the Rev. J. Ewart, of Stonebridge. At each of the three services the attendance was good, and the children, trained by Miss K. V. Wright, helped in the singing. The total amount collected exceeded the sum contributed last year by £3.

NOTES AND JOTTINGS.

ENLISTING FOR LABOUR.

Apropos of the Khaki Dockers, the *Railway Magazine* reminds us very opportunely of the following passage from Ruskin:—"Depend upon it, all work must be done at last not in a disorderly, scrambling, doggish way, but in an ordered, soldierly, human way, a lawful or 'loyal' way. Men are enlisted for the labour that kills—the labour of war; they are counted, trained, fed, dressed, and praised for that. Let them be enlisted for the labour that feeds; let them be counted, trained, fed, dressed, praised for that. Teach the plough exercise as carefully as you teach the sword exercise, and let the officers of the troops of life be held as much gentlemen as the officers of the troops of death; and all is done. But neither this, nor any other right thing, can be accomplished—you can't even see your way to it—unless, first of all, both servant and master are resolved that, come what will of it, they will do each other justice."

NON-ALCOHOLIC REFRESHMENTS FOR ARMAMENT WORKERS.

Several schemes are on foot for opening "people's palaces" and canteens within works, factories and workshops, and it is cheering news for all temperance workers that the National People's Palaces Association has now been registered, under the Industrial and Provident Societies Acts, for the supply of non-alcoholic refreshments at popular prices in armament works. Mr. Lloyd George has indicated his approval of the Association's aims, and every advantage should be taken of this unique opportunity for encouraging temperate habits among a

large section of the working classes. Among the associations officially represented on the Central Advisory Council are the Women's Liberal Federation, Church of England Temperance Society, National Free Church Council, United Kingdom Alliance, Catholic Women's League, and the National British Women's Temperance Association.

THE SCOTTISH WOMEN'S HOSPITALS.

A splendid work is being done by the Committee of Scottish Women's Hospitals for foreign service in connection with the National Union of Women's Suffrage Societies, to which Girton and Newnham Colleges have just given £1,800. The work began, like our own Belgian Hospital scheme, in Calais, and it has spread to Serbia, where heroic efforts are being made to check the fearful ravages of typhus. There are now doctors, nurses and equipment for 800 beds in hospitals in France and Serbia. At Royaumont, near the firing line, the unit is provided with motor-ambulances driven by women; the administrator, Mrs. Harley, is a sister of Sir John French, and Miss Cicely Hamilton, the dramatist, acts as clerk, occasionally sending to the English newspapers those vivid personal impressions which many of us have read with such interest. Dr. Inglis, of the Scottish Federation, who inaugurated the work, has collected enough money to send a second complete unit to Serbia, and now a third is on its way under Dr. Alice Hutchison, who has been through a cholera epidemic in India, served in a former Balkan war, and dealt with the typhoid epidemic among Belgian soldiers. The money subscribed by Girton and Newnham Colleges will be used to equip a hospital unit of 200 beds for the wounded at Troyes, in the Château Cantaloup. The patients will be under canvas.

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LONDON, SATURDAY, JUNE 19, 1915.

[ONE PENNY.]

**PROVINCIAL ASSEMBLY of
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Ministers and Congregations
of Lancashire and Cheshire.**

THE ANNUAL MEETING

WILL BE HELD AT
MANCHESTER,

ON

WEDNESDAY, June 23rd, 1915.

Religious Service in Cross Street Chapel
at 11 p.m. Preacher, the Rev. J. H.
Weatherall, M.A., of London. Supporter,
the Rev. H. B. Smith, of Blackpool.

Friends are requested to make their own arrange-
ments for **Luncheon.**

Business Meeting in the Memorial Hall,
Albert Square, at 2 p.m., A. Nicholson, Esq.,
J.P., President, in the chair.

Tea at the Manchester Athenæum, Princess
Street, at 5 p.m., 1s. each.

Evening Meeting in the Memorial Hall
at 6 p.m., A. H. Worthington, Esq., B.A.,
in the chair. Addresses by George G. Arm-
strong, Esq., of Manchester, on "The Call
for Faith in War-Time," the Rev. J. C.
Flower, M.A., of Bolton, on "Moral Emotions
and Good-will," Lawrence D. Holt, Esq., of
Liverpool, on "Trials of Faith."

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THE ATHENÆUM

For Saturday, June 19th (No. 4573),

Includes Reviews of
RUPERT BROOKE'S POEMS.
THREE BOOKS ON THE WAR.
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WONDERS OF WILD NATURE.
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Morning, at 11.15.

June

20. Rev. E. D. PRIESTLEY EVANS (of Bury).
27. Rev. FRANK KERRY FREESTON (late
Minister of Essex Church, Kensington).

July

4. Rev. FRANCIS H. JONES, B.A.
11. Rev. CHARLES HARGROVE, M.A.

The Evening Services will not be resumed
for the present.

UNITARIAN HOME MISSIONARY COLLEGE.

THE ANNUAL PUBLIC EXAMINATION

of the Students of the Unitarian Home Mis-
sionary College will be held at **Summer-
ville, Victoria Park, Manchester,**
on Tuesday, June 29th, 1915, commencing at
10.30 a.m.

The Visitor's Address will be delivered
at 5 o'clock by the Rev. A. W. Fox, M.A., of
Todmorden. Subject: "The Bible and the
Preacher."

On the evening of the same day the **Vale-
dictory Service** will be held in Cross Street
Chapel at 7.30, and will be conducted by the
Rev. ALFRED HALL, M.A., of Newcastle-on-
Tyne. Music by the Choir of the Longsight
Free Christian Church. Organist: Mr. OLIVER
H. HEYS.

For the Committee,

P. J. WINNER, } Hon.
G. A. PAYNE, } Secs.

Knutsford, June 15, 1915.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 20.

LONDON.

Acton, Creffield Road, 11.15 and 7., Supply.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORRIS WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTHAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, Flower Services.—3.15, Rev. A. H. BIGGS; 7, Rev. JOSEPH WOOD.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. PERCIVAL CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. D. PRIESTLEY EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. H. DRUMMOND.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. SIMON JONES, B.A.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. W. G. TARRANT, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. H. M. LIVENs.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11, Rev. S. SPENCER; 6.30, Rev. H. C. C. JONES, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. J. E. JENKINS.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30.
 MANCHESTER, Sale, 11 and 6.30, A Student.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. A. JACKSON, B.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. HARGROVE, M.A.—Flower Services.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLINE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30. Supply.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Mr. W.-RUSSELL.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Figgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

GOLDEN WEDDING.

HANKINSON-LOWE.—On June 15th, 1865, at Great Budworth Church, Cheshire, John Hankinson, of Deanrow, to Margaret Lowe, of Bartington. Present address—Alvechurch, Worcestershire.

DEATHS.

GITTINS.—On June 4, suddenly, at the house of his son, Childer Thornton, Cheshire, Edward Burbury, eldest son of the late Edward Gittins, of Leicester. Aged 68 years.

JONES.—On June 8th, at South Chingford, Essex. Aged 83 years, Eliza, eldest daughter of the late William Jones.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE have just received the interesting news from the North of France that the small hospital, which Madame L—— was anxious to establish for Belgian refugees who require nursing and medical care, has been opened. We sent out a consignment of beds and other things for its equipment. And now we shall have to maintain it, and the working expenses will probably cost us about £20 a month. The military hospitals remain our chief interest, and will continue to make the largest demands upon our Fund. But this civilian work has its own special claim upon our help and sympathy, and so long as we have the machinery and resources at our command we must shoulder the burden, and only feel a deeper sense of privilege the larger the amount of work which we are permitted to do.

IN the House of Commons on Tuesday Mr. Asquith made an important statement in justification of his action in forming a Coalition Government. The warm tribute which he paid to his former colleagues should do something to dissipate the suspicion which clings about the public mind that they had to go through some fault of their own. Their

disability was one which no amount of energy could have overcome. They represented only one party in the State, and the co-operation of all parties is necessary for the prosecution of a long war, when difficult corners have to be turned and moods of national depression to be overcome.

What I came to think was needed [Mr. Asquith said] was such a broadening of the basis of the Government as would take away from it even the semblance of a one-sided or party character, and would demonstrate beyond the possibility of doubt not only to our own people, but to the whole world, that after nearly a year of war, with all its fluctuations and vicissitudes, the British people were more resolute than ever, with one heart and with one purpose, to obliterate all distinctions and unite every personal and political, as well as every moral and material, force in the prosecution of their cause.

MR. LLOYD GEORGE has set about his new duties with great energy. He has to be not only an organiser-in-chief of industry, but also a charmer in words. His speeches are a mixture of shrewd commonsense and patriotic appeal, and both are needed. For it is evident that the difficulties of the industrial situation cannot be met by fine phrases. To mobilise all our forces, and to concentrate them on the supreme need of the moment, is the aim of all sensible people, and for this purpose there must be a revolution in the workshops. If this revolution can be accomplished swiftly and effectively by general consent, it is only the doctrinaire mind that will cling to the thought of compulsion. This seems to us to be as sound doctrine in economics as it is in morals. It is clear that Mr. Lloyd George is trying to use the Trade Unions instead of over-riding them. If he succeeds he will have enlisted for national service an immense store of

productive energy which would undoubtedly lose a good deal of its efficiency under any scheme of conscription for labour.

WE say this without any modification or withdrawal of what we have said on this subject during the past few weeks. The need of the country at the present moment must be supreme over all sectional interests. We must accept compulsion both for the army and for industry without a murmur, if we cannot defend ourselves and fulfil all our honourable obligations to our Allies without it. But we hope that Mr. Lloyd George will be able to charm so wisely that we shall get all the volunteers we need, coupled with a willing surrender of rules and customs which limit production in ways that are contrary to the public interest. But let it be remembered that the appeal must always be pitched in a lofty and inspiring key. We have seen it suggested in some quarters that wages for Government work should be on such a scale that no inconvenience will be felt owing to the rise in the cost of living. That, we believe, is the wrong note; it reduces the whole matter to one of clever bargaining. It also obscures the fact that every man who serves, whether in the field or the workshop, is doing so, not to please somebody else, but to defend his home and to promote the common cause.

FEW people have a better right than Mr. H. G. Wells to admonish us about the place of scientific inventiveness in war. In a letter to *The Times* he has taken us severely to task for our stupidity in this matter. His suggestion is that we should create some supplementary directive force, which would encourage inventiveness, and give our scientific men their proper place in the solution of

military and naval problems. "It is not," he says, "the sort of work for which a great legal and political career fits a man. That training and experience, valuable as it is in the management of men and peoples, does, indeed, very largely unfit men for this incessantly inventive work. A great politician has no more special aptitude for making modern war than he has for diagnosing diseases or planning an electric railway system. It is a technical business. We want an acting sub-Government of scientific and technically competent men for this highly specialised task."

* * *

THE warning is a useful one, and several scientific men have written to support his plea. But the accusation that we have done nothing has about it the tone of exaggeration of a man who wants to prove his case, and is, perhaps, a little angry and disturbed. This war is a much bigger and more difficult business than any of us could possibly realise when it began, and the disposition to make somebody a scapegoat because we have not romped through it to an easy victory has been allowed a good deal too much freedom of expression in the newspapers lately. The Germans have made their bad miscalculations as well as ourselves, and the skill, the dash, and the inventiveness, have not been all on their side. We cannot trumpet what we are doing from the house-tops, and the Government is not so foolish as to answer every big accusation with the official information which would reduce it at once to much more modest proportions. But every now and then the veil of necessary secrecy is lifted. On Wednesday, for instance, Mr. Tennant informed the House of Commons that at the beginning of the war we had only one central flying school capable of training twenty-one or twenty-two men, whereas now we have eleven such schools, capable of training two hundred men. This means that our air service has been multiplied ten-fold.

* * *

THE American Note to Germany has been presented, the full text has appeared in the press, and now silence has fallen while the German Government indulges in the postponements and delays, which it hopes will blunt the edge of the controversy. The Note itself is worthy of the deepest admiration and respect. Its language is calm and dignified, and the principle to which it appeals is the broad and invincible one of human rights. Submarine warfare carried on against defenceless merchantmen, it says in effect, is an offence against the elementary rights of nations, therefore submarine warfare of this kind must cease. The passage which has the strongest interest

for ourselves is the one dealing with the sinking of the *Lusitania*. President Wilson has brushed aside all irrelevant excuses, and fixed the attention of the world upon the deep human issue of right and wrong. The following passage, with its firm insistence on the moral obligations of nations, has little in common with the usual language of diplomacy.

The Government of the United States is contending for something much greater than the mere rights of property and the privileges of commerce. It is contending for nothing less high and sacred than the rights of humanity which every Government honours itself in respecting, which no Government is justified in resigning on behalf of those under its care and authority.

It is upon this principle of humanity as well as upon the law founded on this principle that the United States must stand.

* * *

THE following expression of opinion on the American situation by Dr. Jowett of the Fifth Avenue Church, New York, appeared in *The Manchester Guardian* on Monday. It has special interest as coming from a man of deep English sympathies, who is living at present in close touch with American life.

President Wilson has been known throughout his public life as a man of very dogged determination. When he was President of Princeton University, if there was one criticism of his administration there it was of his obstinacy when once he had made up his mind. He revealed the same characteristic when he was Governor of the State of New Jersey. He undertook the reform of abuses in New Jersey which no other Governor had even touched. There is nothing weak about him, and all his friends know that once he has made up his mind he will not flinch. Mr. Bryan is a man of very strong pacific opinions amounting almost to the conviction that war of any kind is wrong. I should think he very nearly comes to the point of holding the doctrine of non-resistance, and my own interpretation of his resignation just now, apart from the public criticism of his administration as Secretary of State, is that he knows that Wilson means business and will not hesitate at carrying things to the full length unless Germany surrenders.

Dr. Jowett believes that America can perhaps be of the greatest service to the Allies if she is able to keep out of actual war, and that is apparently the opinion of all men of influence whom he has met in the United States.

* * *

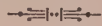
A CORRESPONDENT has sent us a short account of the annual meeting of the Churchmen's Union, which was held in London last week. The meeting was remarkable chiefly for the determination of its members to be on their guard

against any drift towards obscurantism and reaction, and for the plain-speaking of the paper by Dr. Sanday, which was read in his absence by Prof. Percy Gardner. In other times there would be something like a theological tornado over the public abandonment of many traditional positions by one who holds such a high position in the Church. The gentle persuasiveness of his language cannot conceal the essential change in his spiritual position. "Bodies," he said, "do not float in the air and materialise at will. If it is a question of believing either that these things happened or that they were talked about and thought to have happened we must choose the latter hypothesis." In other words for him the traditional reliance upon miraculous events has gone. We may be sure that in a mind so sensitive to the beauty of spiritual things this will not lead to critical detachment or barren rationalism. Canon Sanday will render a great service to religion if he can convince many of his fellow churchmen of the truth which he feels deeply himself, that we need lose nothing of the passion and glow of faith when we are quite honest with ourselves about questions of historical evidence.

* * *

WE must not be surprised if there is a revival of crude supernaturalism in some quarters in connection with the war, but we are sorry to see a preacher of Dr. Horton's eminence giving countenance to it. In a sermon preached in Manchester last Sunday he told several stories of marvellous happenings and angelic visitants on the battlefield, which he wished his hearers to accept as literal evidence of God's protecting care for our men. "I had news from the Dardanelles," he said, "last week but one. A sailor on one of our transport ships told me in the simplest language—just narrating the fact of the moment—how airships of the enemy came over the troopship dropping bombs. The captain, who is a man of God, gave the order to the men to pray, and they did pray. They knelt on the deck and prayed and the Lord delivered them. The eighteen bombs, which seemed to be falling from overhead, fell harmlessly into the sea." Does it not occur to people who accept stories of this kind, and others even more marvellous, like the stampeding of German cavalry by a company of angels, that they are really creating difficulties for faith instead of removing them? If the Lord delivers one ship from the danger of bombs because the sailors pray, are we to conclude, when tens of thousands are not delivered, that it is a judgment upon the ungodly or that the arm of the Lord is shortened that it cannot save?

THE INDIVIDUAL AND THE NATION.



It is no matter for surprise if the taste and preference of the individual still claim their rights in face of the common needs of the nation. Since the passing of the great Reform Bill, the liberty of the individual and the rights of conscience have been the watchwords of the party of progress in English politics. We have trained ourselves in obedience to these habits of thought. We have been suspicious of easy agreement with the opinions of the majority. We have lived in an atmosphere of protest against everything which threatens to curtail our liberties. We have encouraged scruples and frowned upon compromise. It is, of course, true, that men have united in larger or smaller groups for the promotion of common ends; but even then the obedience has been conditional, and the group itself has been aware of its deep disagreement with other groups, and has drawn much of the zest of living from the consciousness of this difference. It is this tradition which has dogged the steps of political Liberalism, and often rendered it impotent in face of the misery and injustice which its gospel of freedom has been unable to banish. And it is the same spirit, when it enters as a controlling principle into the spiritual life of men, which has created "the dissidence of dissent," and taught us to revere the lonely conscience as the perfect fruit of Christian discipline.

The catholic mind, whether in the State or the Church, has been aware all along of the weakness of this theory. But within the camp of freedom itself there have been signs lately of the restlessness and dissatisfaction which are the birth pangs of new thought. Serious thinkers who have been nourished themselves on the doctrines of the Revolution, and owe more than they can ever measure to the bracing air of spiritual liberty, are aware that the conception of freedom which the past has provided for them is not final; and they begin to whisper the suspicion that, apart from the enrichment which may come to it from the side of history and tradition and all the complex emotions and duties

of social existence, it has almost ceased to be useful. And now the heightened national consciousness, the sense of a common life beating within the limits of the personal life, which has been created by the cataclysm of the war, has come to submerge many of the old landmarks and to make a new and richer doctrine of liberty a practical need of daily life. In face of needs and dangers, which can only be met by common action, any teaching which separates a man from his fellows and makes him sole arbiter of his own fate, is clearly out of touch with the facts. It may be defended by the intellectualist with a whole battery of arguments; but it is defeated by the logic of life.

What then shall we do? Is there no alternative open to us but to march in battalions, and to shout with the crowd? Must we buy our safety at the price of our liberty? Need we say that we have nothing so thoughtless and suicidal as that in view. What is required is a clarifying of thought and a cleansing of conscience, not by retirement into ourselves, but by an act of union with the needs, the affections, the loyalties of the common life to which we belong. We must overcome the impulse, so deep-seated in the pioneers of freedom, to keep ourselves well in hand and resist the popular emotions which are surging around us. Unless we allow ourselves to move with the crowd, and to feel the proud lift of the national consciousness in our own life, our thought will be sterile because its field of experience will be very small, and conscience, however severe it may be in its verdicts, will fail to help and instruct the common mind. The difficulty, of which many of us are conscious at the present moment, is due to the startling enrichment of the materials with which thought and conscience have to deal. Private-mindedness has suddenly given place to public-mindedness; actions, which we thought of a short time ago as so entirely our own affair that no one had a right even to criticise them in a free country, are now seen to be heavy with the tragic issues of life and death for the whole nation. When we begin to plead in the familiar way for our own rights or the sacred privilege of doing as we please, we grow suddenly ashamed, for we are more conscious of the claims of our neighbour for help and protection

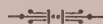
than we have ever been before, and we know that our life is not our own to do with it as we please.

We are aware that what we have said is not valid against the ultimate verdicts of conscience. There is a point beyond which no man dares to go, for there is a monitor within whose voice is the voice of God. But those of us who have been trained in the ways of individual liberty will do well to be on our guard against any attempt to spread the authority of conscience over all our private preferences and tastes. It is not only the conformist who may become the victim of his own prejudices. There is a fashion in walking alone as there is a fashion in following the crowd. The party of sensitive scruples may depart from moral sanity almost as easily as the party of ready compliance. If freedom for any of us has been chiefly associated with protests, and has been more fruitful in providing us with occasions for dissent than with opportunities for rich and harmonious co-operation with our fellow-men, there is still need for us to ask the ancient question "Where shall wisdom be found, and where is the place of understanding?" For there is nothing which the non-conformist needs more than wisdom in the use of his conscience. If he is seldom happy in agreement there is clearly something wrong with him. Just in so far as he separates himself from the splendour and passion of the life around him, viewing it with the detachment of a spectator instead of the rapture of a lover, his protests and warnings will fall on deaf ears. They will be lacking in the breadth of view, the quiet sanity, and the abounding human sympathy which command attention and respect.

But it ought not to be necessary to urge this point of view upon the attention of those who profess and call themselves Christians; for Christianity is not a private but a public religion. In some quarters, no doubt, this cardinal fact has been obscured and almost forgotten. In our jealousy for liberty of opinion we have run to extreme forms of individualism in religion. The critical temper has also raised isolating barriers in the mind which have no existence for the heart. But as soon as we give ourselves in a mood of real abandonment to the simplest act of worship this loneliness disappears. The great tradition out of

which we have come pulses consciously in our life. The history which lies behind us and around us is changed into a passion of love and aspiration within us. The private mind, even the urgency of merely private needs, disappear as the fellowship of Christian souls widens immeasurably around us, and claims us for its own. We have often spoken of these things in this place before. We recall them now because they set the seal of religious experience upon our plea for an enlargement of conscience and a doctrine of freedom which shall do full justice to the claims of fellowship. Nor could we find a better illustration of the way in which the private citizen attains to ampler liberty and a larger vision of life, when in hope and desire, in effort and sacrifice, he becomes one with the nation.

Good Thoughts for Evil Times.



KING of glory, King of peace,
I will love Thee ;
And, that love may never cease,
I will move Thee.
Thou hast granted my request,
Thou hast heard me ;
Thou didst note my working breast,
Thou hast spared me.

Wherefore with my utmost art
I will sing Thee,
And the cream of all my heart
I will bring Thee.
Though my sins against me cried,
Thou didst clear me ;
And alone, when they replied,
Thou didst hear me.

Seven whole days, not one in seven,
I will praise Thee ;
In my heart, though not in heaven,
I can raise Thee.
Small it is, in this poor sort
To enroll thee ;
Even eternity's too short
To extol thee.

GEORGE HERBERT.

A CALL TO PRAYER.

Of all the parts of God's service, prayer justly challengeth the first place : for, inasmuch as the best of God's children are subject to many infirmities, and even

the just man falleth seven times a day, and that man's life (by reason of sin) is exposed to many dangers, troubles and afflictions, it therefore behoveth us much, and concerneth us near, to seek out some remedy, as well to strengthen ourselves from the assaults of our several enemies, that (as much as flesh and blood will permit) we fall not, as to raise us again when we are cast down and dejected, either by the sight of our sins, or the crosses and afflictions of this life. And in this distress, what course shall we think upon to relieve us, or what means shall we find to aid and succour us ? Certainly none other better than that which God himself of His goodness hath prescribed and commended unto us, and by His Word hath commanded us to have recourse unto, whencesever we shall be thus afflicted ; namely, prayer.

BISHOP ANDREWS.

GIVE me, O Blessed God, a firm and assured hope in Thee and Thy gracious promises, that in all my troubles and necessities I may be evermore confident in Thy mercy. Be unto me a strong tower of defence against mine enemies ; that whether the world allure me, temptation assail me, or the flesh rebel, I may fly unto Thee for refuge. And although thou presently put not forth Thy hand to help me, but defer Thy comfort, according to Thy good pleasure, yet keep me from doubting or despairing of Thy aid, because Thy promises are sure. Give me a fervent love and perfect charity to my neighbour ; that I may be as kind to him, and as careful of him, as of one who is a member with me of the same body, whereof Jesus Christ is the Head. Let my love to him be sincere and unfeigned, which may charitably relieve him in his wants, patiently bear with his infirmities, and willingly forgive him all his trespasses against me. Create in me, I beseech Thee, a pure, mild, peaceable, and humble heart, which may think harm to no man, nor recompense evil for evil, but good for injuries. Cleanse me from all earthly and unclean desires, and lift up my heart to Thee and heavenly things : and so write Thy laws in it that I may wholly bend myself to keep them, and please Thee, persevering in the same to my life's end. AMEN.

THE SYMBOL OF EMPIRE.

THE war has enabled us this year to give a deeper meaning than usual to the celebration of Empire Day. The young people of Britain and of the Britains beyond the seas have had their thoughts turned to the solemn responsibility that rests upon all British citizens of vindicating before the world the principles of liberty, of justice, and of righteousness, and it was only fitting that the various local celebrations should find their climax in a Special Empire Day Service at St. Paul's Cathedral. It was a glorious Saturday afternoon. The Cathedral was packed in every part with boys and girls from every district of London—boy scouts, lads' brigades, girls' life brigades, and numbers of similar organisations for the young. The great doors at the western end stood wide open, letting the sun stream in upon the silent gathering. Presently out of the sunlight there moved forward into the doorway a band of lads and young men bearing aloft the sixty-four flags representative of all parts of the Empire, headed by the ample folds of a Union Jack. Every part of the world was represented in those flags ; every continent and every ocean had contributed to form that procession of colour which moved slowly up the nave of the greatest church of the world's greatest city. What was the meaning of it all ? Was it a mere childish pageant or empty ceremony ? Hardly, for see, as they move towards the choir, another more stately procession comes out to join them, and at the head of the symbol of Empire is now seen marching the greatest symbol the world has ever known—the symbol of suffering Humanity—the Cross.

The service is over, the thrilling voice of the preacher has ceased, when suddenly from the organ peals forth the notes of the well-known hymn 'Fight the Good Fight !' The sixty-four young standard bearers, who have been seated beneath the preacher, rise to their feet and move forward. 'Fight the Good Fight !' bursts forth from thousands of voices, and the faces of the wounded warriors who line the choir on either side are thrilled at the sound. Slowly the flag-bearers move towards the altar range themselves on either side, and then kneel down to receive the blessing. The last verse of the hymn peals forth as they kneel : "Faint not nor fear, His arms are near." Yes, underneath all—the fighting and the horror of battle—are, if we can but feel it, the Everlasting Arms.

The strains of the organ have ceased, and the standard-bearers rise to march forth again into the light of day. As they pass the folds of the flags unfurl, and there, in triple emblem, stands graven on each one the mighty symbol that has transformed the world. May we not feel that those who from every land are fighting under the Empire's banner are fighting also under the banner of that great Captain who said, "Greater love hath no man than this, that a man lay down his life for his friends" ?

QUESTIONS AT ISSUE.

MINISTERS AND THE ARMY.

BY THE REV. J. M. LLOYD THOMAS.

I AM in cordial agreement with the general attitude of THE INQUIRER on the war, yet on this particular question of the duty of ministers in relation to it I fear I am not in complete and absolute accord. You have expressed your sense of the national situation in a way that wins my interest, admiration, and gratitude. If I may say so, your leading articles, always excellent, have never risen to such heights of moral passion and noble eloquence as during this war. Yet I hesitate to urge ministers of military age to join the army, though, if they decide to do so, I shall honour their self-sacrifice in obedience to what has come to them as the highest call of duty. It will be agreed by every constructive Christian (a) that the Christian Church needs for its highest welfare what all human organisations need, namely, diverse and well-marked orders and degrees of service ranked according to special aptitude and vocation; (b) that among special vocations, the Christian ministry, by virtue of its past history and its sacred character, stands peculiarly distinct from other professions and modes of social service. It will also be agreed, I think, that it will be a sad day for the Church when the ministerial office is permitted to be secularised to the level of other professions, however honourable.

In laying down these two principles I wish to repudiate a view for which the Rev. William Temple, a liberal and scholarly Anglican, was recently, but unjustly, very sharply criticised. I do not at all believe that because the Christian Church is an International and Catholic Society, therefore, its ministers have an international and catholic responsibility wholly inapplicable to its lay members. Moreover, I believe as firmly as ever that non-resistance when advocated as a general duty upon all men is a profoundly immoral and unchristian doctrine.

But I think that we ought to be very careful to recognise another principle, namely, that *when* the duty of active resistance is or is likely to be sufficiently recognised, and efficiently discharged by a given community through its navy, army, and police, *then* there is need in our social life for that distinct differentiation of function which sets ministers of religion more exclusively apart than any other learned profession, and which preserves and maintains them very jealously as a prophetic and specially consecrated order of men who shall be and remain, unarmed non-combatants. We need them as present living witnesses who, here and now, anticipate and represent that future fellowship, that kingdom where wars shall be no more, and where Love shall not require to defend itself by physical violence against the aggression of evil.

Though the Christian tradition is not for us an infallible or final authority, you will be among the first to admit that we owe it a very deep and reverent

respect amounting to a sincere loyalty. Now the Christian doctrine as to war has never been very clear. But a study of its history and development set forth in such books, for example, as Prof. Bethune Baker's 'Influence of Christianity on War,' and Miss Campbell Smith's excellent introduction to her translation of Kant's essay on 'Perpetual Peace,' results, I think, in the conclusion that while warfare was *never* generally declared to be necessarily unchristian, yet it was felt that men in holy orders ought not, as combatants, to engage in it. This view was not arrived at without much vacillation in theory and inconsistency in practice; but it seems to have become, in the end, fairly well established.

In my opinion this is not essentially either a sacerdotal or a sentimentally romantic view. It can be defended, I suggest, as a nobly rational one. It preserves the reality of a special, prophetic call quite independent of academic and theological training. It also appeals as a holy testimony to an Eternal Ideal of a Blessed Life of Love and Innocence, quite apart from its claims upon our deference to the judgment of the historic Christian Church.

So long as the army is there or can be put there in time, as another necessary order and function of society, I feel there is more to be said than has been said in recent times, for the minister leaving the direct work of fighting to be done by men of other professions and grades of service. Just as it is not for the minister to be a professional actor or lawyer, so, I think, it is not for him to be a soldier. But I attach to this a very important proviso—and here you and I are in heartiest concurrence—that an adequate resisting force *shall be really there or can be put there in time* to meet any moral emergency.

I will go further, and add that if in a desperate crisis only a minister stood, for instance, between a woman and outrage, I should like to see him resist, fight, and, if need be, kill the assailant in God's most holy name. But in regular warfare, where combatants are present, I think the work of physical resistance and of killing should be done by men who are set apart for that work, and drawn from other spheres of society, and not by men whose special function is that of the professional Christian ministry.

The practical application of this principle of differentiation of social function would seem to come to pretty much what you yourself have expounded. Students of theology, not yet ordained, should be discouraged at this moment of supreme crisis from seeking entrance into the ministry, but they should not be refused ordination if they present themselves and give evidence of a present prophetic call. There, I think, the Anglican authorities have gone wrong. They have overlooked the truth that the ecclesiastical system exists for the Spirit, not the Spirit for the ecclesiastical system. They have, therefore, no right to refuse ordination to any one properly equipped who feels that even to-day the Spirit makes him cry, "Woe unto me if I preach not the Gospel." On the other hand, ministers of religion already ordained, ought not to be pressed or persuaded, or expected to enlist for the army, though they should

be permitted to do so if they are convinced that God calls them personally out of the general rule that governs their profession. If they feel they simply *must* go, as I know some do feel, I shall honour their decision to enlist, and do my utmost to give them every moral and practical support.

But even then I think they ought seriously to consider whether they ought not to join the R.A.M.C. or serve as unarmed non-combatants in their exclusive capacity as ministers of religion for the distinctive function of encouragement, consolation, and mercy, and if possible, in posts of extraordinary hardship and peril.

If the army were not only undermanned, but were likely to remain so, and the cause of justice demanded the instant intervention of all the able-bodied men of the community, my opinion would be different. Then, indeed, ministers should leap forward to offer themselves. But I am not convinced that such a desperate exigency has arisen, or that the ordinary resources are so exhausted as to demand their service in that capacity.

I know well that what I have said may appear as a refuge for the coward, and that ministers of military age who act on these principles may be misunderstood by seeming to claim too lofty a detachment from the lot of other members of the Christian Church who are no less servants of God in their sphere than priests and ministers in theirs.

But this they can bear, if their heart is right before the Holiest, and it is, perhaps, the purest suffering and self-sacrifice they can now offer to their fellow-men.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE SENSE OF PROPORTION.

To the Editor of THE INQUIRER.

SIR,—May I suggest that the present moment, which is one of the most tremendous in the history of the world, is not a favourable time to discuss in public the question as to whether we are doing our duty, or to defend our reputations against real or imaginary attacks? Let each man of us, according to his conscience, *do his duty* to the uttermost, wasting no energy on proving to others that he is doing it. None of us has any energy to spare for such purposes: it is all needed, to the last breath, for the great business before us. Nor is the world the least interested in mere discussions. Relatively to what is now at stake their importance is zero: nobody will heed them, nobody will remember them. Let us settle these things privately. By discussing them in public are we not exposing ourselves to the charge that we lack the sense of proportion?—Yours, &c.

L. P. JACKS.

Oxford, June 14, 1915.

THE BELGIAN HOSPITAL FUND. A FRESH NEED.

To the Editor of THE INQUIRER.

SIR,—When I was in Calais this last time, I noticed that many of the refugees were in want of boots, and on asking at the refuge if these would be provided I found that the stock was very small indeed, "and," said Mme. L—, "they are never the right size, and I have no choice to offer them." On my return home, Mr. A. C. Whitmee offered to undertake the arrangements for supplying this need, as my own house is too small for another department. He asks me to say that if people will send the boots and shoes they can spare for men, women, or children, to Messrs. Mulholland, 53 and 55, Seven Sisters Road, London, N., they will be sorted, repaired, and packed for shipment by them free of charge to this Fund. I hope we shall be able to supply in this way a very genuine need. Parcels should be addressed to: A. C. Whitmee, Esq., Belgian Hospital Fund, c/o Messrs. Mulholland, 53 and 55, Seven Sisters Road, London, N.—Yours, &c.,

Rose ALLEN.

14, Gainsborough Gardens,
Hampstead, N.W.,
June 16, 1915.

THE CHURCH AND THE ARMY.

To the Editor of THE INQUIRER.

SIR,—Will you not agree that war is absolutely opposed to the spirit and teaching of Jesus? Did he not declare that they that take the sword shall perish with the sword? Is not love for our enemies and passive resistance to evil the root principle of his message? You seem to overlook this entirely and substitute an appeal to violence for the decision of moral questions. Now violence can obviously decide nothing save that one of the two opponents is the stronger. Can a minister of religion be a faithful follower of Christ and fail to oppose war? You say no line of demarcation must or should be drawn between a minister and a layman. Soldiers have been drawn from other professions, why not from the Ministry? To begin with, when a man enters the Ministry he does so from other motives than would govern him if he entered another profession. His object is not to get on in the world, but to dedicate his whole being to the Gospels of Christ and the saving of humanity by love. Certainly he should be prepared to suffer death for his religion, if necessary (is that demanded of other professions?) but in no case to *inflict it*. The criticism of a Minister of Christ, who believes in war (an attempt to decimate your enemies before you convert them to the glorious truths of love and brotherhood and faith) is surely not that he should be in khaki, but that he should never have entered the Ministry at all. You cannot believe in war and Christ at the same time. The world expects and rightly expects that a minister of religion shall strive to be consistent with the teaching of Christ, even to the point of personal sacrifice. The lawyer, the business man may be a Christian, but

he does not consistently adhere to the teaching of Christ, nor does the world expect that he should. A minister must deny himself the luxury of striving after wealth and power and a hundred other things which I need not enumerate; if he is selfish, grasping, worldly, &c., men despise him, because he is inconsistent with his calling. The difference between a Christian minister and a Christian layman is simply the difference between one who has given up this world for God and one who, while striving to follow Christ in many things, still adheres to the standards of this world in business and pleasure, in personal ambition and aggrandisements. You cannot explain this difference away. When a man becomes a Minister of Christ he ceases to be an Englishman; he becomes a citizen of the world, a *lover of humanity*. That society that publicly and officially sanctions a religion does not demand—has no right to demand—that its priests shall reveal their patriotism by disloyalty to the Master on whose teaching that religion is based. —Yours, &c.,

NEONE RAAD.

Brooklands, Ringwood, June 5, 1915.

THE NEED OF RELIGION.

To the Editor of THE INQUIRER.

SIR,—There are, at times, references in your paper to criticisms passed upon you for opinions expressed and statements made by you in regard to the war. Now please allow me to express my appreciation and thankfulness for your whole conduct of THE INQUIRER since the war started. Immediately after the commencement of the war I took your advice to read my Bible as well as my newspaper. As a man engaged in business, owning it and responsible for it to pay its way, harassed with difficulties that have increased week by week since the war started, your paper and my Bible-reading have been a great help to me. And my experience has been, not a decline in my religious belief, but a greater, stronger, and more vital hold on things religious. It is, with me, not a matter of doubting God, but a matter of doubting men. I believe in God, but I don't believe much in men. One sees the great moral impulse and spirit of chivalry that is moving throughout a large portion of human society in different parts of the world. But one also knows that the same spirit of "frightfulness" and ruthlessness, which pervades the German authorities, is also present in most of the affairs of daily civil life. At bottom, most people appear to be entirely selfish and entirely oblivious of the rights of others. This, then, should be the object of religious ministers and teachers: to save the people, morally and spiritually; to demand of themselves, and of all who are supposed to be religious, that they shall do religiously, and not make talking do.

I would also ask ministers, if it be possible, to give their people a little rest on Sundays from the business of the war. Most of us get enough of worry about it during the week. Let the Sunday services be like the evening Bible reading:—a time of rest and refreshment, morally and spiritually; a

resurgence of the spiritual energies; a reaffirmation of religious truths; the fusion and union of one's nature, with the imperishable and eternal verities.—Yours, &c.,

A. SIMPSON.

5, Roman Avenue, Roundhay, Leeds,
June 13, 1915.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Cambridge Bible, the Book of Judges: H. C. O. Lanchester. 1s. 6d. net.

MESSRS. HEADLEY BROS.:—The Quest for Truth: Silvanus P. Thompson, F.R.S. 1s. net.

MESSRS. HODDER & STOUGHTON:—Eve of Battle: J. R. P. Sclater, M.A. 2s. net. The Campaign of 1914 in France and Belgium: G. H. Ferris. 10s. 6d. net.

MESSRS. ALEXANDER MORING, LTD.:—Madame: A. H. Pritchard.

THE OXFORD UNIVERSITY PRESS:—The International Crisis in its Ethical and Psychological Aspects. 3s. 6d. net.

MESSRS. GEORGE PHILIP & SON:—Builders of the Body: Eustace Miles. 1s. net.

THE POWER BOOK CO.:—Character Building and Thought Power: Ralph Waldo Trine. 7d. The Mystery of the Great Name: Shiekh Habeeb Ahmad. 1s. 2d. Woman's World-Wide Work with War: Samuel George. 7d. In Tune with the Infinite: R. W. Trine. 1s. 2d. The Secrets of some Bible Legends: M. Karadja. 1s. net. The Secrets of the Gods: M. Karadja. 1s. net.

MESSRS. SIMPKIN MARSHALL & CO.:—The Hollow Head of Mars: Herman Scheffauer. 2s. 6d. net.

MR. T. FISHER UNWIN:—Sixty American Opinions on the War. 1s. net. Documents relating to the Great War. 1s. net. The Partitions of Poland: Lord Eversley. The Psychology of the Kaiser: Morton Prince. 2s. 6d. net.

MESSRS. WATTS & CO.:—The War and the Churches: Joseph McCabe. 6d. net. A Christian with Two Wives: Dennis Hind, M.A. 6d. net. Myth and Legend in the Bible: Keighley Snowden. 2s. 6d. net. Chronicles of Man: C. Fellingham Coxwell. 6s. net. Moral Teaching as Life Revelation: F. J. Gould. 3d. The Wider Outlook Beyond the War: C. E. Hooper. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy, Cornhill Magazine, Nineteenth Century and After.

FOR THE CHILDREN.

THE RIVER GRETA IN JUNE.

ONE of the charms of the Greta is that it seldom looks the same for three days together, and often entirely changes its appearance in a few hours. When I wrote about the river in March it was full, the muddy brown water was rushing fast and carrying all sorts of floating things with it. If a tall man had tried to cross it he would have been carried off his feet long before he had gone in far enough to find out that it was deep enough to go over his head. For some time now the rainfall has been slight, therefore the water is so low that in certain places boys and girls can wade across it. They love to sit on pieces of rock in the stream and dabble their feet in the flowing water; or they make their way to little rock-bound pools to watch the young trout which were left behind as the river sank to a low level. The fish try to hide under stones or behind moss and weed. Sometimes they find it hard to get enough food in these rocky pools, and are glad to eat unusual things. I know of a farmhouse where, after breakfast, the big pan in

which the porridge has been boiled is put into one of these pools, and the trout come with eager regularity to feed on the scraps which cling to the pan.

When the Greta is low, pied and grey wagtails have a gay time on the stretches of bared sand and shingle. Here they trip nimbly up and down in pursuit of flies. Swallows, house martins, and sooty brown swifts are frequently seen skimming above the river; they also are chasing flies. In fine dry weather the insects fly high and the birds follow. When we see them fly low we do not go far from home without providing against rain.

In dry weather the water is so clear that everything on and near the banks is reflected in it. At about four o'clock on these June mornings the lights of sunrise cause the rocky summits of the mountains to glow crimson; this colour is reflected gloriously in some of the still rock pools. As the sun mounts the red gleam fades, but there are still plenty of reflections to enjoy. There is the delicate green of the ash leaves, the latest tree to hang out its foliage, and the deeper green of oaks and alders. The flowers on the river bank are also mirrored in the water. The marsh marigolds, or King-cups, as many call them, are about over, and the glossy yellow petals of those which remain will drop at the first touch of the hollow stalks; but the paler yellow blossoms of the globe flower still make a brave show in damp places, and in the very damp spots the wild iris flowers rise among the broad sword-shaped leaves. Most of you will know the purple iris of the garden. The wild kind is a beautifully shaded yellow. You need not hope to find it by your own rivers unless you live in a mountainous district. Another flower of the same bright colour which grows by the Greta is the yellow pimpernel. Its petals do not close at two in the afternoon, or on the approach of rain, as do those of that slightly lesser flower, the scarlet pimpernel.

Among flowers which grow in drier places on the river bank are stitchwort, with its frail white stars, blue speedwells, cranesbill, pink campion and wild strawberry. Cow parsley, too, is in full beauty now. Yesterday, in a shady spot, it was to be seen five feet high. Did you ever try it for table decoration? It is most effective if allowed ample room. The flowers last long in water. If you are sending boxes of wild flowers to a city school, or to hospitals, it is important to send only those which travel well and which last some days. It is well to choose flowers when they are just coming into season. The ox-eye daisies now beginning to break bud by the Greta will, if plucked within the next week or so, last three times as long in water as those which will be gathered in July. School teachers and nurses are far too busy now-a-days to spend time in unpacking and putting into water bunches of flowers which are already half faded, and which, when revived by the water, will barely last the day out.

Resist the temptation to send the lovely purple blooms of butterwort. They look rather like violets, but do not last like them. This plant is rare except in the bogs and heaths of the North. Its leaves all spring from the root, like

those of the daisy on the lawn, and are thick with a somewhat frosted appearance. They are cold and sticky to the touch. Insects which alight on them cannot get away. You were told in a former nature article that butterwort kills and feeds on captured insects.

A pair of blue tits are now rearing a family of six in a strange place. Near the Greta, as it flows through Keswick, is an electric street lamp. You all know the cross bar of iron which is placed on lamp posts for the lamp trimmer to lean his ladder against. These tits have built a wee nest in the small hollow just above the place where the cross bar is run through the post. I have just seen the birds take food to their young. A boy who lives close to the lamp tells me he went up the lamp cleaner's ladder two or three days ago and saw six nestlings. A blue-tit usually has a large family. Probably the number of eggs laid in this nest was limited because of the very small space allowed them in this hollow. The light from the lamp evidently does not trouble the birds.

EMILY NEWLING.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

22ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4,469	11	1
Dr. Stohr, per Mr. C. E. B. Russell	10	0	0
Sir Robert Blair	2	10	0
Part proceeds Cradley Sunday School Concert for War Funds, per Mrs. Shelley	10	0	
Miss Alice A. Freeman	3	0	0
Miss M. C. Martineau (third donation)	5	0	0
East Ham Secondary School Staff Collection, per Mr. W. H. Barker	1	10	0
Mrs. Bramley	3	3	0
Miss A. F. Bramley	1	1	0
Dr. A. H. Thompson	5	0	0
Mrs. Burchett (sixth monthly donation)	2	0	0
Mrs. Baines (second donation)	2	2	0
Miss Fullagar (second donation)	10	0	
Miss Emmeline Rawson (third donation)	2	0	0
Mr. and Mrs. Herbert Gimson	1	1	0
Miss H. Beard (monthly donation)	2	6	
Mr. J. Frederick Schwann (second donation)	10	0	0
"H." (fourth donation)	1	0	0
Mr. F. Maddison	10	6	
Miss F. Short (sixth donation)	2	0	0
Staff of Edinburgh Provincial Training College (third donation)	10	0	
Miss Catherine Scott (third donation)	5	0	0
Mrs. Dendy (second donation)	2	2	0
Mrs. Kenrick Champion (second donation)	1	1	0
Mrs. Priestley Smith (second donation)	1	0	0

	£	s.	d.
Grant from War Benevolent Fund from Kettering Road Church, Northampton	5	0	0
Mr. A. W. Harris (second donation)	7	6	
Miss M. A. Beard	10	0	
Staff of Gordon & Gotch, Ltd., per Miss B. W. Pritchard (second donation)	10	0	
Miss Nettlefold (third donation)	10	0	0
Mr. and Mrs. Tingley (third donation)	1	0	0
Mrs. Wm. Kenrick (second donation)	10	0	0
Miss Sophia S. Partridge	2	0	0
Mr. and Mrs. G. du Vallon (third donation)	2	0	0
"E."	1	0	0
Mr. C. I. Montgomery	1	0	0
K. L.	5	0	0
Mr. Henry Marsden (tenth donation)	1	0	0
	£4,571	11	7

In last week's list "A Few Sympathisers'" gift should have been £1 5s. instead of 5s. Also the total should have been £4,469 11s. 1d.

Parcels have been received from:—Cairo Street Ladies' Sewing Society, Warrington (per Mrs. J. Lister); the Misses Passavant; Belgian Refugees (per Mrs. W. Barton Worthington); Mrs. Mellor; Mrs. N. Cave-B.-Cave and Mrs. A. E. Titterton; Mrs. E. Worthington; Miss Short; Miss Minns; the Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Nettlefold; Mrs. Notcutt; Ladies' Sewing Guild, Unitarian Church, Swansea (per Mrs. Reid); Miss Jolly; Mr. Fellows Pearson; Miss Mary Dendy; Miss Muriel Phillips; Mrs. E. L. Cox; Mrs. Thos. F. Ward; Mrs. L. M. Myers; the Mayoress of Ipswich's War Hospital Depôt; Mrs. Piggott; Mme. Lambert; Mrs. Titterton; Mrs. J. H. Green.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE LIBERAL CHRISTIAN LEAGUE

It was with some hesitation that the committee ventured to resume their public gatherings which had been suspended in consequence of the war, but the experiment on Saturday, the 5th inst., was an encouraging success. The "At Home" in the afternoon was well attended, the suite of rooms lent by the kindness of the Central Church, Bloomsbury, much admired, and the presence of the minister, the Rev. Thomas Phillips, was greatly appreciated.

At 5.30 p.m. a Devotional Meeting was held, the hall being crowded. The Rev. A. Bourne conducted the introductory service, and expressed the pleasure of the meeting at having Dr. Hunter with them.

Dr. John Hunter began by saying it was the first meeting of the League he had attended and it gave him great pleasure to be there. His subject was,

"The Reserve Power in Life's Demands," and he took his text from the 10th Matt.: "Take no thought how or what ye shall speak." These words had often been taken to justify non-preparation for speaking on spiritual things, but there was nothing in the Gospel story to justify such an assumption. On the contrary, the words rightly understood indicated a stored up force ready for sudden demands, and the question he wished to discuss was, "How far can man be prepared for the sudden emergencies of life." It was an habitually prepared life which could alone make us fit for all emergencies. The critical hour calls out, but never creates the necessary forces. The hour of trial discloses the man, he should be prepared for all eventualities. Spiritual experience and mental moral and spiritual preparation must be the equipment of the preacher who would be master of the conditions, though not necessarily on academic lines. We had been surprised at the many deeds of heroism reported from the battle field; indeed the actors themselves did not understand their own bravery, it was the result of latent moral powers stored up. Why do young people often fail when they offer themselves for some work? Because they have no reserve, lack proper preparation. We must fill ourselves first. Social workers often disappoint from the same cause. "I find great comfort in God," said one in the dark days that came to him, but if he had not previously found and experienced God he could not have done so. It is the prepared soul, then, that can meet emergencies, and God's providence does not allow trials to come to us for which we should not be prepared.

At 7 p.m. the Rev. Edgar Daplyn took the chair and introduced the Rev. Dr. Cobb, who surprised the meeting by appearing in khaki. His subject was, "Mysticism and the Creeds." He confessed that he found it difficult to harmonise his mysticism with the creeds, but the creeds meant more than they said. If we got rid of the creeds we might lose all their associations, and that would be a serious thing when we remembered the multitudes who had found consolation and inspiration in them. Our first duty was to be true to ourselves. There were two positions for us to choose from. Shall we decide that the mystic experiences came first and were then crystallised into dogma; or did the historical facts come first and the mystical interpretation follow? There was the advantage in the first position, that it made the creeds arise out of real experience, and thus gave them a foundation of reality which cannot be moved. And the facts of the inner life repeat themselves. Every one has a vision, and if the man becomes a better man we are justified in accepting the vision as real. He might startle them by saying that no historical fact as such could be a part of religion. There were thousands of crucifixions in the first years of our era. What made one stand out? It was the something else attached to it, the inward meaning; that was the mystical reality. The speaker then applied this principle to various articles of the creed, and showed how the Virgin Birth taught that every soul must be made clean before it can be

visited by the Holy Ghost, and the lower self of each one be crucified before the soul can ascend to the new life. In conclusion he said that the ordinary person can make nothing of the New Testament; it required the mystic sense to make it clear. Let us believe that whatever is is real, and accept the old teachings made better by the eternal law of progress.

The Rev. G. T. Sadler followed with a short speech, and the Chairman, in summing up after discussion, said that he had learned for many years in his ministry to do without creeds.

The concluding conference was on "The War and Woman's Employment." Both the chairman, Mr. J. Cameron Grant, and the lecturer, Miss Susan Laurence, L.C.C., testified to the value of women's work, and pleaded for "Equal wages for equal work; equality of opportunity and equality of surroundings." A discussion followed.

THE CHURCHMEN'S UNION. ANNUAL MEETING.

THE annual meeting of the Churchmen's Union was held at Sion College, London, on Thursday, June 10th. At the morning meeting, held at St. Sepulchre's Church, Holborn, Dean Hensley Henson preached a sermon appropriate to the occasion, and this was followed by the celebration of the Holy Communion.

The afternoon meeting was presided over by Prof. Percy Gardner, and amongst the speakers were the Bishop of Hereford, Dean Henson, and the Rev. Shaw Stewart, whilst Canon Sanday's paper was read by the chairman. The large hall of Sion College was filled and the proceedings were followed with great interest. The object of the Union is defined as follows in a leaflet distributed at the meeting:—

"The discoveries of the nineteenth century, scientific, literary, and historical, not only increased the sum of our knowledge but profoundly affected our modes of thought. Some beliefs which had been unquestioned at its beginning were regarded as obsolete at its close. Others acquired a new meaning and importance, as the principle of evolution led men to see God's hand working in similar ways in many different spheres. Consequently much of the traditional language of religion, inherited from an age before science, now appeared artificial or inadequate, and some of it untrue. Many good and devout men began to feel that the formularies of the Church of England put a strain upon their consciences, and they appealed to the authorities for relief."

Prof. Percy Gardner in his opening address pointed out that the present crisis was not a time when they should be silent as to their convictions. A time like this shakes everything that can be shaken so that the things which cannot be shaken may remain. They would, he said, have to undergo a certain amount of criticism, but they could face all this because they claimed their heritage from the past and had hopes for the future. They were un-

willing to accept the term "unorthodox" in regard to their theological beliefs. As Canon Rashdall had so ably shown in his recent Bampton lectures, what passes as orthodoxy is a caricature of the better teaching.

The Bishop of Hereford, who looked vigorous considering his weight of years, spoke in a similar optimistic strain. He stated that he was firmly convinced that their Union was not so strong as it ought to be, and they were in need of organising and expanding their movement. He wished to see the "Men's Society" of the Church of England as members of the Union. The time had arrived when the real objects of the Union should be made better known. We live, he said, in real touch with the life of the present, but still there is a great need to-day for fresh illumination and tolerance, and for a comprehensive spirit. He stated that as an "old man" he looked forward in the midst of all the clouds of the present to a greater realisation of this ideal than had hitherto been the case.

The Chairman read a message from Canon Sanday stating that a lecture to be delivered at Oxford on that afternoon made it impossible for him to attend, but he sent a paper to be read at the meeting. This remarkable paper made a great impression on the large audience, and is one of the most important contributions which Prof. Sanday has made to the cause of a free theology and spiritual Christianity. It is difficult to select extracts from such an important pronouncement, and it is only possible to quote here a few sentences which may show how far Dr. Sanday has moved during recent years. Indeed, his present theological position is similar to that presented by Dr. James Drummond as far back as 1870 in his volume on "Spiritual Religion."

All things, he said, are in flux, but great truths about God and Christ—great experiences of the Christian life—remain constant. The forms in which these truths are expressed change. Thus, in regard to the highest things, there is continuity of thought in connection with the highest objects of life, and there is a relativity of expression which guarantees movement and progress. The theory that things cannot change is untenable. The Christian faith was at its source a much simpler thing on its intellectual side than it is possible for it to be to-day. And the Christian talent to know theological truth was never meant to be wrapped up in a napkin. No department of knowledge is immune from the progress of thought. It is sad to think how many people stop short on the surface level. Men think that they believe things but there is a higher sense to belief than that. Continuity of thought and relativity of expression are greatly needed in theology to-day. We have to remember that even relative truth is still truth, and not falsehood. We cannot fit ideas of the present into the moulds of the past. But even as relative truths Christian doctrines have a constant claim on our attention.

Canon Sanday's paper concluded with an earnest appeal to win thinking men to Christ. He stated that it was a sorrow of his declining years to see friends look askance at him on account

of convictions which had been forced upon his thoughts and life after the most patient consideration. He did not complain, but would like to state that his most matured thoughts had given him a steady view of things and transformed his experiences into a more consistent whole.

UNITARIAN HISTORICAL SOCIETY.

At a meeting, presided over by Mr. John C. Warren, held in the Council Room at Essex Hall during the recent Whit-week gatherings, a Society was formed for promoting the study of the history of the Unitarian and kindred movements in the United Kingdom, and of the Chapels and Congregations connected therewith. In bringing the proposal before the meeting, the Chairman pointed out the desirability of preserving and publishing registers, records, and manuscripts connected with the congregations comprised in the 'Essex Hall Year Book.' He suggested that the annual meeting of the Society should be held in Whit-week in London, and occasional meetings elsewhere, at which papers might be read to be afterwards printed in the *Transactions* of the Society, together with other contributions and notes on points of historical interest.

Mr. Ronald P. Jones, in seconding the resolution, drew attention to the distinctive architectural features in some of the older meeting houses which were well worthy of study.

The motion was supported by Miss L. Tagart, Mr. Charles Fenton, and others, and carried unanimously.

Mr. R. M. Montgomery, K.C., was appointed treasurer. The subscription for ordinary members is 5s., which entitles to free copies of the *Transactions*.

The Rev. W. H. Burgess, of Plymouth, was appointed Secretary. The following gentlemen were elected as Vice-Presidents: John Campbell, M.D. (Belfast), the Rev. R. J. Jones, M.A. (Aberdare), the Rev. J. Edwin Odgers, M.A., D.D. (Oxford), John C. Warren, M.A. (Nottingham). The Council to consist of Miss L. Tagart, the Revs. W. C. Bowie, E. D. Priestley Evans, F. K. Freeston, R. Travers Herford, James Harwood, F. H. Jones, Clement E. Pike, H. D. Roberts, C. J. Street, W. G. Tarrant, and W. Whitaker, with Messrs. Charles Fenton, Ronald P. Jones and Francis Nicholson. The Rev. Alexander Gordon was invited to become President of the Society, but has declined.

THE Annual Proceedings in connection with the closing of the session at the Unitarian Home Missionary College, Manchester, are announced to take place on Tuesday, June 29. The Visitor's Address will be given by the Rev. A. W. Fox on 'The Bible and the Preacher.' The Service in Cross Street Chapel, dedicating to the work of the ministry the students who have finished their course, will be conducted by the Rev. Alfred Hall. Owing to the war the usual Garden Party in the grounds of the College will not be held.

NEWS OF THE CHURCHES.

Birmingham, Old Meeting Church.—The Sunday Schools of the Old Meeting Church celebrated their 128th Anniversary on Sunday last. A choir of children had been trained by Miss Butler, senior teacher of the Girls' Afternoon School, to sing the hymns, which were rendered in an exceedingly pleasant manner; the purity and sweetness of the children's voices being specially marked. The Rev. J. M. Lloyd Thomas preached both morning and evening. Good congregations assembled and a large number of the parents of the children were present. The collections for the day were an increase on last year.

The Boys' Own Brigade.—The following letter signed by the Secretary, the Rev. J. C. Ballantyne, has been sent to all the members of the B.O.B. who are at present serving in the Army:—

"I am writing to you on behalf of the Boys' Own Brigade Council, the members of which have lately held their annual meeting, to send you their united greetings, their good wishes, and their hope that all goes well with you. You may be interested to know that over 120 members and old members (officers and boys) of the Brigade have answered the call to arms as you yourself have done, and are now serving in various capacities in His Majesty's Forces, on land and sea. We at home have you all constantly in our thoughts, and we are proud to think that from your connection with the Boys' Own Brigade you may have gained something of that bodily health and vigour, that courage and manliness, that willingness to give yourself for a high cause, which sustain you in your present work. We trust that the memory of your B.O.B. days is a strength and inspiration to you, a constant support in those hours (and they must often come) when there is demanded of you all your self-reliance, all that is chivalrous, honourable and pure in your nature. You are enrolled in an army that is pledged to fight for the establishment of great and fundamental principles of integrity and international right, to oppose the spirit of hatred and the lust for supremacy—a hard task this, and one in which you must be constantly face to face with grave difficulties, and incitement towards less exalted aims. In such moments may the counter-spell of the old motto come to you with its clear challenge, 'Quit you like men—Be strong.' May your eye be set upon victory, not merely for our Empire and our Allies, but for honour, justice and goodwill, and your strength be 'as the strength of ten.' Our earnest hope is that you may be spared to come back once more—and soon—to civic life, and to join with us in the work of the Boys' Own Brigade, striving to lay the foundations of a just and lasting peace in the lives of the boys who now fill our ranks; and who look with eager expectation for your return."

Horsham.—The Rev. A. V. Moody, who has resigned the pulpit of the Free Christian Church, conducted farewell services on Sunday, June 13th.

Hull.—The Annual Meeting of the Congregation of Park Street Church was held on June 8, when the annual letter from the minister (the Rev. Lawrence Clare) was read, and reports of the Committee and various societies were presented. Notwithstanding the terrible times through which the nation is passing, reference to which is made in all the reports, the affairs of the church are in a satisfactory condition. As the minister writes:—"The church has risen splendidly to meet the added responsibilities of the time. The school premises have been offered for hospital purposes, money has been raised freely

whenever an appeal has been made, and all the work of the church and institutions has been fully maintained." Numbers of young men have volunteered for military service, and to them minister and congregation extend sincerest gratitude. The extension scheme is now completed, and the mortgage paid off. This means the addition to the premises of commodious school-rooms and lecture hall, and other accommodation, the entire cost, over £2,500, having been subscribed by the congregation.

Knutsford.—The Sunday School Anniversary and Flower Services were conducted last Sunday morning and afternoon by the Rev. Dr. S. H. Mellone. The collections, with donations, amounted to £11 11s. 11d. With the close of the present month the Rev. G. A. Payne completes a quarter of a century as minister of Knutsford and Allostock Chapels.

Liverpool.—Mr. Harmon Taylor, who terminates his course at the Home Missionary College this month, has been appointed Assistant Minister at Ullet Road Church. Mr. Taylor, who won distinction as a classical scholar at the Manchester Grammar School, where he was educated, subsequently studied medicine at the University of Manchester with the intention of being a Medical Missionary. He expects to become fully qualified shortly as a medical practitioner, and will thus be able to serve his country and the church in a twofold capacity. It is expected that Mr. Taylor will begin his work at Ullet Road Church on the first Sunday in July.

Manchester, Willert Street Mission.—On the commencement of his work as Missionary at the Willert Street Domestic Mission, Mr. S. Crook of Bolton was welcomed by the congregation and by the President and Committee of the Domestic Mission Society on Thursday, June 3rd. A Dedication Service was held in the chapel, conducted by the Revs. W. Whitaker and A. W. Timmis, and the charge to the congregation and missionary was given by the Rev. Dendy Agate. At a Welcome Meeting which took place in the schoolroom, the President, Mr. G. H. Leigh, J.P., extended a very cordial welcome to Mr. Crook, and other speakers were Mrs. Woodhouse, representing the Collyhurst Recreation Room, Mrs. Albert Nicholson (Provincial Assembly), the Rev. J. Morley Mills (District Association), Mr. Taylor of Bolton, Mr. W. T. Pritchard and Mr. Crook. Suitable musical selections were given by Mr. Bauerkeller.

Moseley.—The Sunday School Anniversary was held at the Dennis Road Council School on June 6. The preacher in the morning was the minister, the Rev. Stanley R. Gibbon, and in the evening the Rev. J. M. Lloyd Thomas of the Old Meeting Church. The collections were slightly larger than last year.

North Midland Presbyterian and Unitarian Association.—We have received the first number of *The North Midland Circular*, published by the executive committee for free distribution among the members of the churches connected with the Association. *The Circular* takes for its motto Mazzini's words, "We believe in association (which is but the active belief in one God, one Law, one End) as the method of progress," and its purpose is set forth in the following passage from the editorial:—"Our watchword shall be association. Constantly there will be found in these pages the call for closer co-operation among our churches and reiterated insistence upon the importance of the District Associations. For it is our deepening conviction that if our churches are to be welded into a strong and potent body—not a heterogeneous congeries of undisciplined and individualistic units, but a well articulated association of churches, possessing a high-toned *esprit*

de corps, expert in working together, differing perhaps in personality, but with one mind and one voice upon broad, essential issues, then the District Association must work as they have never worked before. They must foster the life of the churches within their borders, linking up the rich and the poor, the large and the successful, and the small and struggling, in a true comradeship. They must inspire their companies with the larger battalion spirit, and then in the great warfare each battalion will provide its own distinctive and worthy contribution to the whole, and the army in which we rejoice to march will swing along to victory with measured, even tread, and a rousing song." The contents include items of news about the churches at Belper, Boston, Chesterfield, Coalville, Derby, Gainsborough, Hinckley, Ilkeston, Leicester, Lincoln, Loughborough, Newark, Northampton, and Nottingham, in addition to reports of meetings in connection with the North Midland Presbyterian and Unitarian Association, the North Midland Sunday School Association, Lay Preachers' Union, and Ministers' Association.

Nottingham.—At the Annual Meeting of the High Pavement Chapel Congregation, the Chairman, Mr. J. T. Perry, in moving the adoption of the report, referred to the various activities which had been taken up in such an earnest spirit of self-sacrifice during the troubled period of the war, and said they were fortunate in having such a minister as Mr. Ballantyne, who not only gave them thoughtful sermons but was constantly looking after the interests of the institutions connected with the Church. The year had been a very trying one, and they could not be surprised that collections and subscriptions had been reduced. The financial warden, in presenting the statement of accounts, also spoke in cordial terms of Mr. Ballantyne's work, the full effects of which, he said, they would not see for another two or three years. Mr. Wilford recorded a great improvement in the Sunday School in consequence of appeals which had been made for help, and Mr. Dixon Lee specially emphasised the value of the liturgy in use at the Church. The service, he said, had a spiritual effect which he did not feel in any other church, and he hoped as little alteration would be made in it as possible. A hearty vote of thanks was given to Mr. Gallimore, the retiring Secretarial Warden, to whom the congregation is extremely grateful for the thoroughness of his work. The Secretary (Miss Winsor) and committee of the Belgian Home and those responsible for the other good works arising out of the war were also thanked. Mr. W. E. Goddard was appointed Auditor for the next two years in place of Mr. Ellis, and Mr. Wilford was elected to serve as Secretarial Warden also for a period of two years. The report refers with much regret to the resignation of Miss Phillips, who terminated her ministry at Christ Church on April 18th, and is now at Carlisle. The number of names on the Chapel Roll of Honour has now reached fifty-four, and a complete list of those who have joined the forces will be given in the July number of *The Chronicle*.

Oldbury.—The Anniversary Services in connection with the Unitarian Sunday School were held on May 30th, the sermon in the morning being preached by the Minister, the Rev. H. C. Hawkins, and in the evening by the Rev. T. Graham, Missionary of the Church of the Messiah, Birmingham. In the afternoon the Rev. E. Allport (Primitive Methodist) addressed the children. The services were continued on the following Sunday, the preachers being, in the morning, Mr. Hawkins, and in the evening, the Rev. S. R. Gibbon, of Moseley. Mr. Alfred Burges, who has been the Sunday School Superintendent for over thirty-three years, has been

presented with a copy of his portrait which has been placed in the vestry as a permanent record of his long and self-denying service. The amount realised by the collections on the two Sundays exceeded the receipts of last year by over £2.

Southampton.—The Rev. A. V. Moody, till recently Minister of the Free Christian Church, Horsham, has accepted an invitation to the Church of the Saviour, Southampton.

Walsley (Bolton).—The Annual Sermons were preached on Sunday, June 13. Mrs. Cropper of Eagley, conducted the morning service. In the afternoon and evening the preacher was the Rev. J. Ewart Jenkins, of Birkenhead. The collections amounted to £48.

Walthamstow.—The late Miss Eliza Jones, who died on the 8th inst. at South Chingford, Essex, at the age of 83 years, may still be remembered by some of the older members connected with the London Domestic Mission. She was a member of the Chapel Street Mission for many years before the removal of the congregation to George's Row, and she continued to attend at the latter during the first four or five years of the ministry of the Rev. F. Summers. On her removal to Walthamstow she attended as often as possible various meetings and services at some of our London churches until the Unitarian congregation was started locally, when she closely identified herself with the movement, and in a humble way rendered what assistance she could. For some time past, however, her advanced age and infirmity had prevented her attending the church, but to the last she felt the greatest interest in it. The interment took place at Walthamstow Cemetery on Saturday last, the Rev. W. H. Rose conducting the funeral service.

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* * * Regarding Advertisement Rates see inside Front Cover.

The Inquirer

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A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3808.
NEW SERIES, No. 911.]

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July

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18. Rev. W. COPELAND BOWIE.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 27.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. B. J. EDWARDS.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. R. P. FARLEY, B.A.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11 Mr. W. T. COLYER; 7, Mr. KATO, of Japan.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Dr. THOMSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon Square, W.C., 11.15, Rev. FRANK K. FREESTON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbeldon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. ESTLIN CARPENTER, D.D.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. S. SOLLY, M.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. O. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. E. GLYN EVANS.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, M.A.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. S. H. MELLONE, M.A., D.Sc.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. F. TURLAND.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45, Mr. V. A. DENNANT, B.Sc.; 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JOHN W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. J. KINSMAN.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30. Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. W. H. DRUMMOND.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

PETO-HARDING.—On the 21st inst., at Leigh-on-Sea, while on leave from the Front, Warrant Officer (Class 2), Ernest Peto to Alice Rhoda Harding, fourth daughter of Mr. and Mrs. Joseph Harding.

DEATHS.

CHITTY.—On June 18th, at "Mildura," Dover, George William Chitty, of "Belmont," Ightham, Kent, in his 73rd year.

HIRST.—On June 18th, Hannah Oakes, wife of Rev. J. Crowther Hirst, of Gateacre.

JONES.—Killed in action at Hooze, on June 16th, Harry Dukinfield Jones, Private, H.A.C., aged 25, youngest son of E. Dukinfield Jones, of Castro, Reigate.

LUPTON.—On June 19th, in France, aged 28 years, Capt. Maurice Lupton, 7th Battalion West Yorkshire Regt., second son of F. M. Lupton, of Leeds.

RAWSTHORN.—Between June 16—18. Killed in action in France, 2nd Lieut. Aldred Eric Rawsthorn, 1/4th Loyal North Lancashire Regt. (T.F.) and of Balliol College, Oxford, aged 23, only son of Mr. and Mrs. J. J. Rawsthorn, Ashton-on-Ribble, Preston.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

AN appeal has appeared in the Press in the last few days on behalf of the Belgian Red Cross Hospitals. It is an object which has our heartiest sympathy, but as some of the statements made may suggest questions from some of the contributors to our own "Belgian Hospital Fund" a few words of explanation will not be out of place. The bulk of the Belgian hospitals for sick and wounded are military hospitals. They are under the direct control of the army and do not receive help from the Red Cross funds. In Calais, for instance, there are only one or two Red Cross hospitals, all the others, and there are at least 20 of them, are military. It is the latter which have been our special care. We are providing them with a good deal of the equipment and medical requisites which they need, and we have reason to believe that the methods of quiet work which we have adopted have been very acceptable. We hope that the Belgian Red Cross will receive all the support it needs for the group of hospitals under its care. It will not affect our special department of work

in any way. Both are needed, and there is no overlapping.

* * *

MANY of our readers are specially interested in the civilian work which we have been able to undertake as a small addition to our main effort. They will be glad to hear that the small hospital under the care of Mme. L——, to which we referred last week, is now in full working order. In the course of a fortnight a house was secured, all the necessary cleaning and painting was done, beds for twenty patients were installed, the nursing was put in the charge of two Sisters, and now sick mothers and little children and broken down old men are being tenderly nursed back to health before they continue their journey to the districts further south, where they must seek a temporary home. A distinguished visitor, who inspected it the other day, described all the arrangements as "admirable." This hospital is in a special sense under our care, and we are responsible for most of the expense. Mrs. Allen has formed the highest opinion of Mme. L—— and her special capacity for this kind of work.

* * *

OUR subscription list this week contains two items of special interest. One is a donation from the Hibbert Trust. We hope that we are not betraying a secret when we say that the Trustees decided not to hold their annual dinner this year. They have chosen a better way. The other gift is one of a guinea contributed by the infants in one of the poorest schools in London. This is the second donation which these babies have sent us. It will be seen that we are

within sight of £5,000. May we suggest that there should be a pleasant competition among our readers this week to bring the fund up to that amount, and to start the next thousand well on its way. It will be remembered that if the value of the gifts which we have received in kind is included the figure must be almost doubled.

* * *

PUBLIC interest in the War Loan has been so keen this week as almost to dwarf the importance of the military operations. The primary object is to provide the gigantic funds necessary to carry on the war and to charm money out of cautious or unwilling pockets. But the Government has succeeded at the same time in launching a scheme, which has in it the possibilities of vast social benefits. The economic insecurity of the wage-earner has long been one of the most dismal features of English life. For the first time every inducement has been given him to invest his savings in an attractive Government stock. Possibly the large increase of capitalism on a small scale will tend to strengthen some of the conservative forces in the country; but the creation of common financial interests will do more than anything else to break down the political cleavage between the rich and the poor, and to substitute a sound conception of public policy for the class antagonisms, which have grown so rapidly in the sharpness of their menace in recent years.

* * *

THE great speech which Mr. Lloyd George made in the House of Commons on Wednesday will give the country just the tonic which it needs. In the first place it was business and not sentiment,

and it was business touched with imagination and daring in its grasp. We have had more than enough of grumbling and advice and vague appeals for unity during the past few weeks. We want a practical scheme and he presented it, carefully planned in all its details. Moreover, in its candour and frankness it fits exactly the altered mood of the nation. It was a challenge to shoulder a very hard but not an insuperable task. "At first," he said, "we assumed that victory was our due and tribute by fate. We now see that our problem is to organise victory and not to take it for granted." Mr. Lloyd George has evidently won a fine moral victory in his negotiations with the Trade Unions. He brushed the spectre of compulsion aside, as he unfolded his voluntary scheme with the confidence of a man who is sure of his ground. "Not only do I hope, but I believe it will succeed, and, of course, it will be ever so much better that it should, for if it does it will give us the service of willing men."

* * *

WE have received the first number of *The Laymen's Bulletin* published by the Laymen's Missionary Movement in Great Britain and Ireland. It takes for its motto the words: "The cause of the marvellous growth of the Early Church lay, not in her apostles and apologists or martyrs, but in the faithful daily life of the average common Christian." The motive which has called it into existence is the demand which is made upon all of us, that we should be good men amid the strain and excitement of the present crisis. It addresses itself, not to the immediate demands of the military situation or the discussion of terms of peace, but to the need of stronger faith and the desire for fellowship in the deep concerns of the spiritual life. The Laymen's movement, it is stated, was started "as an expression of the deep unity which exists between men who, holding different opinions upon many matters, desire to recognise God as the dominating factor in human life, and as a summons to the application of faith in Christ 'as the one Saviour and Light of the World,' to all the problems and needs of men of every race."

* * *

THE remarkable series of pamphlets known as "Papers for War Time," published by the Oxford University Press, owes its origin to the Movement, and is an admirable expression of its temper and aim. It has also organised a Conference of Laymen in Oxford which will meet in Balliol College Hall this week-end. The numbers have been limited to under 200, but it is expected

that a remarkable group will be drawn together, including some leaders in State and Church, representatives of the business and professional world, and several working men. Those of us who cannot be present will have an opportunity of reading an account of this Oxford Conference in the next number of the *Bulletin* which will be issued in September.

* * *

THIS first number of the *Bulletin* contains an article by Viscount Bryce on "The immediate duty of Christian men," which is remarkable for the directness and simplicity of its religious appeal.

The call [he says] is to each of us to begin with his own soul and his own life. We can try to think of what each can do to make the Gospel of love and self-forgetfulness fill his thoughts and guide his conduct. We can endeavour to eschew passion and bitterness. We may do what each of us can to see that our people treat with justice and consideration those innocent persons among us who belong to hostile nations. We must use material weapons against foreign foes, and trust that our arms will prevail through the power which stirs and strengthens those who champion a just cause. But we must never forget that it is by the moral forces that the truest and most lasting victories are won, and that hatred and vengeance are not only unworthy of a great nation and a Christian nation, but defeat their own aims, for they perpetuate the miseries from which the world is suffering. We must try not to break the ties that ought to bind together those who in every nation have faith in the God of righteousness and mercy, and believe that He can and will bring good out of evil.

* * *

IN the June number of *Goodwill*, which is the organ of the British Group of the World Alliance of Churches for promoting International Friendship, the announcement is made that future issues will probably appear at longer than monthly intervals. Hitherto the magazine has made a strong plea for the spirit of peace and conciliation, and has devoted itself chiefly to dissipating prejudice and to the salvage of every shred of friendship and good feeling between ourselves and the men and women of Germany. With a reluctance which does them all honour and must be shared by all who have enjoyed German friendship and hospitality in the past, the promoters have come to the conclusion that we must recognise quite candidly the deep moral estrangement which separates us from the German people at the present time. Referring to the report of Lord Bryce's Committee on Atrocities in Belgium they write as follows:—

There are limits to the possibility of silence; and, earnestly as we have

sought to leave to others the necessary task of censure, a situation has arisen in which we cannot refrain from the clearest statement. Precisely the most Christian elements in Britain are most deeply stirred, and life-long labourers for peace and goodwill are among those who to-day see in the actions and methods of Germany the deadliest peril not merely to the future relations between the lands immediately concerned, but to civilisation itself.

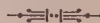
* * *

WE agree with this statement, and it follows that we must accept the impossibility of doing anything effective at the present time to restore relations of friendship between ourselves and Germany. To turn a blind eye to the moral tragedy is out of the question, and no good purpose can be served by appeals to sentiments of trust and cordiality which evoke no public response. But *Goodwill* need not on that account retire dispirited from the field. It has, perhaps, made the mistake of dwelling too exclusively upon the German aspect of its problem. Let it now turn its attention chiefly to cultivating the spirit of friendship and mutual understanding in quarters where enmity is dead but ignorance still lingers. The alliance in arms needs to be cemented by an alliance of the spirit. Let it try to win the admiration of our insular intelligence for the noblest elements in the life of France and Belgium, of Russia, Italy and Servia. We have to help one another not only to conquer in the field but also to act in a Christian spirit, with mutual forbearance should questions of difficulty arise, with a readiness to subordinate the interests of party to the good of Europe as a whole, and at all times with chivalry and magnanimous justice towards our foes.

* * *

THE proceedings at the close of the session at Manchester College, Oxford, last week were rendered memorable by the cordial tributes which were paid to Principal Carpenter upon his retirement. We tried to express our policy of personal admiration and of gratitude for his long and manifold services to the College when his resignation was announced a few months ago. We can only repeat what we said then and associate ourselves most heartily with the official resolution of the trustees and the affectionate greetings of his old students. For forty years he has given his life to the noble work of training men for the warfare in which there is no discharge, of justice against oppression, of light against darkness, of love against every form of wrong. In that warfare we crown him as a veteran, we trust him as a leader, and we revere him as a generous and unfailing friend.

TREASURES OF THE SOUL.



WE have referred more than once to the destruction of Rheims Cathedral as one of the irreparable losses of the war. The latest report of its condition leaves little hope that much of its perfect beauty will be saved. After a visit of inspection last week the President of the Fine Arts Commission, who described the damage as enormous, issued the following statement:—"Besides the tapestries, the State has collected all the fragments of statues and windows broken by the bombardments, and taken them to a place of safety. Practically speaking nothing is left of the cathedral but the silhouette. The Fine Arts Administration has prepared plans for its restoration, and they will be executed as far as events permit. It will be absolutely impossible to restore the original beauty of the cathedral, but everything possible will be done."

Some people ask us impatiently, "Why should we think of these things now? Why trouble ourselves about a building more or less in the midst of this appalling human tragedy? It is the lives of men that matter, not carved stones and painted glass." But it is just our sense of the sacredness of human life, which makes us deplore so keenly the loss of a sanctuary into which an untold wealth of experience was gathered for the refreshment and peace of succeeding generations. A thousand factories may be destroyed and the imagination is hardly stirred, so colossal is the destructive rage of this war; but the thought of that mighty church at Rheims, scarred with fire and reduced to a mere phantom of its former splendour, sends a stab of pain to the heart and leaves us desolate and afflicted. To what is this feeling due? With some of us the sentimentalism of the traveller or the delicate taste of the artist may enter into it, but the real reason lies deeper. Every shell that crashed down upon it, shattering its glass and splintering its stones, was helping to destroy one of the priceless treasures of the soul.

For consider, a building of this kind is the spiritual focus of a nation's life. As you study it with loving care or kneel beneath its mighty vault it com-

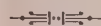
municates its secret to you. You know that the past is not dead, and that history is more than a record. The building has been the silent spectator of mighty events, of the crowning of kings, of the pageantry of popular triumphs, of the great days of fear and deliverance. It has also watched over the hearts of the common people who have gathered, like pilgrims returning to their home, into its dim spaces for the daily sacrifice and the unceasing ministry of consolation. These things have entered into its stones; it has become part of all that it has seen; and it breathes the glow of their passion or the radiance of their peace into all who tread its courts.

Moreover the destruction of anything that bears upon it the image and super-scription of high and enthralling beauty is in its way far more terrible than the cutting short of a single life. We can understand the poet or the artist saying, "You may kill me but you must not murder my work, for that is myself, and through it I shall speak long after my name is forgotten." We live again in our children, and for most of us that is our only memorial. But the artists of long ago, who peopled Rheims with a glorious company of prophets and saints and filled its rose-window with the jewels of heaven, have linked their lives with ours through the things which they created, and for them the light of life is quenched only when the hand of the destroyer has ravaged everything in which their soul can dwell. This is the real tragedy of the destruction of Rheims. It leaves the world poorer in spiritual influence and power. One of the living scriptures of God has been defaced, and no one can put the soul back into the shattered fragments. Whatever other hands may create to guide the faltering steps of men and inspire their highest thought, nothing can repair this savage waste of the treasures of the soul or turn the grim act of death into the glory of life.

And for the French people no good thing which the future may have in store for them can replace what they have lost. Soon may the blessings of peace be theirs! Soon may the vineyards resound with the songs of them that make merry! But still, as they remember their desecrated shrine, and their hearts are heavy with the bitterness of bereavement,

the dirge of the prophet will be upon their lips: "Our holy and our beautiful house, where our fathers praised thee, is burned with fire, and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace and afflict us very sore?"

Good Thoughts for Ebil Times.



I with uncovered head
Salute the sacred dead,
Who went and who return not.—Say
not so!
'Tis not the grapes of Canaan that repay,
But the high faith that failed not by the
way;
Virtue treads paths that end not in the
grave;
No bar of endless night exiles the brave;
And to the saner mind
We rather seem the dead that stayed
behind.
Blow, trumpets, all your exultations
blow!
For never shall their aureoled presence
lack:
I see them muster in a gleaming row,
With ever-youthful brows that nobler
show;
We find in our dull road their shining
track;
In every nobler mood
We feel the orient of their spirit glow,
Part of our life's unalterable good,
Of all our saintlier aspiration;
They come transfigured back,
Secure from change in their high-hearted
ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Ex-
pectation. LOWELL.

THE STRENGTH OF ENGLAND.

THE strength of England lies not in armaments and invasions; it lies in the omnipresence of her industry, and in the vivifying energies of her high civilisation. There are provinces she cannot grasp; there are islands she cannot hold fast; but there is neither island nor province, there is neither kingdom nor continent, which she could not draw to her side and fix there everlastingly, by saying the magic words, "Be free." Every land wherein she favours the sentiments of freedom, every land wherein she but

forbids them be stifled, is her own; a true ally, a willing tributary, an inseparable friend. Principles hold those together whom power would only alienate.

W. S. LANDOR.

ALMIGHTY GOD, in whom is calmness, peace, and concord, heal the divisions which separate thy children from one another, and enable them to keep the unity of the spirit in the bond of peace. May we be made one in brotherly love, and in devotion to thy will. Deliver us from all blindness and prejudice, from all clamour and evil speaking, that by the charity of our hearts and the sincerity of our lives, we may show forth the power and beauty of the religion we profess, to the glory of thy holy name.

AMEN.

THE BELGIAN HOSPITAL FUND.

MESSAGES FROM FRANCE.

FROM the mass of correspondence which has reached Mrs. Allen recently we have selected a few passages which will convey to our readers the grateful thanks of the Belgian Hospitals, and give some idea of the personal care and the spirit of friendship with which the work is carried on.

From a doctor in charge of a hospital.

"You can scarcely realise what happiness your generosity has brought to my patients, or with what feelings of gratitude they bless the name of your country. If we have been thrilled with admiration for the exploits of our own heroic soldiers on the field of battle, if we have mourned in sympathy with their bereaved families, are not our hearts also stirred by the noble impulses of your countrymen which prompt them to send such help to those who are in need?"

From a doctor in charge of a hospital for throat and ear injuries.

"Rest assured, Madame, of the profound gratitude of all the Belgians, who will never forget the spontaneous and ready help which the whole English nation have given them. Words cannot express our feelings; I can only say with all my heart and a thousand times, thank you!"

From another hospital doctor.

"If there is any one thing that could soften the bitterness through which our country is passing, it is assuredly the sympathy which we have received from England."

From a general in charge of a convalescent camp.

"We are very grateful for this latest gift—one of the many gifts which we owe to the generosity of the English nation. I hasten to express my gratitude for this new proof of your kindness. It will be

a great boon to our convalescents, and will help towards their more rapid recovery."

From a doctor at the front.

"I am delighted to receive the case of medical instruments which you have sent. It is a real treasure. I shall take the greatest care of it, but shall use it constantly."

From a matron at a hospital.

"I assure you that all of us Belgians will always remember you and your inexhaustible charity, and will be eternally grateful to you."

Lastly, we may give a few extracts from letters received this week from Mr. Kelland, the official representative of the Fund in France.

"I managed to visit—and see l'Abbé P.—. This hospital is really looking very well; the lower *salle* was excellent—white walls, beds, tables, beautiful flowers, and flags all over. All were very delighted with the last consignment.... I also visited No. 120 [the house in which the new hospital for refugees has been installed] and saw Madame L—. The papering is getting on, the white-washing finished. It will be possible to get twenty beds in.... The two *religieuses* are due in to-morrow, and Madame L— hopes to have refugees in on Tuesday. So much for the new undertaking."

The following account was written from a French country-house within sound of the booming of the guns:—

"This is a most delightful place—bungalow, lawn, roses, arbours, shrubs, flower beds, all in perfect order, calm and peaceful as any corner in England; but every two or three minutes comes—like distant thunder or the rumbling of breakers on the beach—the sound of the guns, the firing around Ypres. And this afternoon we had the most picturesque old-world procession of the village children clad in white, with the women and the old men and the priests and the statue of the Virgin, singing hymns and chanting prayers, scattering flowers and branches, banners of the church at the head, flags of the Allies in the rear—the country people going round the lanes praying 'Notre Dame des Champs' to bless the 'cultivateurs d'Autingues,' and give them a good harvest. And always the guns—peace and war! It is incomprehensible!"

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MINISTERS AND THE ARMY.

To the Editor of THE INQUIRER.

SIR,—It is very gratifying to read in this week's INQUIRER the admirable letter from Dr. Jacks, and perhaps his advice will prevent any more of our ministers tying themselves up in hopeless knots. Mr. Lloyd Thomas has now for some weeks been giving us muddled

apologetics, and according to his latest it seems that the Christian Minister in the matter of recruiting and fighting ought to follow the example of that wily bird, the Jubjub, who "lives in perpetual passion," and whose method has been set forth so picturesquely by the poet:—

"In Charity Meetings it stands at the door,

And collects—though it does not subscribe."

For myself I have tried, with more or less success, humbly to follow the advice of that poet who has told us that

"He who fights and runs away,
Shall live to fight another day."

But to meet present circumstances I venture, for the benefit of my brother ministers and myself, to suggest the following slight variation—

"He who now avoids the strife

Can preach on fighting all his life."

—Yours, &c., R. H. U. BLOOR.

Exeter, June, 21, 1915.

CHRISTIANITY AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—Mr. Raad's letter is almost a challenge to those who disagree with him. Let him be assured that if others have a different opinion it is not without deep searchings of heart, and because of considerations which many appear to overlook. Your correspondent's standpoint is that Jesus taught otherworldliness, that ministers are the only ones called upon to live that life completely, while the laity may do so in part, and in part devote themselves to this world's attractions and ambitions. Mr. Lloyd Thomas's article appears written from the same outlook. It is the great delusion of the day. What mankind needs is that secular life should be made holy and the spiritual life made practical, only so will the world be regenerated. Jesus lived up to his own ideal, so far as any man could, by seeking no worldly possessions, and having no wife or child. But inasmuch as he had to live on the ministrations of others, His life was a proof that the material and the spiritual must be conjoined. The ministerial life of to-day is very different. To make the briefest reference to the economic aspect, it would be easy to show that the average ministerial income is rather above that of the laity, and that ministers live more sheltered lives the mortality tables would alone be sufficient to show.

I wish rather, however, to dwell upon the general question. Can we judge of Jesus' attitude by quoting isolated sayings? It is extremely dangerous. "Let your communication be Yea, Yea and Nay, Nay, for whatsoever is more cometh of evil." How hard to reconcile this saying with his calling his opponents "hypocrites," "offspring of vipers, and children of the devil!" Then it must be borne in mind that all His teachings were coloured by the thought that the order of things under which He lived was coming to an end within a few years. Facts have shown that He was wrong; we live in the twentieth century, and so far as we can see there is every reason to believe that the present order of things is practically permanent. The problem to-day is, therefore: How in a practically

permanent world order we are to endeavour to interpenetrate human life with the Christian ethic and its spiritual ideals? To appeal to isolated teachings given 2,000 years ago under a totally different outlook is not going to help us much.

The thoughtful feel that they are in the midst of great problems which have not been solved and may remain mysteries. The relation of matter to spirit, for instance. Many are of opinion that they are two aspects of the one Reality, and that God is immanent in both. In one respect, wars appear to be in the same category as earthquakes and tornadoes, there is an accumulation of menacing force, and it has to be dispersed before the whole system can be made healthy. One cannot claim space to go into these great questions. Let me, however, assure those who in the name of Christ feel it necessary not to identify themselves with the spirit of the nation, that we who think otherwise are no less true to our spiritual allegiance, and that if we are ready to "laugh with those who laugh, and weep with those who weep," yea, and fight with those who fight, we are still true to the abiding power of faith and hope and love, but think that the best way of spreading these ideals is by serving them whole, sharing the common life of our race. Above all, let not the man who regards his life as wholly devoted to spiritual ends look down on his brother; perhaps the roadmender who found his soul filled with beautiful things while breaking stones by the roadside is nearer to the kingdom.—Yours, &c.

E. CAPLETON.

113, Highbury New Park, N.
June 22, 1915.

A PLEA FOR THE LAYMAN.

To the Editor of THE INQUIRER.

SIR,—The difference between the Christian minister and the Christian layman, as described by your correspondent, Mr. Raad, calls for critical comment. I quote these words as printed in the letter of your last issue:—"The difference between a Christian minister and a Christian layman is simply the difference between one who has given up this world for God, and one who, while striving to follow Christ in many things, still adheres to the standards of this world in business and pleasure in personal ambition and aggrandisements." The atmosphere of the cloister seems to breathe through these words. One is made to feel he is back again in the days when the influence of monastic life was supreme, and when an arbitrary distinction between the sacred and the secular made religion such an artificial thing. The Christian ministry wore a halo in those days, but surely it has long since disappeared.

I have very great respect for the Christian minister's calling. Without it the world would be much the poorer. The religious life of the people, through lack of the knowledge for which the Christian minister is usually given a life of greater leisure to acquire, would be more subject to the perils of superstition and fanaticism than it has been in the past. It needs the guidance of an educated Christian ministry to keep it intellectually sane. But

it is conceding far too much to the Christian minister to say that he alone has "given up the world for God," whilst the Christian layman "still adheres to the standards of the world," though he may strive "to follow Christ in many things." Indeed, the modern Christian minister does not "give up the world" at all in the sense in which that phrase was originally used. Vows of poverty are not now expected of nor are they taken by the Christian minister, and so the line of distinction which your correspondent draws between the Christian minister and the Christian layman in this connection is as artificial as it is invidious. The Christian minister, however, is expected to give up the spirit of worldliness and to refrain from slavishly following those standards of the world which are out of harmony with the moral sense. Only in that way can he be said to give up the world for God. But the same thing is expected of the Christian layman. If he did not give up the world for God in that sense there would be little hope for Christian civilisation. As a matter of fact some of the most self-sacrificing work in Christianising the world has ever been done and is still being done by layman in business and social life, and they could claim that they have "given up the world for God" in a truer sense than that in which your correspondent applies it so exclusively to the Christian minister.—Yours, &c.

J. W. PETERKEN.

Leytonstone, N.E., June 22, 1915.

BOOKS AND REVIEWS.

EIGHTEENTH-CENTURY NONCONFORMITY.

By J. Hay Colligan, M.A. London: Longmans, Green & Co. 2s. 6d. net.

THE history of Nonconformity in the eighteenth century has not yet been adequately written; nor, as Mr. Colligan says, will this be done till a great deal more research in local records has taken place. So far there is nothing of the kind comparable with what has been achieved for the Anglican history of the period by Abbey and Overton. It is a subject that demands not only broad sympathies and thorough knowledge, but a fine discrimination and a freedom from sectarian bias which have not hitherto been very noticeable in the historians of nonconformity. Mr. Colligan shows himself possessed of some of the qualities requisite for the task; but he is often slipshod both in what he says and in his manner of saying it. As a first sketch of the period, however, his volume will fill a place not yet occupied, so far as we are aware, by anything quite so good. It does not, indeed, pretend to be more than a slight sketch, indicating the main episodes, controversies, institutions, divisions, and lines of development of Nonconformity during that momentous century; and those who wish to pursue the subject further will find references to many important sources of information. It would be interesting to know what grounds Mr. Colligan has for saying that "the meeting house was a building that was not used every Sunday"; he must

surely be judging from the practice in some particular locality, for we think that as a rule there was service once a Sunday at least. He has necessarily much to say about the heterodox movements of the time, and on the whole he shows a good deal of sympathy with them. We find him declaring, however, that "the descent to heterodoxy is swift, after the first step has been taken," and he goes on to say that "in no other department is this so true as on the subject of the deity of Christ, and indifference to theology will inevitably appear when the cardinal doctrine of Christology has been broken." He raises here a debatable point; and our own experience does not bear out his opinion. The book in passing through the press has been read by the Rev. Alexander Gordon, and occasionally the author inserts a valuable footnote by him amplifying or correcting a statement in the text. In his concluding chapter Mr. Colligan outlines a scheme for the reconciliation of Conformity and Nonconformity based on an acceptance of "the three historic Creeds of Christendom." But such a scheme would still leave a great many Nonconformists in the land, and these would not be among the least worthy heirs of that freedom from dogmatic tests which so many of the best men in eighteenth-century Nonconformity fought for.

PORTSEA has the repute of being one of the best organised parishes in the country. Its multifarious activities and its controlling spirit of Christian faith have been described in a volume entitled *THE WORK OF A GREAT PARISH*, written by nine of its clergy, and edited by the present vicar, the Rev. C. F. Garbett (Longmans, Green & Co., 5s. net). The Archbishop of York has contributed an introduction, in which he speaks of the illustrative value of his former parish for those who are engaged in the task of making the Church a living power in the midst of the people. "In the course of manifold experiences of great parishes," he says, "in East London and the North of England, I have never seen anything quite like Portsea. The profit of comradeship of seventeen clergy living, praying, working together; the fidelity of the great band of workers and the loyalty of the people; the throng of confirmation candidates and of communicants; the sea of two thousand upturned faces seen from the pulpit on Sunday evenings in the noble Parish Church—these are memories which can never fade." To all who are engaged in similar work of winning souls, and helping them to find peace and security in the living Christian society with its manifold gifts of grace, a record of this kind will be rich in suggestion. It may not be possible to follow its example in details, but its directness of purpose, its high standard of faithfulness, and its power of organising religious passion for practical ends, will be an incentive to many who fear for themselves and others the influence of a growing vagueness in spiritual work, or the abandonment of methods of teaching and personal influence and pastoral care, which a great experience has consecrated for our use.

WE have received a second edition of the striking series of sermons entitled, "The Immorality of Non-Resistance," by the Rev. J. M. Lloyd Thomas. In a prefatory note he writes: "I should like to thank all who have sent me their criticisms of my views. Though it has not been possible for me to deal with these as fully as their importance deserves, I have tried, without unduly expanding the treatment or breaking into its structure, to reply to them in this new edition. (Birmingham, Cornish Brothers, Ltd., 39, New Street, 1s. net.)

"GOODWILL," of which the fifth number has just been published, is the organ of the British Group of the World Alliance of Churches for Promoting International Friendship. Copies may be had on application to the Hon. Secretary, the Right Hon. W. H. Dickinson, M.P., at the offices of the Group, 41, Parliament Street, London, S.W.

"THE LAYMEN'S BULLETIN," to which we call attention in Notes of the Week, is published by the National Laymen's Missionary Movement, 3, Tudor Street, Blackfriars, London, E.C. Subscription for four numbers, post free, 1s.

MEMORIAL NOTICES.

THE ROLL OF HONOUR.

MAURICE LUPTON.

Captain Maurice Lupton, who was killed in action in France on Saturday, June 19, 1915, was the second son of Mr. F. M. Lupton, of Leeds. He was educated at Rugby and Trinity College, Cambridge. He joined the Leeds Rifle Volunteers whilst still at College, and was sent to the Front in April.

A. E. RAWSTHORN.

2nd Lieut. Rawsthorn, of the 1/4th Loyal North Lancashires (T.F.), only son of Mr. J. J. Rawsthorn, Solicitor, of Preston, was killed in the fighting in which the battalion was engaged last week in France. He was 23 years of age. He was educated at Willaston School and Oxford, being a scholar of Balliol. He was a member of the Oxford University O.T.C., and joined the Loyal North Lancashires in August last. He was appointed Machine Gun Officer to the battalion shortly before it left England.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

23RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4571	11	7
H. E. H.	1	1	0
Mrs. Jolowicz, from 72, Compagne Gardens Hostel Fund (third donation, two weeks subscription)	3	10	0

	£	s.	d.
Mr. William Mackey	0	10	0
K. K. (Bolton)	0	5	0
Miss Prance (third donation)	10	0	0
Stanhope Street L.C.C. School, N.W., per Mrs. Perrin (second donation)	1	1	0
Miss A. Shannon	1	0	0
Mrs. C. G. Beale	5	0	0
Mr. Henry Sharpe (sixth donation)	20	0	0
Mr. T. H. Terry	2	2	0
A Friend, per Mr. J. Argyle (third donation)	10	0	0
Mr. S. Gilfillan (fifth donation)	1	0	0
Miss M. E. Dunn	2	0	0
The Rev. and Mrs. F. H. Jones	2	0	0
The Hibbert Trustees	15	0	0
Miss J. A. Woolley (second donation)	5	0	0
Mrs. Kippen	0	10	0
Mrs. Thorneley (third donation)	1	1	0
R. B.	50	0	0
Miss B. McAndrew	10	10	0
A Friend, Oxford	1	1	0
Mrs. Barker	0	10	0
Bootle Free Church War Relief Fund	1	16	0
	£4,716	8	7

Parcels have been received from:—

Mrs. A. C. Whitmee; Mrs. Barry; Miss M. E. Swaine; Mrs. E. Worthington; Miss Bowring; A Member of Ilford Unitarian Chapel; Wandsworth Women's League (per Mrs. Ernest Jones); High Pavement Chapel, Nottingham, War Relief Committee (per Miss S. Guildford); Miss Taylor and Miss Rowe; Miss Prance; Miss Davey; Mr. A. A. Worsley; Mrs. F. E. Baines; Monton Church Women's Union (per Mrs. Nansen); Miss L. A. Russell; Mrs. Varian; Miss Gladys Tegerdine; Miss K. F. Purdon; Mr. J. F. Schwann; Camden School for Girls (per Miss Drummond); Mr. Geo. Eyre Evans and Miss Powell Evans; Mrs. Wm. Tangye; University of Bristol Women's War Fund (per Miss Worsley); Mrs. S. Martineau; Miss Eckenstein; Epsom Branch of London Society for Women's Suffrage (per Mrs. Thorneley); Mrs. Williams; Miss A. J. Partridge; Mrs. Usher; Some Ladies of the Unitarian Chapel, Preston (Miss Tabbiner, Mrs. Rowe, Miss Crewe, Miss Smith, Mrs. Whitehead); The Misses R. and J. Cobb; Miss Rowe; Miss Taylor; Mrs. Edmund Grundy; Mrs. S. Sinclair; Miss Warren; Mrs. A. J. Gimson; Bootle Free Church Ladies' Work Society (per Mrs. Short).

Boots are needed for the Belgian Refugees in Calais. As announced last week we have been able to make arrangements for the repair and forwarding of boots and shoes through the kindness of Mr. A. C. Whitmee. They should be addressed to A. C. Whitmee, Esq., Belgian Hospital Fund, care of Messrs. Mulholland, 53 and 55, Seven Sisters Road, London, N.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

MANCHESTER COLLEGE, OXFORD.

RETIREMENT OF DR. CARPENTER.

THE proceedings at the close of the College session, held on Thursday and Friday, June 17 and 18, were of exceptional interest and significance, on account of the retirement of Dr. Carpenter from the office of Principal, which he has held for the past nine years, and the conclusion of his forty years of service as a teacher in the College. The celebration of the opening of the new Arlosh Hall, and the presentation of Dr. Carpenter's portrait to the College, at which it was intended that a large gathering of old students and other friends should be arranged, had to be postponed because of the war, but though the numbers present at Oxford last week were only small the proceedings were satisfying in the warmth of the recognition offered to Dr. Carpenter, to some extent in the things that were said, but even more in the sense of those deeper things which words cannot express.

The annual address of the committee opened with a fitting tribute to Dr. Carpenter, and noted that while he now retires from office at the age of seventy, he still holds the Wilde Readership in Comparative Religion in the University, and it is hoped that after his return from an autumn lecturing tour in America, the College may still have the benefit of lectures from him on that subject. The address then recorded the appointment of Dr. Jacks as the new Principal, who is joined by the Rev. Henry Gow on the teaching staff as lecturer in New Testament and early Christian History. Other changes were recorded, including a radical revision of the regulations, both as to curriculum and in the matter of scholarships and exhibitions, and also the introduction of a liturgy, and a choir of men and boys for the chapel services, to be instituted in October next. The concluding reference of the address was to the deepening seriousness of life owing to the War, and the supreme need for vital religion, for consecrated lives and devoted service and deep faith in God, if we are to secure the lasting peace we desire, and build up a nobler national and international life. The sacrifice our young men have made lays upon us all a tremendous responsibility. "It must be the work of the Christian Church, above all, to take the lead in purifying and ennobling the personal and social life of our time. The training of young ministers, filled with faith in God and with the spirit of Christ is the aim of Manchester College, and it is for this work that the Committee appeals with confidence to the continued support of the subscribers."

The Visitor's Address.

The Visitor's address to the students was given on Thursday afternoon by the Rev. P. H. Wicksteed, and while he made no direct personal reference, the emotional stress of the time, personal, collegiate and national, could not fail to be felt in all he said. The true function of education was the subject of

the address, and he quoted Wordsworth's lines :—

"We live by admiration, hope and love,
And e'en as these are well and wisely
fixed

In dignity of being we ascend."

As students of the College and candidates for the Ministry, the men whom he specially addressed were there, he said, as pledged to that ideal; they wished that their life work might be to kindle such admiration, hope and love in men's hearts as should give dignity to their lives. Only education which made for that end was worthy of the name. Life itself, was the great aim, in its essential values, in the fruition of right relations with Nature, Man and God, and this had to be achieved often through the most unpromising surroundings, irksome circumstances and unlovely relations. In education two things were essential. There must be no neglect of the drudgery of severe scholarship, and yet they must secure the victory of the spirit over the letter. If they got their training out of a study of the Gospels, that must not prevent them from feeling that they had heard glad tidings. He warmly commended the students' Old Testament work, which he had examined, as of good augury for the College, since it showed a real grasp of critical principle, but at the same time true appreciation of the inspiration of the subject. And finally he referred to the time of supreme national strain and responsibility brought by the War. Some of them, he said, were fighting in the trenches, some of them were defending the fort of the spirit at home. What was it they were fighting for? Victory was a means, not an end. They were revising their judgments on many things, and the trial through which they were passing would show what things really mattered. Only a nation that had such life of the spirit as they recognised in the New Testament records as an enduring power, even under most adverse circumstance, could bring blessing to the world by a conquest of arms. Only those were worthy to win victory who could say from their hearts, our cause is so holy, so august, that it is well to fight for it; it is well to slay our brethren for it, well to sacrifice our friends, our blood, our wealth, our lives; so holy that we will sacrifice everything to it, *except the Cause!* They must fight and conquer, but beware lest in so doing they sacrifice the cause: "*Propter vitam vivendi perdere causas.*"

The Valedictory Service.

The Valedictory Service was held on Thursday evening, conducted in the first part by Dr. Jacks, the farewell on behalf of the College being given by Dr. Carpenter, and the welcome into the ministry by the Rev. E. I. Fripp. Dr. Carpenter's words of farewell, spoken, as he said, for the last time, in the midst of the most appalling tragedy of history, dwelt upon the essential needs of the spirit and the call which came to them, in this time of crisis, to feed the springs of the deeper life. Mr. Fripp, in his welcome, insisted on the vital importance of the conduct of public Christian worship as the minister's first and chief duty. The world needed it, in his

opinion, above everything, for its own sanity, its own happiness and progress. There must be both public and private worship. They fulfilled each other, and the minister must encourage both.

There were only two students for whom the service was held, Mr. R. Philipson, B.A., who looks forward to ministry in the Unitarian connection, and Mr. J. W. Jones, B.A., to whom first class honours in his college work and the Russell Martineau prize for Old Testament, were awarded, and who hopes to enter the ministry in his old Wesleyan Methodist connexion. Dr. Kish, to whom under happier circumstances the farewell would also have been given on his return to Hungary, is at present interned in an aliens' camp.

The Trustee's Meeting.

The annual meeting of Trustees was held in the library on Friday morning, the Rev. H. Enfield Dowson, in the absence of the President, Sir John Brunner, being in the chair. Dr. Drummond was there, and among those who spoke, in addition to the chairman and Dr. Carpenter, were the Revs. C. Hargrove, Dr. Edwin Odgers, P. H. Wicksteed, Dr. Jacks, J. Harwood, T. Lloyd Jones, Dr. Blake Odgers, Messrs. G. H. Leigh, H. P. Greg, and C. Sydney Jones. A telegram from Mr. A. H. Worthington, the lay secretary, was read by his colleague, the Rev. Henry Gow, expressing great regret for his enforced absence, and a grateful tribute to Dr. Carpenter for his services to the college.

Sir John Brunner was re-elected President, and Dr. Carpenter was elected a Vice-President with Dr. Drummond and the Right Hon. W. Kenrick. To the committee three new members were added, Dr. Jacks, Mr. Lawrence Holt, and Mr. Philip M. Oliver.

After the adoption of the accounts and address, and the election of officers and committee, the following resolution, moved from the chair, seconded by Mr. H. P. Greg, and supported by the Revs. P. H. Wicksteed and Dr. Jacks, was adopted by acclamation:

"The Trustees of Manchester College, on the completion of Dr. Carpenter's term of office as Principal, after forty years of devoted work as a teacher in the college, desire to place on record their profound and affectionate gratitude to him and their sense of the inestimable value of the service he has rendered. His scholarship, his character, his devotion to the College, have been gifts the worth of which words cannot express. One generation of students after another have found in him not only a wise teacher, but a most generous and affectionate friend. His influence is felt in all the Churches in which his students carry on their ministry, and in wider fields of public service. His scholarship and personality have gained for him and for the college increasing recognition in the University of Oxford. The Trustees earnestly hope that years of strength may still be granted to him for work in his chosen field of study, and that for him and Mrs. Carpenter they may be years of deepening happiness and peace."

The speeches in connection with this resolution cannot be reported. They were rich in the tribute of gratitude and

admiration and affection. They were bidding Dr. Carpenter good-bye, said Mr. Wicksteed, "with blessings on him for the work he has done for the College, and the work he is still going to do for us all." And Mr. Greg put the heart of the matter into a few simple words when he asked what had been the outstanding feature in Dr. Carpenter's life. With most of us, he said, the common question is, What can I get? "Now with Dr. Carpenter the whole problem has been, not 'What can I get?' but 'What can I give?' He has given money, we know, abundantly. He has given time, we know, abundantly; but he has given something a thousand times more valuable than time or money, he has given himself, and the best of himself. And as a result, the giver has got what the getter never gets, he has got the love and gratitude of all."

Dr. Carpenter's response must also remain unrecorded. To the disclaimer of natural humility was added happy reminiscence and thankful recognition of the growing influence and opportunities of the College at Oxford. And these were the closing words: "I pray, Sir, that in coming years the blessing of God may rest on those who labour here, on the teachers who teach, and the students who go forth to carry its principles into the work of their lives; and in gratitude for what it may have been permitted me to do, and above all for the confidence and affection which have been so generously and continuously bestowed on me from the committee, my colleagues and the students, I resign the trust committed to me."

On Friday afternoon a more private meeting of Dr. Carpenter's past and present students with him and Mrs. Carpenter was held in the library, when they presented an address signed by eighty-eight of their number. If it had not been for the stress of the war time there would have been many more names from India, America, Hungary and Japan. So it was said: "We speak, we are sure, for more than those whose names are added to this address when we say how deeply we feel this occasion, and how truly we desire that you should feel the gladness of the recognition and grateful affection with which we gather about you." It was a very happy gathering, happily concluding the proceedings of the week.

SPEECH DAY AT WILLASTON SCHOOL.

ALL roads led to Willaston on June 16, and parents and friends of the School founded fourteen years ago by Philip Barker came from the north and the south, and from the east and the west, to share in the annual celebration known as Speech Day. The weather was delightful, and this was fortunate, seeing that the whole of the proceedings excepting the actual speeches, which were delivered in the gymnasium, took place in the open-air amid the charming surroundings of the well-kept grounds.

The Headmaster (Mr. H. Lang Jones, M.A.) received the guests with his usual urbanity, being assisted in this function by Mrs. Jones, who is as popular with the boys as "the Head" himself.

The gymnasium was crowded, indeed, it is said that the attendance was larger than usual, in spite of the war. Newbolt's hymn, "In time of war and tumult," set to music by Mr. Lang Jones, was sung by the boys, and then the Rev. H. Enfield Dowson, chairman of the board of governors, spoke at some length, displaying in happy combination the wisdom of age with the enthusiasm of perennial youth.

After cordially welcoming the visitors, Mr. Dowson said he was one of those to whom the late Mr. Barker left his estate, with instructions to found that school if they saw their way to do it. He heartily agreed with the trust, it was the trust of the open door in religion; it was broad enough to allow of boys being educated there from all homes, whatever might be the religious faith of their parents. Philip Barker was an ardent lover of the simple faith which was held by those who worshipped in the chapel hard by, but the deep and noble principle of his faith was his belief in the absolute freedom of thought. That was the principle of the teaching given in that school. They had in their present headmaster a man who was born in that spirit and infused that spirit into those who came under his influence. He was exceedingly proud to be the chairman of the Willaston School. Of the boys turned out from that school, fully half of them were at the present moment serving their country. That was the spirit of the public schools to-day and Willaston was taking its place among the public schools of England in the Roll of Honour. Referring to some panels on the walls, containing the names of members of the cricket and football teams, Mr. Dowson said he believed in athletics from the bottom of his heart. If ever young men wanted training in the high spirit which implies duty and service, it was to-day.

The Headmaster, in a racy speech, described the continued progress of the school. There was never a time, he said, when educational needs were more real and pressing. We used to bow down to Baal—the German system of education; but we had now found out what these German methods meant. Involved in the German system of education was an absolute compulsion of uniformity throughout the social organism, right from the beginnings of school life. In England, on the other hand, education had up to a certain point been the freest of the free. But secondary education had been gradually falling into the clutch of red tape, and, if he might be permitted to mix his metaphors, was being gradually throttled by it. He was, however, glad to say that they at Willaston had remained free and untrammelled; they had escaped from the toils of red tape, not only in their religious education but as regards their whole educational structure. Willaston School had always felt free to follow what they thought were the best lines of education, and that to a large extent was true of all public schools. They had particular advantages in that way. It seemed to him that they could put on one side the German method; they had seen the result of that. It was the method of the drill-master. They

could put in force what he would rather call the method of the teacher. In spite of difficulties the school had had a successful year, and their numbers had been maintained. The successes of the year included an open exhibition of £30 a year at Worcester College, won by D. P. Hirsch. Having obtained that amount of success, Hirsch was now devoting his energies to the training of recruits! That was significant of the attitude of boys and young men at the present time. Drill was now part of the daily occupation of the boys at Willaston School. He (the headmaster) intended to make himself proficient as a drill instructor by taking a course of instruction at Cambridge during the recess. A long list of boys who are serving their country was read out. It contained the names of Coventry, Rostherne, Freeman, and Hirsch, all of whom had won honours at the universities. When the history of the schools at the time of the great war came to be written it would be found, he believed, that Willaston had played a not ignoble part.

The singing of the school song, 'Carmen Willastonense,' and the National Anthem, and cheers for the Chairman, the Headmaster, and Mrs. Jones, and the teaching staff, concluded the indoor proceedings. Tea was afterwards provided in the shadow of the west front, and this was followed by the performance of a play, 'In 1815,' commemorative of Agincourt and Waterloo, written specially for the occasion by Mr. D. W. Ross, M.A., one of the masters. It is a well-constructed story, with plenty of incident, and was admirably presented by the boys. The incidental music was arranged by the Headmaster. The items rendered by a group of members of the school orchestra and the vocal numbers by other lads, all of whom formed part of the village community in the play, were among the several loudly applauded features of a clever production.

THE HUMANITARIAN LEAGUE. ANNUAL MEETING.

THE Humanitarian League, like many other societies, has suffered as a result of the war. At no time do its activities awaken much interest amongst the general public, since it advocates principles which the average man and woman is not, as yet, prepared to accept, and much of its work is of the nature of a quiet but steady permeation of opinion wherever it can obtain a hearing.

The prevailing sentiment at the annual meeting which was held on Monday, June 7, at the Westminster Palace Hotel, was that of hope, and the two principal speakers laid great emphasis on the immediate duty of keeping faith alive in those supreme ideals, which, if they had been universally accepted, would have rendered the present state of things impossible. The *Humanitarian* is still published, though it now comes out every second month, and large distributions of books from the library of the League have been made to the British Red Cross Society, and to a number of similar agencies for the benefit of wounded soldiers. The most important work of the year has been the publication of

"Killing for Sport," a volume of valuable essays by Mr. George Greenwood, M.P., Edward Carpenter, H. B. Marriott-Watson and others, with an introduction by G. Bernard Shaw, which should serve admirably the purpose of a manual for public speakers and writers who are endeavouring to spread the principles of the League. The book has received favourable notices, in spite of the fact that it has made its appearance at a rather inopportune moment, and by the generosity of one of the members the League has been enabled to send 600 copies to public libraries and other institutions which have accepted them gratefully.

Mr. H. Baillie-Weaver presided at the annual meeting, and after the usual business details had been dealt with as briefly as possible, addresses were given by Mrs. Despard and Dr. Walter Walsh.

Mrs. Despard said that it was often objected in these days that this was not the time to speak of the principles underlying a movement like theirs, but she dissented from that view, believing that there never was a period when it was more necessary for them to stand firmly for those truths which would ultimately save the whole world. Sooner or later this terrible war, which could never have taken place if everywhere there had been the same enthusiasm for humanitarian principles that there was for fighting, would be over. The work of reconstruction would then begin, and in view of the part they would have to play societies like the League, which had done such good work for the benefit of mankind in the past, must not yield to despondency now. One of their great tasks was the discipline of character, and the elimination of hatred—but that hatred of which we are hearing so much, Mrs. Despard added, was not shared by the young soldier, who fully recognised that his enemy was a human being like himself, and that he, too, was fighting for his country. Humanitarianism was something more than mere kindness, though it was a mistake to suppose that mere kindness was a negligible thing, since it was nothing less than love in action. Humanitarianism recognised the oneness of all life, evolving through many forms up to the full consciousness of man, and achieving its triumphs as the result of the sacrifice of myriads of lesser lives which thus made their contribution to the universe. The sense of the dignity of life, its glory and responsibility, needed to be deepened, and with it that fine quality summed up in the words *noblesse oblige*, which, when once it was accepted, made it impossible to do things that were quite natural at a lower level of humanity.

Mrs. Despard went on to speak of the mysterious power in animals so sympathetically described by Maeterlinck in his recent book, "The Unseen Guest," a power which makes them akin to ourselves. It was specially developed in the dog and the horse, to which we stood in a position of peculiar responsibility, since we had taken them into our lives, and even given them, as it seemed, something of ourselves which made the bond between us and them a very close one. The realisation of what we owed to them, of the relationship which existed between us and all our "little brothers

and sisters," as St. Francis called them, made it imperative that we should act with kindness, and a sense of the dignity and respect due to all forms of sentient being, towards the creatures of the sub-conscious world. Could we not echo that beautiful prayer of an Eastern sage:—"I try as hard as I can, as much as in me lies, not consciously to hurt anything that is alive, and where it is impossible not to hurt, Thou art responsible."

Dr. Walsh emphasised the necessity of keeping alive in the world at the present time the ideals of humanity. When drunkenness was rife, he said, that was surely the time to speak of temperance; when vice was rampant, then they should speak of purity; and when war was devastating the world, then more than ever we should speak of mercy, and pity, and love. Force in itself was no remedy and could not extirpate evil. It was just in those times when the idea of force most prevailed that punishments of the most horrible and unnatural kinds were resorted to, and "brutalitarianism" was triumphant. We had to emphasise another method and make it more and more effective in the public mind, and in Bills and Acts of Parliament. But our task did not end there. We had to push on the humane sentiment till it reached the higher systematised and reasoned stage of ethics, and actuated conduct for the good of all. A self-imposed law of life was more effectual than any legal enactment, and nothing could serve as a substitute for the discipline of character. Morality he would describe as the effort of reason to define and realise the common good, and those who opposed humanitarian principles, regarding them as dangerous and "sentimental," did so because they interfered with the selfish interests and pleasures which they had not learnt so to control as to contribute to this common good. They had a great work to do in overthrowing the narrow conceptions of conventionalists, and in showing how social morality is developed by the extension of sympathy to ever-widening groups of people till it included other nations and races, as well as the dumb creatures, who had an equal right to be regarded as ends in themselves. Every nation, just like every individual, and every group of individuals, was an end in itself, and it was the recognition of that fact which had influenced the work of the Humanitarian League. It was their plan to help to bring about the readjustment of international disputes in accordance with the right of all people to the satisfaction of their individual instincts and aspirations, and to place within the reach of all everything that enriched and made life beautiful. They must not despair, for things were coming up their way, though all looked dark at the moment, and the thoughts of men were widening with the process of the suns.

It was announced by the chairman that a conference would be held at Caxton Hall on July 8th and 9th on "The Pacifist Philosophy of Life." There was no idea of discussing the question of responsibility for the present war, or of proposing terms of peace. The Conference was being called solely for the purpose of trying to get into the

mental atmosphere of the nation certain ideals and principles which it is essential to apply when peace is concluded, and we are faced with the task of putting things straight in such a way as to make another war an impossibility in the future.

THE important paper by Canon Sanday on the "Continuity of Thought and Relativity of Expression," to which we referred last week, is published in the "Modern Churchman" for June. Copies may be had from Messrs. Williams & Norgate, 14, Henrietta Street, W.C., price sixpence.

NEWS OF THE CHURCHES.

Belfast: Non-Subscribing Presbyterian Church of Ireland.—The annual meeting of the Remonstrant Synod of Ulster was held in the First Presbyterian Church on Tuesday, June 15th, the Rev. M. Watkins, the retiring Moderator, presiding. The Rev. John Barron, nominated by the Bangor Presbytery, was unanimously elected Moderator for the ensuing year. Subsequently the annual meeting of the Non-Subscribing Presbyterian Association was held, the Rev. W. G. Marsden, ex-President, in the chair. The Rev. D. J. Williams was elected President, the Rev. H. J. Rossington, Secretary, and the Rev. J. A. Kelly, Treasurer, for the ensuing year. The Report refers to the fact that Mr. H. N. Turner, one of the three students under the charge of the Association who had been granted bursaries of £30 respectively, after commencing his first year's course for classical honours at Queen's University, Belfast, had enlisted in the Royal Irish Rifles. The income from all sources for the year together with the balance brought forward from the previous account is £734 2s. 2d., and a balance of £368 15s. 7d. will be carried forward to the next account. The number of orphans under the care of the Society is at present sixty. A united service was held in the afternoon, when the sermon was preached by the Rev. J. Kennedy, of Larne. In the evening the Annual Lecture was delivered by the Rev. E. Savell Hicks, of Dublin, whose subject was 'Religious Readjustment.' The lecturer dealt with the development of religious thought and the change in the general attitude towards the "higher criticism," emphasising the fact that newer and truer conceptions had taken the place of the old ones, and that religion, though it had not made men perfect, had not failed. The new age, he said, would be built more firmly on the conception of the rise of man, and the God who patiently throughout the ages worked out his progress. The General Synod was held on Wednesday, the Rev. James Kennedy (the outgoing Moderator) in the chair. The chairman alluded to the war, and to the "Unitarianism of Germany," which was a reversion to the Judaism of the stormy times of the Judges, and not the Unitarianism of Martineau and Channing which saw in Jesus the crown and flower of the race, the Lord and leader of mankind. He earnestly hoped that truth and righteousness would prevail, that German militarism would be crushed, and that arbitration would take the place of war. The Rev. J. A. Kelly was elected Moderator, and the Rev. G. J. Slipper was re-elected Clerk and the Moderator Treasurer for the ensuing year. The Report of the General Purposes Committee, submitted by Mr. Slipper, recorded a most generous response on the part of the members of the Church to the

Prince of Wales' national appeal. Various resolutions were passed, including the following on drink and the war, which was moved by the Rev. D. J. Williams and seconded by the Rev. J. J. Magill:—"That the Synod gives its heartiest approval to the policy of the Government in restricting the sale of alcoholic liquors during the national crisis, and expresses gratitude to His Majesty the King for his noble personal example of total abstinence. We commend that example to all our people as worthy of imitation, and call upon them in the interest of the country, as well as their own good, to refrain from strong drink during the continuance of the war." At the conclusion of the business meeting the annual lunch was held, the Moderator presiding over a large attendance.

Dudley.—On Sunday morning, June 13th, a Military Parade and service was held at the Old Meeting House, Wolverhampton Street, Dudley. This was the first time in the history of the place that the pews were filled with men wearing the King's uniform. The Military Parade was headed by a Bugle Band. Next came the local companies of the 3rd/7th Battalion Worcestershire Territorials, under Lieut. Southan; the Dudley Volunteer Training Corp, under Lieuts. T. P. Hanson, W. A. Webb and Newey, and the Dudley division of the St. John Ambulance, under Superintendent Hartland. The Rev. E. Glyn Evans occupied the pulpit, and the fact that he himself had that week enlisted in the Royal Army Medical Corps added to the uniqueness of the service. Besides the troops and the Training Corps there was a large congregation mainly composed of representative people in the town. A collection was taken at the close of the service in aid of Red Cross Funds. Last Sunday Mr. Evans conducted the Sunday School Anniversary and Flower Services in his khaki uniform.

Midland Guilds' Union.—At a Special Meeting of the Committee held on the 21st inst., the resignation of the Secretary, the Rev. E. Glyn Evans, who has joined His Majesty's Forces, was accepted with regret. The valuable services rendered by Mr. Evans to the Midland Guilds' Union since its formation, have been greatly appreciated by the Committee and the members of the constituent Guilds, all of whom wish him a speedy and safe return to civilian life. All communications relating to the Union should be addressed to the Rev. W. G. Topping, The Manse, Coseley, who has been elected to succeed Mr. Evans as Secretary.

Midland Sunday School Association.—On Saturday, June 12, a party of about fifty teachers connected with the Midland Sunday Schools met at the Castle Gates, Dudley, and after a very enjoyable walk through the castle grounds and the Wren's Nest, assembled for tea in the Old Meeting House schoolroom, Coseley. In all seventy-nine sat down. After tea, a Committee Meeting was held, followed by a conference. Mr. J. H. Dearne, Superintendent of the Sunday School at Warley Institutional Church, read a paper on 'The Sunday School Lesson,' which was followed by discussion. The Committee note with much pleasure a great revival of interest in the affairs of the Association among the schools of the district. Every meeting in the present year has been well attended.

Stand.—At the annual business meeting of the congregation of Stand Chapel held a short time ago, Mr. W. Taylor Jones, who had been a member of the Chapel Committee for a long number of years—having occupied the position of Chairman for twenty-one years—tendered his resignation owing to ill-health. His friends at Stand felt that they could not accept this resignation without some recognition in a tangible form being made to one who has

done so much in the past for Stand Chapel and Sunday School. Recently Mr. Jones has been the recipient of a beautiful time-piece which bears the following inscription: "Presented to Mr. William Taylor Jones by his friends and fellow-workers at the Stand Unitarian Chapel and Sunday School, as a token of their respect and esteem for many years of faithful work amongst them.—May, 1915."

NOTES AND JOTTINGS.

THE ITALIAN BLUE CROSS.

Before Italy joined in the war the Roman Society for the Prevention of Cruelty to Animals, in connection with which Mr. Leonard Hawksley is doing such good work, offered, in the event of hostilities, to provide four hospitals for sick and wounded army horses. The Italian Minister received the proposal with gratitude, and a society is now being organised for which Sir Rennell Rodd, the English Ambassador, pleaded recently in the columns of *The Times*. It will take some time to convince the public in Italy of the practical as well as of the humane value of an organisation which is new to them; but that is all the more reason why animal lovers in England should show by their sympathy and support that the cause is in every way a worthy one. The administration will be under the capable presidency of Count Scheibler of Milan, whose name is in itself a guarantee to all who are interested in horses, and the Italian War Department will supply fodder, and assist the work of the hospitals in other ways, although the raising of funds is to be left to private enterprise. Contributions may be sent to the British Embassy in Rome, whence they will be passed on to the Italian Blue Cross.

BUSY WOMEN IN BELGRADE.

Dr. Percy Dearmer, who is at present in Serbia, has paid a graceful tribute in an article in *The Daily News* to the British nurses who are to be seen, in their blue frocks and white veils, everywhere in Belgrade. "They are always brisk and gay," he says, "and they have not the air of being strangers, but walk about as if all Belgrade had always been one family, and they its sisters. They never suffer from shyness, which is, perhaps, why they always make themselves understood, with smiles and gestures, and a word of Serbian ejaculated into a whole sentence of English. They know that they belong to the people; and the soldiers will do anything for them. The soldiers know what the world owes to these busy little women, who are always cheerful and never seem to be tired."

ANIMAL STORIES FOR CHILDREN.

A year or two ago we reviewed in these columns a charming book of animal stories entitled 'Tell Me a Story,' confessing at the time, that we longed to follow the example of the Editor, Mr. Sidney Trist, who had just sent fifty copies to an evening paper for distribution among poor children. It is interesting to learn that a sum of money has now been placed at the disposal of the Secretary of the Animals' Guardian Guild

for the purpose of supplying village libraries with free copies, and we recommend village librarians and superintendents of Sunday Schools to send in their names and addresses, with a request that this desirable gift should be forwarded to them without delay. The book is full of entertaining tales, lavishly illustrated, and written by well-known animal lovers who have made a special study of the subject; and its chief aim, of course, is to inculcate those humane truths which Mr. Trist has been indefatigable in helping to popularise. Applications should be made to the Animals' Guardian Guild, 22A, Lower Regent Street, London, S.W.

AN INTERNATIONAL GARDEN CITY.

There is something novel, but, at the same time, in keeping with the sentiments expressed frequently by many thoughtful people just now, in the proposal that an international city be established in Belgium to replace one of the ruined towns. It has been suggested, says *Progress*, that this should take the form of an International Garden City, where all the forces of civilisation shall unite in producing a perfect city of health, a city residential, commercial, industrial, and agricultural, responding to all the several and varying needs of humanity, preserving the beauty and sweetness of the countryside while providing the facilities of the city, and above all, serving as a monument and a testimony from humanity the world over to the valour and the honour of Belgium of to-day. Whether or not this scheme can be realized, the ideas of the Committee deserve the warmest support. They have already received the grateful recognition of the Belgian Government, and have been helped and approved by the British Local Government Board.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 4.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. F. K. FREESTON.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORENSSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. R. N. CROSS, M.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11, Rev. J. A. PEARSON; 7, Mr. H. G. CHANCELLOR, M.P.
 Kentish Town, Clarence Road, N.W. Anniversary Services.—11, Rev. EDGAR DAPLYN; 7, Mr. ION PRITCHARD.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. D. DELTA EVANS.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. W. WAKE; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. FRANCIS H. JONES, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15, Rev. F. HANKINSON; 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. H. H. JOHNSON, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVEER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. W. H. DRUMMOND.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. J. J. MARTEN.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. GOW, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
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 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
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 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. S. A. MELLOR, M.A.
 LIVERPOOL, Ullet Road Sefton Park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Induction Service, Rev. DR. MELLONE, Rev. D. AGATE, B.A., Rev. J. C. ODGERS, B.A., and Rev. HARMAN TAYLOR.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. H. BURGESS, B.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
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 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHBEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
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 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. H. FISHER SHORT.

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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 Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.
 Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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MARRIAGES.

DICKSON-JOHNSON.—On June 25th, Bonner W. A. Dickson, eldest son of Mr. and Mrs. F. G. Dickson, of Old Charlton, to Dorrie, second daughter of Mr. and Mrs. S. T. Johnson, of 31, Exeter Road, Brondesbury, N.W.

FORBES-TUBMAN.—On June 26th, at the Free Christian Church, Kentish Town, George Dixon Forbes, youngest son of Mr. and Mrs. J. Forbes, to Jessie Dorothy Florence, only child of Mr. and Mrs. W. Tubman.

LANE-GIBSON.—On June 26th, at Christ Church, Grantham Road, Birmingham, Jesse Claude, youngest son of John Lane, Aston, to Ada Sophia, elder daughter of Mr. and Mrs. E. T. Gibson, The Laurels, Esme Road, Sparkhill, Birmingham, granddaughter of the late Rev. Matthew Gibson, of Evesham.

DEATH.

NEW.—Killed in action, in Gallipoli, on June 4th, Oswald New, Petty Officer Mechanic, Armoured Car Squadron (attached R.N. Division), dearly loved eldest son of the late Leonard New, and of Mrs. New, of Longacre, Stockport, aged 30 years.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE hear from so many of our readers that they always look eagerly for any items of news about our work for the Belgian hospitals that we make no apology for beginning our Notes week after week in the same strain. Our theory is that everybody who knows anything about what we are doing and the extent and the variety of the ways of helpfulness which have been opened up to us, must be interested, and those who do not know shall, at least, have the opportunity of making close acquaintance with it. Moreover, if we may judge other people by ourselves, there is help and succour for us in days when anxieties thicken around us, in keeping our attention fixed steadily upon things that are beautiful and gracious, where charity still abounds and human sympathies are drawn closer, because we have learned to bear one another's burdens. If in this way we walk day by day with God we can look into the abyss without shrinking.

MRS. ALLEN went to France again at the end of last week as the work there

required her presence. These official visits have been made easier than they were, and this is, perhaps, the best testimony we could have of the usefulness of our work, and the recognition which has been accorded to it by the authorities. We give some extracts from a letter which we have just received :—

“OUR main business out here,” Mrs. Allen writes, “is, and probably will be till the end of the war, the military hospitals, and it is to their needs that we must give our first attention on arriving here. So the first visit was to the military authorities to get the loan of a motor lorry, in which to convey the 40 cases we had with us to their destinations. Fortunately there was no difficulty here and all was arranged for an early start next morning. We profited by the couple of hours still left of daylight to see something more of the civilian work, and went first to visit the little hospice which we have set up under Mdme. L’s able supervision. Here we found three small wards, one for four, one for five, and one for six patients, a tiny bedroom for the two sisters in charge, and another for the servant, who has two extra beds in her room for emergencies. Besides this there is a sitting-room and a kitchen large enough to take a stove and very little else. All was beautifully clean and tidy, though nothing could be simpler. There are, of course, a good many little things still lacking that are quite essential, but we shall be able to get them in in a few days now. They have had patients in already, all the rooms full, but on the day we arrived they were all going off in the refugee train for the West of France, and had already gone over to the refuge where the main body of the refugees were, refreshed and strengthened by their rest and the kindly sympathy extended to them. This hospice will probably cost us about £20 a month. It is impossible to be certain about this

sum until it has been working a few weeks, but that is what we estimate the cost will be.”

“The next day,” Mrs. Allen continues, “we organised the distribution of the large cases to the hospitals, and renewed acquaintances among doctors and nurses and incidentally discovered more needs. At one hospital, for instance, we found that, though they have most cleverly improvised an operating theatre, they had no steriliser, and were making shift to boil dressings and instruments over lamps. This might be serious when things are needed hurriedly, so they are to have one as soon as we can get it out from England, and we also found that they had sent a large number of their patients on to the base hospitals the day before, and in so doing had depleted their cupboards, and they had literally no shirts, no socks, no underclothes at all left. Luckily there is enough in the store here to spare them some at once, which again demonstrates the great value of the store, which has been placed at our disposal out here.”

LAST week Mr. Walter Long made the cheerful announcement in the House of Commons that after the months of war the general condition of the country in regard to poverty and unemployment was wonderfully good. In England and Wales the figures of pauperism were 16 per thousand, and in London they were 20·3 per thousand, which were the lowest figures for a period of 40 years. He also dispelled the apprehensions which had been expressed that there had been a sudden increase in infant mortality, due to a want of proper nourishment or proper care. The increase in the number of deaths of infants was traceable to measles and whooping-cough. Review-

ing all the circumstances, he said that the condition of the people was far better than could have been expected.

* * *

WE have no wish to blunt the optimism of this statement. It is of capital importance that the physical condition of the people should be good just when the strain is hardest. But we must not forget that the apparent prosperity is artificial. We are living on borrowed money, and most of our industry is unproductive. Hence the need of a campaign of thrift and economy just at a time when large numbers of people have more money to spend than they have ever possessed before. Moreover, any diversion of labour from purposes of defence to purposes of comfort or luxury can only weaken us in the desperate struggle in which we are engaged.

* * *

THIS was the burden of the speech which the Prime Minister made at the Mansion House on Tuesday. Its closely knit argument was on the text: that simpler living is the path of patriotism.

All money [he said] that is spent in these days on superfluous comforts or luxuries, whether in the shape of foods or in the shape of services, means the divergence of energy which could be better employed in the national interests, either in supplying the needs of our fighting forces in the field or in making commodities for export, which would go to reduce our indebtedness abroad. And, on the other hand, every saving we make by the curtailment and limitation of unproductive expenditure increases the resources to be put by our people at the disposal of the State for the triumphant vindication of our cause.

* * *

THE same argument is put in a telling way by Professor Urwick in an article on "Wasteful Spending" in the *Daily News*. We may quote part of its indictment of our normal habits, for the need of thoughtful economy must be pressed home in every possible way upon the mind and imagination of our people.

What is necessary [he writes] is to realise that the deeper meaning of expenditure is taking on a far more serious significance every day the war lasts. Waste of labour which may be pardonable in days of peace is unpardonable now. The nation cannot afford it; it is incompatible with the steady and successful conduct of the war. Never in our history has the duty of abstinence been so stringently laid upon the richer classes—of abstinence from the expenditure of money upon anything the supply of which involves the use of labour needed for other purposes. And this means an all-round, rigorous economy; for nearly all kinds of labour, from that of the men who make motors to that of the men

and women who make boots is needed for other uses than the supply of what we want.

* * *

PROFESSOR URWICK admits the difficulty of a sudden change in our normal habits. He also recognizes that for every luxury which we drop somebody must suffer. He even hints that some scheme of compensation for shopkeepers might be fair if it can be devised. "They will be the victims, at the time of our economy, of our habits of extravagance in more normal times, when we called them into existence and fixed their occupation by our wants." But he pleads resolutely that the situation must be faced in the only way which is compatible with national safety and personal self-respect.

Let us admit the difficulties; but for heaven's sake do not let us fold our hands and say that nothing can be done. Necessity can always find a way of economy; the one thing we all need is to realise that necessity is now really upon us. The nation cannot allow us to use as much wealth and labour as we are doing; our own consciences will not allow it, when once the issues are understood. We are still buying too much from abroad; we are still eating veal and lamb, as well as beef and mutton—a really criminal waste; we are still ordering "goods" without thinking what labour we are tying down by doing so. Economise further? Of course we can, to an almost indefinite extent. Anyone who is in earnest, looking round the world of the well-to-do, will brush aside the word "impossible."

* * *

THERE has been some evidence of division and cross currents of feeling in German politics lately. It would be unwise to attach much importance to the rumours of dissension between the Imperial Chancellor and Admiral von Tirpitz, but the manifesto of the Social Democrats against a policy of conquest and aggression is significant. *Vorwärts* has given a fresh proof of its courage and independence by publishing it, and once again it has been suppressed.

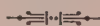
We raise anew [so the Manifesto runs] our sharpest protest against all efforts and declarations in favour of the annexation of a portion of a foreign country, and the suppression by force of another people suggested in the speeches of certain political personages. The mere expression of such a policy pushes further and further off the fervent desire for peace. The people desire no annexation. The people desire peace. If the war, which daily demands new sacrifices, is not to go on indefinitely until all the nations have been completely exhausted, one of the Powers taking part must stretch out its hand to peace. Germany has already proved itself unconquerable and can, therefore, take the first step towards peace.

WE are far from thinking that there is here any real hope of peace. The Social Democrats are not strong enough to stem the tide of German aggressiveness. Moreover, none of the Allies can dream of peace on the basis of an unconquerable Germany. Things have been done which cannot be undone, and they have changed the face of the world. To revert to the position before the war would not be peace but disaster. We agree with the stern verdict of Lord Bryce: "We cannot afford to make peace on equal terms. We cannot afford to let an army which has behaved like the German army in Belgium leave without the brand of infamy and the taint of failure upon it." This is not vindictiveness but a respect for public justice, and is quite compatible with a most earnest desire to welcome every sign of reversion to a better mind on the part of a section of the German people. The political party which has repudiated the desire to annex Belgium may go on, under the guidance of an awakened conscience, to realise that Germany must compensate and restore the country she has wronged. We should then have some real ground for co-operation in the work of peace.

* * *

A LAYMEN'S CONFERENCE, attended by about 200 representatives, was held at Oxford last week-end to consider how it is possible "to strengthen the moral and spiritual life of our people, and prepare for better things for our country and for the Kingdom of God when the war is over." An impression of the proceedings has appeared in *The Manchester Guardian*, from which we learn that "a dread of a tidal wave of materialism sweeping over civilisation after the war lay like a deep shadow over the Conference." We hope that this is merely the biased opinion of a single correspondent, for it is not in this mood that men of faith brace themselves for heroic tasks. We have had more than enough of high-minded foreboding clothed in words of delicate and fragile beauty. Some of our spiritual mentors need to remember not to be anxious for the morrow. They cannot read the secrets of the future, but they can spend themselves in brave and cheerful action to-day. A religion which goes to meet its difficulties half way is preparing itself for defeat. Difficulties, of course, there will be, many of them quite new in our experience; but is it reasonable to suppose that when men have drained the cup of sorrow to the dregs in obedience to the high calls of duty, and seen with their own eyes the frailty of this mortal life, they will be more exposed to the dangers of materialism than they were in the safe and luxurious days before the war?

THE DUTY OF LOVING-KINDNESS.



THERE has been an interesting discussion on the duty of Non-Resistance in the columns of the *Manchester Guardian* lately. It has been rather abstract and inconclusive as such discussions are liable to be. Their vigour in argument is often in inverse proportion to their contact with the hard facts in the midst of which men have to live and do their duty. The Quaker testimony against violence has shared the fate of most lonely protests. It has often hit the mark and stood between us and our evil deeds; but at other times it has failed, because it has hardened into a mere prohibition and ignored the occasions when there is no middle course between resistance and complicity in wrong. It is clear that the young men of the Society who have joined the Army and are fighting for what they believe to be the cause of goodness and freedom feel this deeply. They have broken a rule in order that they may follow the living voice of conscience, and we are not surprised to learn that many of their fellow-members have expressed their sympathy with them. We have no wish to moralise over an awkward situation. We hope sincerely that it will be faced when the war is over with tact and good sense, without any threat of stern discipline or disruption. Quakers, like other people, have a certain amount of the gritty substance called legalism in their composition; but in their doctrine of the indwelling Spirit, who guides men into all truth, they have the best way of escape. It will mean a real enlargement of mind for them, if they have the courage to treat the young men, who have gone forth to defend their liberties, as a cause of joy and not of sadness, recognising that they could not have done anything else without dishonour.

In any case there are signs that staunch and broad-minded Quakers are beginning to recognise the danger of tying down their religious policy to a phrase. Perhaps they are conscious of the difficulty of trying to win the world with a negation in the day when great duties must be done. Merely to testify against war is not enough unless they can put some conquering ideal in its place, and

show us a better way out of our dangers and entanglements *at the present moment*. In a recent letter to the *Manchester Guardian* Mr. J. W. Graham recognises the danger of mere negations, and in doing so makes some remarkable admissions. After pointing out that their testimony against war is not a matter of texts but is based on "living and immediate conviction," he continues:—

"I should like, however, to disavow the term 'non-resistance' as descriptive of our attitude. It is quite the usual term, but it is becoming felt among us that it expresses both too much and too little. That is because it is a negative, prohibitory, legalistic word, and covers in its condemnation the use of force by the police and in other order-keeping ways. We do not hold the Tolstoyan testimony against these. We need also some word more positive and constructive and adaptable than 'non-resistance.' I find it myself best in the word 'loving-kindness,' which expresses the law which should, in my view, guide the actions of nations as of men."

We find ourselves in hearty general agreement with this statement, though we fear that we should differ very widely from Mr. Graham in our application of it to present circumstances. We are quite prepared to take the word "loving-kindness," and to fill it with the noblest and richest meaning which we can glean from the Spirit of Christ and the moral experience of the human race, and then to accept it humbly and gratefully as our ideal for our private duties and our public actions. But surely it is more than a little inconsistent to limit and circumscribe its meaning in such a way as to include the ordinary methods of law and order in our internal affairs and to condemn all wars without further argument. We find it difficult to accept the policeman and to banish the soldier or to regard a criminal judge as an emblem of loving-kindness while General Gordon is rejected as a servant of ill-will. We believe that all of them, so far as they are just and honourable men, may be instruments in the hands of the unseen Power who, sometimes in blessing and sometimes in chastisement, works for the good of men.

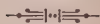
This, however, is a minor point. What we want to urge upon the attention of our readers is the truth of the dark

saying that in a world of mingled good and evil, where the weak are still subject to oppression, and base ambitions acknowledge no claim of justice or pity, a stout and determined resistance may be the only way for those who would be loyal to loving-kindness. This is the situation in which we are placed at the present moment. It is the strength of our attachment to the highest ideals of Christian behaviour, which makes us stern and inflexible of will and resolute to oppose any weak terms of peace. We want to give wide scope in the earth to the spirit of fellowship and mutual help, and we know that we cannot do it, if we compromise with honour and leave our friends and neighbours to the mercy of a lawless invader. How would the cause of loving-kindness have been helped, if last autumn we had abandoned Belgium and France to their fate and left ourselves exposed to a military menace which would sap the foundations of our freedom? "It was perfectly possible," to quote the words of Professor Gilbert Murray, "to stand aside and proclaim our neutrality. But apart from questions of honour, to proclaim neutrality was quite as grave a step as to proclaim war. Let no man imagine that we can escape blood-guiltiness by standing still while murder is committed before his eyes."

We must, accordingly, utter a word of serious warning against any attempt to identify the spirit of loving-kindness with opposition to all wars in general and this war in particular. It is in no sense an equivalent for the policy of non-resistance. The little groups of people who call themselves pacifists are much inclined to comfort themselves in their isolation with the thought that they are the only lovers of peace and goodwill in an unbelieving world. The plain fact is that nearly everything that is noble in the country, daring in heroism, long-suffering in charity, passionate in the love of peace, is against them. We have had a rude awakening from some of the sentimental dreams of more tranquil days. We can no longer worship gentleness divorced from power or Divine good nature without its awful mandates of righteousness. The work of justice must be accomplished though men bleed and die in its service, and freedom still calls for its noble army of martyrs. But

the duty of loving-kindness remains as the inmost desire of our souls, the will to heal and bless and save. It will guard our hearts and minds from baseness and malice, from inglorious pride, from hardness and contempt, and make us slow to anger and quick to forgive. It will also keep us secure from weakness and dismay when God comes to us not as the Father of mercies but as the King of Terrors, and commands all our strength for hard and distasteful duties. We mean to do them, without wavering and without a trace of self-pity, because anything else would be a betrayal of goodness and cut off the promise of loving-kindness at its source.

Good Thoughts for Ebil Times.



THE hope of Truth grows stronger day
by day;
I hear the soul of Man around me
waking,
Like a great sea, its frozen fetters
breaking,
And flinging up to heaven its sunlit
spray,
Tossing huge continents in scornful play,
And crushing them, with din of grinding
thunder,
That makes old emptinesses stare in
wonder;
The memory of a glory passed away
Lingers in every heart, as, in the shell,
Resounds the bygone freedom of the sea,
And every hour new signs of promise tell
That the great soul shall once again be
free,
For high, and yet more high, the mur-
murs swell
Of inward strife for truth and liberty.
LOWELL.

THE FATHER OF OUR SPIRITS.

THE Idealist, who contemplates and worships God as Thought, and sees Him as essential Truth, Love, Justice, and Beauty, is satisfied with that idea as long as he can live apart in his study, and separate himself from the strifes of the world. He worships in peace, and is at rest, and I have said there is a rightness in his worship. It is in spirit and in truth. But when such a man, at some great crisis of human history, is thrilled with the excitement of humanity, and

going forth to take his part with men in fighting for freedom or his fatherland, or for any of those truths which are the saving ideas of mankind, finds himself one of a great company, all moving with one thought, all breathing the same passionate air, yet, though united, each having their own personal inner life, their own separate way of feeling the same emotion, their own especial worship in the words of their own heart, their own personal need of One on Whom beyond man's help they may rely, to Whom, as to a Father and Friend, they can entrust, as they go into fight, their children, their wife, or the maiden whom they love—think you that then his conception of a God Who is Infinite Intelligence, essential Love and Truth impersonally conceived, will be sufficient? No, when Fichte, idealist of idealists, left the classroom as the drum went by, and marched with his scholars to the war of Independence, he did not abandon his ideal conception of the great "I AM," whom he abstained in general from clothing with the attributes of personality; but he added to it the conception of a Father and Lover of men, who went with each of them hand-in-hand, as man with man, to battle. And all of us men who feel strongly in such high moments, and in the feeling realise most deeply our own and others' personality, are forced to do the same. We worship God then as Liberty and Truth, as all the ideas for which we contend; but, for ourselves in our danger, that we may have the noblest courage; for ourselves that we may have comfort in the hour when the dearest ties are severed, it may be never to be knit again; for our brother men who march with us in like trouble, and needing like support; for all in this moment of supreme excitement, we take with us a Personal Father Who will be human to us and yet Divine, and adore Him in our hearts. And when upon the battlefield we receive our dying comrade's last message to his wife, when we pass in the rude hospital from one sufferer to another, when with a few we have to sacrifice life without one single hope of being saved, that we may keep a post for the safety of an army, we do not speak then of a God of ideas, of an impersonal Essence of Love and Truth, but of a living, loving Friend, who will be a Father to the widow, Who stands, as if in human form, and

speaks in human voice to the wounded who is torn with pain, to the doomed who dies unknown, for duty. In such hours the Idealist worships the personal Fatherhood of God.

STOPFORD A. BROOKE.

O LORD, who art our Guide even unto death, grant us, we pray thee, grace to follow thee whithersoever thou goest. In little daily duties in which thou callest us, bow down our wills to simple obedience, patience under pain or provocation, strict truthfulness of word and manner, humility, kindness; in great acts of duty or perfection, if thou shouldst call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for thy Truth's sake, or for a brother. AMEN.

MIDSUMMER MADNESS.

The elder's scent! Midsummer eve!
But now has dawned Midsummer day!
Hans Sachs—Wagner's 'Die Meistersinger.'

How is it that certain days come back to our memories sweet as the elder's scent? Do the saints of those days bless us, "unbeknownst?" I remember a Good Friday long ago when I was a boy. I had surreptitiously got possession of a volume of Byron's poems, and in a corner I feasted. Perhaps Byron as an emotional exercise is hardly ascetic enough for a Good Friday. But what a day I had, and what a night of dreams! And lately I kept Midsummer Eve in royal fashion. The day turned very cold towards the evening. Here was a blessed opportunity not to be lost. We cannot in our warm climate of Devonshire expect Nature to be so kindly paradoxical every year. I thanked her, lighted a fire, drew up a wicker chair, and got out some books. Only a day or two before I had procured from a library a version of Aristophanes in Latin. The fact that a mortal man in the eighteenth century had undertaken the stupendous task of turning Aristophanes into Latin stirred my fancy. Where does Browning's grammarian come in beside this audacious Frenchman? For Frenchman he rightly was who perpetrated this Rabelaisian enormity. I turned to those immortal passages where the genius of laughter has got all the stops out and is going *fortissimo*. Dionysus and the chattering frogs, and that bit in the 'Acharnians,' where the peasant gives the swaggering soldier-man a piece of his mind. And he gives it him in huge chunks; only a mouth from Brobdingnag could frame such words. My gallant translator, I confess, disappointed me. I reverence his pluck, his fortitude. It is but British. But though a Frenchman, unless my Latinity is sadly at fault, he

was not a humorist. But then if he had been he would never have undertaken such a Gargantuan labour. *Pax tecum*, Monsieur Greatheart! And so I turned from this tough Hellenist of the brave days of old to a Hellenist and Humanist and Humorist of to-day—the sweetest and most genial soul in Europe—Anatole France.

It was getting late, and I was relapsing into that condition when we don't merely read with the eyes, but take in the print through the pores of the skin, and feel it all over us. I read over those eleven pages on Bismarck in one of the volumes of 'Life and Letters.' What a picture! What sympathetic appreciation! What a judgment! The man and the work of his life. The fierce animal-arrogance of the wild boar. The strange streaks of poetry in his love of nature. "The sea is the great mistress of this chaste giant." The force in speech and deed. And then that solemn evening towards the end, when the giant looks back on his labours, and finds that they have no joy in them. "Never was Prince Bismarck so great as upon that evening." Perhaps, after all, the Germans do understand Shakespeare a little. Prince Bismarck doubted of himself. What is a life-work worth that brings no joy to oneself or others? Is not this the secret of Shakespeare's divination? Here is food for philosophy. A touch, and Bismarck might have been a—Hamlet! Solemnly the clock of our cathedral boomed out twelve, Midsummer eve had passed into Midsummer day. I thought of man and his blustering words and prodigious deeds, and the genius of Aristophanes by its magic turning them into a mere hullabaloo of "sound and fury signifying nothing." Then came to me, even as the elder's scent, that reverie of old Sachs at the dawning of Midsummer day.

Mad! Mad!
Every one mad!
Where'er my gaze I turn,
In vain I seek to learn
Why men so hate each other.
Why friend with friend should fight,
And brother fall on brother
In aimless, frantic spite!
What name were fit for this?
The ancient madness 'tis
That runs through all our striving,
To folly ever driving!

R. H. U. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

MINISTERS AND THE ARMY.

To the Editor of THE INQUIRER.

SIR,—It is difficult to answer two critics in the brief space of a letter. Their main objection seems to refer to the distinction I drew between the life expected of a priest and that of the would-be Christian layman. That dis-

tinction I still maintain. Your correspondent is certainly correct when he declares that the teaching of Jesus had a direct and vital bearing on the coming of the kingdom of God. It was to supercede the effete and unjust civilisation of that time. Christ was mistaken as to the sudden, catastrophic end of the world; but does that matter? The necessity of the kingdom remains unchanged. If Jesus came to England to-day, the burden of his message would be the same:—"Repent ye, the kingdom of God is at hand." To Christ it was both a present and a future reality. Present, in as much as he demanded that the lives of his disciples should be passed in accordance with its laws; future, in so far as it referred to the subjugation and metamorphosis of the earth into that glorious heavenly kingdom. The root principles of modern civilisation are rotten to the core, and the need of the kingdom of God as urgent as ever in Jesus's day, whether we call it Utopia, a Pantisocracy, a city of the sun, or Socialism. But we need not go to Plato, or Bacon, or Butler; the message of Jesus will still suffice. Since supernaturalism is dead, his demands on his disciples are more rigid and insistent now than ever they were when he preached by the Sea of Galilee. No magic act of God will now transform the world; it rests on the faith and loyalty of the followers of our Lord, and it will continue so to rest, whether men call themselves by his name or no. Jesus demands now, as of old, that his disciples shall make the kingdom a present reality by living in harmony with its fundamental laws. A minister of Christ who fails to do so is unworthy of his vocation. The average Christian layman adopts the methods of modern commercialism in his everyday life and conduct which are essentially antagonistic to the teachings of Christ. I venture to affirm that it is impossible to be a consistent Christian and a successful business man at the same time. The difference is one between modern civilisation and that of the kingdom of God. I do not deny for a moment that the former has produced and still produces men and women who are noble, self-sacrificing and true; but the best in Paganism aimed at that. It is this something more that marks the Christian, and just that which the priest should, *par excellence*, reveal. Christianity is not fundamentally a moral code; it is the ideal of a civilisation absolutely opposed to that which at present obtains. I do not mean to imply that a layman cannot be a consistent Christian. God forbid! I do say that while he adopts modern methods of business and is content to profit by them, he fails to be a true follower of Jesus on just that point where Christianity differs from Paganism. A Pagan might possess all the virtues, only it was never part of his creed to oppose the existing state of things. In conclusion, let me add that my original letter emphasised the fact that the world rightly expected that a minister should refrain from some things that a layman might do with impunity. Taking up arms against a fellow creature is certainly among the number. As a final word, why is my critic so hard on the cloister? Personally, I feel that if priests would only prove faithful enough,

we could not easily do better than go back again to monasticism. Above and beyond all, it was farthest from my thought to look down on any man.—Yours, &c.,

NEONE RAAD.

Brooklands, Ringwood, June 26, 1915.

BOOKS AND REVIEWS.

DR. ABBOTT ON THE FOURFOLD GOSPEL.

The Fourfold Gospel. Section III.: The Proclamation of the New Kingdom. By Edwin A. Abbott. Cambridge, at the University Press, 12s. 6d. net.

DR. ABBOTT'S great study of the Gospels grows in the richness of its contents and its spiritual suggestiveness as it proceeds. He is quite aware that few people are likely to read his minute investigations as a whole, and in his very full indices he has made provision for those who must confine themselves to the consideration of his method in a few detached passages. But no one who reads even a few pages of this volume can fail to carry away the impression that for Dr. Abbott the justification of all his labours is to be found in the illumination of what is vital and original in the Gospel itself. He believes that on the whole the inwardness and universalism of the Fourth Gospel are true to the intention of Jesus, and that the Evangelist set himself deliberately to interpret many things which had been crudely misunderstood; or to use his own phrase, Luke often corrects Mark wrongly while John explains him rightly. This view leads to the contention that the object of Jesus from the first was "not the establishment of what men would commonly call a Kingdom, but the diffusion of what we should rather call the atmosphere of a Family, a spiritual emanation spreading like an ordinary circle from a source within Himself as its centre, and passing into the hearts of all that were fitted to receive it, so as to give them something of His own power or 'authority'—a term defined in the Prologue of the Fourth Gospel as being 'authority to become the children of God.'" "Christendom," he says a little later on, "will not be true Christendom till the most commonplace Christian soul is expected to thank God for having given him a power, to some slight extent at all events, of forgiving sins like a priest, of diffusing the truths of the Gospel like a Evangelist, and of reigning over his animal impulses like a king."

This is the guiding principle which gives some degree of unity to the discussion of various incidents which occur in the early chapters of Mark, the Calling of the Fishermen, Jesus healing, the Forgiveness of sins, the Old and the New, Jesus and the Sabbath, the Appointment of the twelve, and several others. We may refer briefly to one of them. The narrative of the Syrophenician woman in Mark is omitted in Luke. It was clearly inconsistent with other things which occur in his Gospel; but he does nothing to explain it or to remove the painful impression which it might create in the minds of readers of Greek race.

The Fourth Evangelist on the other hand, sets himself in more than one place to produce an assurance of the sympathy of Jesus with non-Jewish people. Dr. Abbott argues that, logically and spiritually, this is in accord with his teaching and example. "The permanent and essential message of Christ," he says, "seems to have been unrestricted by national limitations." The method employed is one of interpretation, it is symbolic and indirect, but a clear impression is conveyed to the mind of what Jesus really meant.

We cannot close this short notice of a volume of absorbing interest without a word of gratitude for the clearness with which Dr. Abbott emphasises the triumph of the spirit over the letter at a time when some people, with misguided earnestness, are trying to entangle Christianity in the slavish literalism of rules and precepts.

"The heavens declare the glory of God" [he writes]. So does the Fourth Gospel. Let us turn, then, with fresh hope and faith to its teaching, to the letter as well as to the spirit, but always seeking the spirit through the letter. And let us especially meditate on its reasonable and seasonable doctrine about the Paraclete of Christ, how it has power to 'teach' us 'all things'—teaching us what to say and what to do in answer to the importunate questionings and clamorous demands thrust upon us by the social, political, and national problems of each generation—and teaching us all this, not through a lesson-book of rules for saving our own souls, but by bringing us into the circle of God's family, where each soul looks for instruction to the Father's face, and finds its weak self strengthened as well as enlightened by Him who gives Himself to His children."

A NEW VIEW OF THE DISSENTING ACADEMIES.

Dissenting Academies in England: their Rise and Progress and their Place among the Educational Systems of the Country. By Irene Parker, M.A. Cambridge University Press, 4s. net.

THIS little book will bring a fresh interest to people who are enthusiastic about the Dissenting Academies; for the writer, too, is an admirer of them, but not for reasons usually held. It is written round the idea of realism in education. From this point of view, the great religious struggle which ended in the Uniformity legislation of 1662 and onwards, and so caused the academies to spring into existence, is not the important matter. So far as educational history is concerned, the academies were "an expedient of the moment," while their true glory is, that they continued and reinforced a great movement towards a humaner education—less formal and verbal—which began with the Renaissance. "When the complete history of education in England appears, probably no chapter will cause more surprise than the one dealing with the period which saw the rise of the dissenting academies. During a period when the grammar schools slept and the universities were sterile," they introduced "modern" subjects, including "science," in addition to the old "classical"

studies, and succeeded in making their conception of what constituted a good middle-class education seem the only one possible. This new education, employing the newest methods advocated by educational reformers, and opening the doors of the schools to the "people," is realism, and it is the forerunner of the modern universities in our commercial centres. "The spirit which animates the Dissenters was that which had moved Ramus and Comenius in France and Germany, and which in England, had actuated Bacon, and later, Hartlib and his circle. The academies were the first educational institutions in England to put into practice the realistic theories which had found expression in the works of a series of writers from Rabelais and Montaigne, Mulcaster and Elyot, to Milton and Petty."

Apart from this very interesting attempt to "place" the academies, the book will give much pleasure and amusement by its quaint illustrations of the manners and doings of those old-world students, their expenses and preachings, their letters home to their "honoured parents," the necessity of speaking only in Latin until after evening prayers, the new study of the French language, "read without regard to the pronunciation, of which Mr. Jennings"—the tutor—"had no knowledge." It is interesting also, to see that Miss Parker makes the point, that a regrettable change of policy occurred, just when a still further and important development was coming about—the attempt to give a "business" education in accordance with the liberal ideas of Priestley. This hopeful development was checked by the new requirement that henceforth the students should accept definite creeds. "It was probably owing to this departure from their original practice that the academies gradually declined towards the end of the eighteenth century." Manchester New College escaped the evil contagion—the result of the souring and stiffening which overtook the great Evangelical Revival. By the way, Manchester College, Oxford, is stated to be the "lineal descendant" of Manchester New College, which is much the same as saying that a man living in Oxford is the lineal descendant of the same man when he lived in London. With regard to Warrington Academy, Miss Parker may seem to its admirers to be taking away some of its glory by denying its descent from Frankland's; but, in fact, the emphasis laid upon the breach of continuity only serves to bring out more strongly the great educational advance achieved at Warrington. W. WHITAKER.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—The Foolishness of Solomon: R. C. Trevelyan 3s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Mind in Animals: E. M. Smith. 3s. net. How Luke was written: E. W. Lummis. 4s. 6d. net.

MESSRS. CORNISH BROS., LTD.:—The Immortality of Non-resistance: J. M. Lloyd Thomas. (2nd Edition.) 1s. net.

MESSRS. HEADLEY BROS.:—The True Way of Life: Edward Grubb. 2s. net.

MESSRS. LONGMANS & CO.:—Thy Dead shall Live: C. Knapp, D.D. 6d. net. The Life and Works of Walter Bagehot: Edited by Mrs. Russell Barrington, 10 vols. 3l. 15s. net.

Mr. T. FISHER UNWIN:—The Meaning of the War: Henri Bergson. 1s. net.

MESSRS. WILLIAMS & NORGATE:—Politics and Crowd Morality: Arthur Christensen. 7s. 6d. net. The Ephesian Gospel: Percy Gardner. 5s. net. Confucianism and its Rivals: Herbert A. Giles. 6s. net.

MISCELLANEOUS.

The Quest, The Hibbert Journal, The Cornhill Magazine, The Nineteenth Century and After.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

24TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4716	8	7
The Misses Murray (fourth donation)	0	10	0
Compagne Gardens Belgian Hostel Fund, per Mrs. Jolowicz (two weeks' subscription)	3	10	0
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	£4,825	7	7

Parcels have been received from:—

The Misses Murray; A Few Friends at Gee Cross (per B. H. Berry); From "7." Leeds; H. M. Dare; Miss Bruce; Mrs. Notcutt; Mrs. Titterton; Mrs. Baily; Cairo Street Ladies' Sewing Society, Warrington; Effra Road Church Brixton (per Miss Caiger); Miss Rathbone; Mrs. Charles; Miss B. Kearne; T. A. C., Edinburgh; Miss Taylor and Miss Rowe; Mrs. Harris; Mrs. O'Connor; Miss E. A. Eveleigh; Miss Minns; Mrs. R. T. Gilson; Mrs. Webb; Women's League Church of the Messiah, Birmingham (per Mrs. Austin).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE UNITARIAN HOME MISSIONARY COLLEGE.

THE Annual Proceedings at the close of the Session were curtailed this year, with respect to some customary social functions, on account of the war. The proceedings began with the Public Examination in the morning of June 29, when the outgoing students especially acquitted themselves in a manner which called forth high commendation when the Visitors' Address was given later in the day.

A considerable company of old students and Ministers and other friends of the College assembled in the afternoon to hear the Visitors' Address, which, in the unavoidable absence of the Rev. Philemon Moore, was delivered by the Rev. A. W. Fox, of Todmorden.

Mr. F. W. Monks, who presided, said that as years go by, the College is ever making a stronger position for itself.

The Rev. A. W. Fox after congratulating the students upon the high level of work attained during the Session, commented upon the very excellent effect of the Student Ministry at the Oldham Road Church, which he regarded as a proof that the College was true to its name and purpose as a Missionary College. He then took for the subject of his address, "The Bible and the Preacher." He urged strongly the value of the Book of Books for the teaching of religion and conduct, and as a quite unique aid to the preacher as a basis for sermons, a mine of historical illustration, and an inexhaustible storehouse of all the kinds of material which would be found most effective in making men realise the nature of, and their need of, the kingdom of God. Our Unitarian forefathers, even when they lacked the invaluable aid of historical criticism, were able by their reading of the Bible and close acquaintance with its contents to see that the orthodox doctrines were

often without foundation, and if present day Unitarians would study their Bibles more, and learn, not merely what had been written about them, but their actual contents, they would realise the truth of Dr. Priestley's testimony, who, when he lay dying, dwelt upon the advantages he had received from daily Bible-reading. It is no empty eulogy to speak of the Bible as unique. It contains the fullest revelation that God has made of his own nature to a particular nation. Even the Old Testament, which there was a tendency to disparage, had a peculiarly exalted place among all the Sacred Books of the world. It is true that there is much legendary matter, but half the truth of history is to be found in legends if people will but look at them aright. The stories of the Garden of Eden, of Nathan and David, and of Daniel, were cited as instances of the most telling and awakening presentation of ethical realities. Where will you find a sounder land reformer than Amos? What modern prophet dares to inveigh against the follies of fashion in the manner of Isaiah? Coming to the New Testament, which he said was perhaps in less need of advocacy, Mr. Fox pointed to the inestimable value of it as containing the record of Jesus, and the Address ended with an impassioned and eloquent appeal to young preachers to make use of the Bible—an appeal which the speaker enforced by reference to his own experience of 26 years in the Ministry.

The Principal (Dr. Mellone) then reviewed the results of the year's academic work, a considerable portion of which, he remarked, is now done in connection with Manchester University. The Principal and Warden both take their share in the lecturing work of the University, and the class-work of our students in the University has secured a number of remarkable distinctions. Coming to the Theological courses, Dr. Mellone announced the following awards:—

Sharpe Prizes, Mr. J. H. Ewbank; for Scripture, Mr. Barnes; for Knowledge, Mr. G. R. Jones; Millson History Prize, Mr. Barnes; Bibby Prize (Greek) Mr. Ewbank; Principal's Special Prize for high level of general excellence in the work of the Session, Mr. C. A. Piper; Warden's Special Prize (Essay), Mr. S. Mossop; Rawson Prize (English Essay), 1st, Mr. Biggins; 2nd, Mr. Jones.

The Principal then spoke of the future and the unprecedented situation in which the world would find itself after the war. When "peace breaks out" the position of the ministry will be one of great difficulty, and therefore one of great honour. The College had not called upon its students to enlist in the army (although they had not discouraged them from doing so and had left it to their own decision). There would be a greater need than ever of the work ministers and the Church alone could do. Dr. Mellone said that the College was glad to take its part in helping to re-create the library of the ruined University of Louvain, and had contributed 60 volumes thereto. He concluded by presenting certificates, attesting the completion of their College course, to Mr. Herbert Barnes, Mr. C. Biggins and Mr. Harman Taylor.

The Valedictory Service for the outgoing students was held in the evening at Cross Street chapel, the Welcome into the Ministry being given by the Rev. Alfred Hall, of Newcastle-upon-Tyne. Mr. Barnes enters upon his ministry at Oldham Road, Manchester; Mr. Biggins at Marple, and Mr. Taylor at Ullet Road, Liverpool, as junior colleague of the Rev. J. Collins Odgers.

THE PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETING IN MANCHESTER.

THROUGH long decades of our island story the Provincial Assembly has rallied the historic Nonconformity of Lancashire and Cheshire to the sacred cause of civil and religious liberty. Against foreign aggression and domestic reaction it has stood firm in its testimony that where the spirit of the Lord is there is liberty. Amid the echoes of the Crimea, the Peninsula, and the wars of the elder years the Assembly mingled the hymn of faith with the dirge of sorrow, and now, to-day, when the drums of Armageddon are rolling down the wind the Assembly meets again to voice the same high faith and to worship at the same shrine. The Metropolitan City of Manchester, whose sons have flocked from mill and forge to weave their young lives into the tragic pattern of our age, was flooded with the surge of its mighty life while its air vibrated to the roll of drums and the triumph song of bugles when we turned aside to the cool and quiet of our ancient seat of piety in Cross Street to re-examine our spirits in the light of its revered associations.

The service with which the day's proceedings commenced formed a striking contrast to the tone and atmosphere of much that was to follow. In council and public meeting we might dare as nationals to proudly vaunt the justice of our cause. Here we bowed ourselves before the Supreme Arbiter of our destiny to receive his high commission and to catch a glimpse of the light beyond these thousand years of strife. Here we met not as nationals but as members of one great family, now, alas, violently torn asunder, but pledged by the fundamentals of our faith to believe in the ultimate realisation of its undying solidarity and brotherhood. This note breathed through the petitions with which the Rev. H. Bodell Smith lifted us into the sense of the divine presence, and it was at once caught and maintained to the end in the sustained and passionate appeal of the preacher, the Rev. J. H. Weatherall. "The voice of thy brothers' blood crieth from the ground," the preacher proclaimed his text, and the shops are full of books and the platforms crowded with wise men who will tell you why. But in their analysis of the causes they miss the cause which is the simple fact that the world has fallen below its ideal and its faith in the brotherhood of man. None deny the beauty of that ideal, but all are too ready to hold it as an ideal, not as a fact to be realised. Given it, all the "causes" of the war would have been transcended, and the voice of our brothers' blood would not be calling to us, haunting our nights and shaming the pursuits of the day.

Brotherhood had been displaced by pride, the old exclusiveness of a chosen people and the religious insolence of the Pharisee. We must pass beyond brotherhood in the narrow sense of one State and one nation; we must transcend the discredited principle of nationality. If we rely on the diplomacy and statecraft of the past there is no hope for the future. Only in passionate faith and persistent practise of the belief in the brotherhood of man, in the admission of our own shortcomings and the endeavours to amend our lives, is there any promise. We had all left undone in the sacred cause of peace the things we should have done, and we had done things we should not have done. We must take upon ourselves the sense of guilt for not having lived more truly for the ideal. We must go home and test our ideal in daily practice, then would come to us peace in our own lives, and the way of peace in the life of the world. With this word of peace we came out to mingle with the crowds left by the passing of a recruiting band, whose music, seeming to fade away in the distance, was, in its way, another word of prophecy.

Mr. A. Nicholson presided at the business meeting in the Memorial Hall in the afternoon. Replying to the question whether the Assembly could properly meet at such a time he re-called some of the great chapters from its history, and the part it had played in the story of our nation, as a sufficient reply to the suggested doubt. The Report on Public Questions was concerned, in the main, with the war and issues arising therefrom, especially the question of temperance. The note of the Report was one of proud confidence in the cause, tempered by humility in the contemplation of the instrument which, in the providence of history, had been chosen to uphold its claims. "This war," it said, "is unparalleled, not only in its scale and in its horror, but also in the importance of the political, moral, and spiritual issues which are at stake. The independence and liberties of the smaller states, the sanctity of solemn obligations, the whole fabric of international law, the usages slowly established for mitigating suffering and protecting non-combatants, the restraints which the conscience of mankind has striven to place upon lawless ambition and brute force—all alike are challenged by our enemies. Their conduct has been an open defiance of those elementary principles of religion and civilisation which have hitherto been supposed to be the common property of all civilised peoples, and the most hopeful bond between them. We have taken up arms in defence of those great ideals and principles, seeing in their maintenance our most real and abiding interest. It is true that our material interests are also involved, but those might, for a time at any rate, and at a price which it would have been a fatal dishonour to pay, have been safeguarded; moreover, those alone would never have aroused our country to the passionate determination for victory which so rightly inspires it to-day. It is in truth a war of the spirit, and through the clash of arms is heard that of the fundamental principles of good and evil."

Mr. John Dendy, in moving the reception of the Report, expressed the belief that England had been gloriously right

in the part it had taken. Miss Johnson (Liverpool), in seconding, urged the call to follow the King's lead. Dr. Mellor desired that it should be made clear that the Report was "received" not "adopted," and this having been done the motion passed without any discussion.

The Hall was crowded for the evening meeting. Mr. A. H. Worthington, in the chair, uttered a grave warning on the need for unity which Mr. G. C. Armstrong, who followed, did not wish to challenge, although as an unrepentant passivist, he also looked beyond the present gloom to a larger unity beyond. The Rev. Cyril Flower spoke on Moral Emotion and Goodwill, Mr. L. D. Holt following with a graceful and optimistic review of the trials of faith.

At the Business Meeting, the Rev. A. W. Fox, M.A. was elected President, and the Rev. N. Anderton, B.A., Supporter. The following were elected on the General Committee: the Revs. D. Agate, B. C. Constable, E. D. P. Evans, J. Evans, J. M. Mills, G. A. Payne, C. Travers, and J. J. Wright, Mr. J. R. Beard, Miss Dornan, Ald. J. Healey, J.P., Mr. H. P. Greg, Miss H. M. Johnson, Mr. A. Nicholson, Mrs. Renold, and Mr. J. Wigley.

THE SUNDAY SCHOOL ASSOCIATION MOTOR AMBULANCE.

The British Red Cross Society, writing under date, June 25, reports that the motor ambulance presented through the Sunday School Association for service at the front has carried 440 wounded men during the three weeks, May 7 to May 27.

In the thirty-eighth year of its existence *Unity*, which keeps up a brave fight for freedom in religion and the noblest ideals of citizenship under the direction of the Rev. Jenkin Lloyd Jones, of Chicago, has published a special illustrated number for free distribution at the "Panama-Pacific International Exposition." It contains a record of the progress of the paper since it first started, under the name of "The Pamphlet Mission," in 1870, with a warm greeting by the Rev. Robert Collyer; an article on the far-reaching work of the numerous institutions connected with the Abraham Lincoln Centre; the description of a Peace Service conducted in May at All Souls' Church, Chicago, by Mr. Jones, who is speaking a great deal at present on a subject most dear to his heart under the auspices of the Carnegie Peace Foundation, and a number of hymns and poems by past and present contributors. We are glad to know that a special endowment fund of \$30,000 has at last been raised to establish *Unity* on a firmer financial basis, and we hope our American contemporary has a long period of useful work before it on behalf of liberal ideas.

A correspondent writes to inform us, in reference to our paragraph on the Italian Blue Cross last week, that Mrs. Graham-Harrison, 36, Sloane Gardens, S.W., is the hon. secretary of the fund in England, to whom small sums may be sent, thus obviating delay and possible

inconvenience in forwarding them direct to Rome. We are glad to learn that Mr. Leonard Hawksley has lately been made an honorary Major in the Italian army in order to facilitate his work for wounded and injured horses in the war zone.

NEWS OF THE CHURCHES.

Exeter.—The annual meeting of the Exeter Assembly was held on June 23rd at George's Chapel, Exeter, in the forenoon. There were present the Rev. W. H. Burgess (Moderator), and the Rev. A. E. O'Connor, of Torquay (Scribe of the Assembly), the Revs. C. E. Jewell, of Crediton; F. Allen, Newton Abbot; A. Lancaster, Tavistock; T. F. Brockway, Moretonhampstead; J. Worthington, Cullompton; F. Wood, Colyton; E. Palmer, Uffculme; and R. H. U. Bloor, Exeter. The Rev. T. Brockway was elected Moderator for the year. A paper was read by the Rev. A. Lancaster on 'Christianity and War.' The following resolution was passed, with one dissentient, on the motion of the Rev. W. H. Burgess, of Plymouth, seconded by the Rev. A. E. O'Connor:—"The members of the Exeter Assembly, while supporting a vigorous prosecution of the present war in the interests of national honour, good faith and comradeship, at the same time urge men and women of good-will in all nations to bend their thoughts upon devising some better means than warfare for settling international disputes and securing international justice."

Ilford.—About twenty members of the Rambling Club connected with the Unitarian Church paid a visit to Hampstead on Saturday, June 26th. The Rev. W. H. Drummond met the party at the station and acted as guide. An agreeable half-hour was spent in Miss Lister's garden at Upper Heath, which is mentioned in Richardson's novel, 'Clarissa Harlowe,' and is redolent of memories of Johnson, Addison, and other notabilities of bygone times. The party afterwards had a delightful ramble over the Heath and through the gardens, Mr. Drummond pointing out residences of famous people, and other features of interest. Mr. and Mrs. Drummond and their family kindly entertained the ramblers at tea at their residence in Cannon Place, and in pursuance of a happy thought Mr. Walter Russell, in expressing the thanks of the club to Mr. and Mrs. Drummond for their kindness, suggested that as a further proof of their gratitude a collection should be made for the Belgian Hospital Fund. The idea was promptly acted upon, and Mr. Drummond, in the course of his reply, said this was the second season that the club had visited Hampstead, and he hoped it would now be regarded as an annual event. The party then walked to Rosslyn Hill Chapel whose beautiful stained-glass windows are a never-failing source of pleasure. Here, amid hallowed memories, in the quiet of the summer evening, a short service of prayer and praise was conducted by Mr. Drummond, and thus ended one of the most enjoyable rambles of the season.

Leeds.—At the morning service at Mill Hill Chapel on Sunday last, the Rev. R. N. Cross, paid the following tribute to the memory of the late Capt. Lupton:—"Most of you have heard, during the week, of the death at the front of Capt. Maurice Lupton, the second son of our friend, Mr. F. M. Lupton. He has been carried away in the very prime of life, in the brightness of his powers. These things become

common to our experience in these latter days. This cruel war insatiable in its appetite for men, has taken them one by one, hundreds by hundreds, thousands by thousands, but the commonness and the frequency of the experience cannot abate one jot of the sense of bereavement and loss when it comes so near to our own circle. They cannot diminish by one iota our admiration for the heroism of these young men who have gone to lay down their lives for the larger life of the country. We commit his spirit into the hands of God, and are proud that he was ready to go." Sympathetic reference was made also to the death of Pte. Hobson, who, like his family, was long connected with the Chapel Sunday Schools, and who has fallen in action at the Dardanelles. At the close of the service, the Dead March was played by the Chapel Organist (Mr. A. Farrer Briggs).

Leeds (Holbeck).—The Rev. W. R. Shanks, after eleven and a half years of service, has brought his ministry here to an end and will take up an appointment, under the Yorkshire Unitarian Union, as minister of the congregations at Broadway and Idle, Bradford.

Manchester, Moss Side.—An open-air campaign was inaugurated in connection with the Unitarian Church, under very promising conditions, on June 25th. The opening meeting was held at the Alexandra Park gates, the Minister, the Rev. T. M. Salmon, being the speaker, Mr. E. J. Bradford, Chairman of the congregation, presiding. Mr. Salmon took for his subject, 'God and Patriotism,' and pointed out that as there was an inevitable territorial attachment at the root of patriotic sentiment, it was also inevitable that, in the advance of that sentiment toward maturity, this attachment should not only be deepened, but should be the ground and sphere of the most exalted ethical and spiritual endeavour. The address was followed by an earnest discussion.

Manchester, Oldham Road.—Mr. Herbert Barnes of the Unitarian Home Missionary College, Manchester, has received and accepted a unanimous invitation to become minister of this church.

Rotherham.—The Rev. H. W. King has resigned the ministry of the Church of Our Father, having accepted the pastorate of the Unitarian Church, Lincoln, where he hopes to commence his duties shortly.

The South East Wales Unitarian Society.—A special summer meeting of the above society was held at Tredegar on Monday, June 28th. On the previous day the Unitarian Society at Tredegar held their first anniversary, services being conducted by the Rev. Simon Jones, B.A., President of the Society. The attendances were satisfactory, especially at the evening service, when the room in the Temperance Hall, where the services are usually held, was well filled. The Executive Committee of the Society met on Monday morning under the presidency of the Rev. Simon Jones. Several matters of interest to the Churches came under discussion, and the financial statement presented by the Hon. Treasurer, Mr. Gomer Ll. Thomas, was satisfactory. The Rev. Geo. Neighbour gave a most interesting account of a new and successful movement recently inaugurated at Mountain Ash. Since the beginning of May, Sunday morning services in the Church have been discontinued, and Mr. Neighbour, accompanied by many of his church members, has repaired to the mountain side, where religious services have been held. On the first Sunday some seventy or eighty men were present, and the audiences have gone on increasing Sunday by Sunday, until on Sunday morning last it was estimated there were about 300 present. The audience was a very varied

one, ranging from the respectably dressed young man and woman and the father with his family, to roughly clad and coarse-visaged men, who habitually frequent the mountain side on Sunday mornings, accompanied by their dogs, setters, whippets, terriers and what not. And yet these men seem to take a keen interest in the proceedings, joining with 'apparent reverence in repeating the Lord's Prayer, singing the hymns from the hymn sheets provided, and listening with great attention to the address. It is intended to continue these services on Sunday mornings, when the weather permits, until the middle of August, and already inquiries are being made as to what is to be done to continue the good work when the special services cease. That has yet to be decided; but the present feeling seems to be that a determined and tactful effort should be made to organise some movement which shall have a permanent influence for good, and the most favoured idea seems to be the formation of an Adult School. We shall watch this promising movement with great interest and hopeful expectation. At the business meeting in the afternoon delegates were present from the churches at Swansea, Newport, Merthyr, Pontypridd, Pentre, Mountain Ash, Nottage and Tredegar. Unfortunately the greater number of the churches affiliated with the Society were not represented, Tredegar being so far away from most of them. Reports were submitted from several of the churches, most of which were of an encouraging nature. At the close of the meeting the delegates were entertained to tea by the lady members of the church. Prior to holding a public meeting in the Temperance Hall at 7.30, the Rev. Geo. Neighbour spoke for a short time in the open air, and extended an invitation to those present to the meeting to be held subsequently in the Hall. A few accepted the invitation, and there was a fairly good audience. The Rev. Simon Jones presided, and the speakers were the Revs. W. T. Lucan Davies, Geo. Neighbour, and Wm. J. Phillips, whose addresses left a deep impression upon the gathering.

Women's League.—The Manchester and District Associate Branch of the League held its summer meeting on Saturday, June 19th, at Todmorden. Over 200 assembled, the other branches represented being:—Accrington, Burnley, Blackley, Bury (Bank Street), Chesham, Denton, Dukinfield, Gee Cross, Gorton, Heywood, Monton, Nelson, Oldham, Pendleton, Stalybridge and Stockport. A reception was held in the School-room by Mrs. Postlethwaite, President of the local branch, and the party then left for a walk conducted by the Rev. A. W. Fox. Subsequently a meeting was held, presided over by Miss Johnstone of Bury, President of the Manchester District League. Mrs. Postlethwaite gave a hearty welcome to the visitors on behalf of the Todmorden members. Miss Johnstone gave an interesting address on 'Equipment and Munitions,' in the course of which she made special reference to the effective work of Mrs. Bernard Allen in connection with the Belgian Hospital Fund promoted by THE INQUIRER. Miss H. Brooke Herford moved a very cordial vote of thanks to the Todmorden friends for their generous hospitality. She spoke of the war relief work accomplished during the year which has elapsed since the outbreak of war, and said that as time went on there would still be need of this work, but without the deadly, fascinating excitement and novelty which was such a stimulus in the first few months of war. She urged members of the League to labour on—remembering their best was still ahead. Mrs. Nansen of Monton seconded the resolution and Miss Ada Barker responded on behalf of the Todmorden Branch. Miss Shaw of Todmorden moved a cordial vote of thanks to Miss Johnstone for her address, and this

was seconded by Mrs. Brockbank of Gorton. The visitors then adjourned to the Church where an organ recital was given by Mr. Albion Barker, followed by a service, conducted by the Rev. A. W. Fox, at which a sermon on 'Loyalty' was preached by the Rev. W. L. Schroeder, of Halifax.

NOTES AND JOTTINGS.

THE EMPLOYMENT OF BELGIAN REFUGEES.

The fact that a great number of Belgian refugees have found employment in this country points to many difficulties which are sure to arise when the time comes for the readjustment of labour after the war, but in the meantime we can only be glad that occupation has been found for so many of them in their unfortunate situation. According to the details given in the *Charity Organisation Review*, gathered from the First Report of the Departmental Committee on the subject, 64,000 Belgians out of a total of 180,000, not including soldiers, who had arrived in England by January, described themselves as occupied persons. Of these, 16,000 are now in employment in this country. It was almost impossible to place certain unemployed refugees, such as painters, sculptors, and artists (400), merchants (2,800), shopkeepers (2,000), clerks (3,300), and 5,500 other members of professional classes, a total of 13,500, mostly men. On the other hand practically every one of 1,200 carpenters, and very many of the 8,300 men belonging to the metal trades are now in employment, and numbers of other persons engaged in various trades have found work also. Very few agriculturists have come over, about 500 farm labourers and several hundred farmers, and although it was hoped that Belgian glass workers might seek the hospitality of England, only about twenty have arrived so far.

HISTORIC BUILDINGS IN BELGIUM.

A committee has been appointed by the Council of the Royal Institute of British Architects to form a record of historic buildings in Belgium, many of which have been destroyed during the present war. This collection should, it is felt, include all buildings of historic interest in Belgium in view of the uncertain course of future events, and an appeal is made to all who possess photographs, measure drawings, sketches, old prints, illustrated guide-books to individual towns, &c., to present these to the R.I.B.A., where they will be embodied in a branch of the library and duly catalogued. The Council is especially anxious to obtain gifts of photographs taken by visitors to the smaller towns, such as Nieuport and Furnes, where there are often houses and churches of great architectural interest which are not illustrated in standard books on the architecture of the country. All gifts should be addressed to Mr. Martin Briggs, A.R.I.B.A., hon. secretary of the Belgian Architectural Sub-Committee, at the Royal Institute of British Architects, 9, Conduit Street, W.

BOOKS FOR WOUNDED SOLDIERS.

A letter was recently sent to Mr. A. Ollivant, Grove Cottage, Penn, Bucks, by Mr. Alexander Paterson, the writer, asking for books for wounded soldiers in France. "I have been a few days at our base hospital at Rouen," he says. "Several thousand men are there waiting after sickness or wounds to return to the trenches. The Y.M.C.A. have very few books. Badly want more. It is the greatest relief of all, after some months in the trenches, to fall back and read quietly for a day or two. Can you stir up the publishers to send a lot of 7d. books to Miss Gardner, Y.M.C.A. Office, Rouen? It is one of the things that is really wanted." We are sure that many of our readers must have some of these handy little volumes by them which they could well spare for this purpose, or money to spend on literature will be gladly received by Mr. Ollivant.

THE THEISTIC CHURCH.

Dr. Walsh preached at the final services in the old premises of the Theistic Church at Swallow Street, Piccadilly, on June 27. During July the congregation will meet in Kensington Town Hall (Smaller Hall) in the mornings, lectures being given in one of the parks in the evenings. After the summer vacation, from August 1 to Sept. 5, services will again be held at Kensington for three weeks, and subsequently, we understand, in Steinway Hall, Lower Seymour Street, where opening services will be conducted on October 3.

POPULAR HINDU LITERATURE.

We may not know much about Michael Madhusudan Dutt's epic, 'Megh-nad-badh,' but it has obtained the largest number of votes recently as the result of a plebiscite in the Bengali magazine, *Prabasi*, Rabindranath Tagore's 'Gitanjali' coming next. These two books occupy the first two places, both in the general list, as well as in the section of poems. Of the best 100 books, 29 are by Tagore, and it is a remarkable fact that in this list there are works from his pen representing all departments of literature except history and lexicons.

The Sunday School Association.

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The Hon. Treasurer (Mr. W. Blake Odgers, Junr.) acknowledges with thanks the following donations to this Fund.

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The Fund is now closed. The total amount received is £753 1s. 1½d., contributed by 275 schools and congregations, and some 50 old scholars and teachers individually.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 11.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. HARWOOD, B.A.
 Æolian Hall, New Bond Street, 11, Rev. JOHN HUNTER, D.D.—Final Service of the present series. The Services will be resumed on October 3rd.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. F. G. BARRETT-AYRES; 6.30, Mr. J. PIPKIN.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper Street, 11 and 7, Mr. E. R. FYSON.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11, Mr. J. PIPKIN; 6.30, Mr. F. G. BARRETT-AYRES.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAR, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Miss M. FRANCIS.
 Stoke Newington Green, 11.15, Dr. J. LIONEL TAYLER; 7, Rev. F. H. JONES, B.A.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. CHARLES HARGROVE, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon, Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE REDFERN, M.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. A. SHAW, M.A.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Mr. VICTOR FOX.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. W. H. DRUMMOND, B.A.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30.—Bi-centenary Services, Rev. C. M. WRIGHT, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. R. DAVIS, B.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mt. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. CHARLES PEACH.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30. Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
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Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.]

WORSLEY-DECKER.—On July 1st, at the Toxteth Park Registry, and afterwards at St. Mary's Chapel for the Blind, Liverpool, by the Rev. C. F. GUNTON, M.A., Arthur Algernon, younger son of Philip J. Worsley, of Rodney Lodge, Clifton, Bristol, to Alexandra Laura, youngest daughter of Hermann Decker, of 4, Parkfield Road, Liverpool.

DEATH.

FELL.—On Thursday, July 1st, at 3, Eldon Road, Hampstead, Eleanor Fell, daughter of the late Dr. Fell, of Ambleside, aged 71.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE have no definite news for our readers about our Belgian Hospital work this week, as Mrs. Allen is still away in France. Letters which have to run the gauntlet of the censorship travel very slowly, and in any case new plans cannot be disclosed until they are fully mature. We may, however, go so far as to say that we seem to be on the eve of an important extension of our activities. We have been aware for some time of the existence of an important group of hospitals for Belgian wounded in the neighbourhood of Rennes. Rumours have reached us of their serious need of help, and we have been anxious to make personal acquaintance with them and their medical staff, as we have done with such happy results in Calais.

It is this new field of operations which Mrs. Allen and Mr. Kelland are inspecting at present. They arrived in Rennes on Monday armed with the necessary introductions, and word has come through that they have been cordially received by the General in command, and our help will be most welcome. Mrs. Allen will describe her visit and give details of the most pressing needs as soon as she

returns. Meanwhile, though it is summer, we hope that there will be no slackening of effort on the part of our contributors either in money or clothes. The suffering continues and the needs multiply from day to day.

THE two Houses of the Convocation of Canterbury have been in session during the past week. The problems arising out of the war have occupied a good deal of attention, but there has also been some attempt to inform and instruct the public mind by the familiar method of passing abstract resolutions. On Tuesday, for instance, the following pious expression of opinion was carried in the Lower House:—"That Christianity is concerned, not merely with the private life of the individual, but also with the due discharge of national responsibilities. It is, therefore, a function of the Church to aid in the cultivation of a higher sense of national duty." This is a matter upon which most people have made up their minds long ago, and its acceptance at the present moment as an adequate expression of the judgment of the Church of England is perilously like creeping after public opinion instead of a bold effort to fashion and inspire it.

THERE was more reality about the discussion of the need of religious work among our troops in the Upper House. The Archbishop of Canterbury pointed out that men who came back wounded or ill wanted something more than amusement. He feared that the people who were doing most in a self-sacrificing way for our wounded and ailing soldiers were rather unhelpful to them than otherwise in a spiritual sense. In their desire to give these men a good time they had overlooked to a large extent the importance of providing adequate

spiritual ministrations. The Bishop of London spoke gravely of the need of more chaplains for the front. He had evidence that the supply was still very inadequate and the chaplains who were at the front were terribly overworked and in danger of breaking down owing to the strain. All this gave the Bishop of Oxford an opportunity for some pointed remarks on the need of more socialism in the Church. The Church, he said, was facing the same situation as had occurred in the State. They had gone on adopting methods of pure individualism; then there arose a great crisis, and *The Times* and *The Spectator* called for industrial organisation in articles which would have electrified their readers a year ago. In a time of emergency they had to rectify their methods, and the Church was confronted with the same problem.

THOSE who have been in the habit of reflecting upon the inadequacy of our present arrangements—and the remark applies with equal force to Nonconformity—will be grateful to the Bishop of Oxford for his criticism. The idea of private property and vested interests enters far too largely into the idea of "a living," and the better paid posts are not always coveted because they provide a wider opportunity of doing good. Our spiritual forces are not nearly mobile enough. At the present time the ablest men ought to be free to go where they can serve best. It is not creditable that the army should lack chaplains of manly character and kindling influence, because we are so slow to modify our habits and the parish or congregation thinks chiefly of its own preference or convenience. At the same time we must not overlook the amount of quiet spiritual work which is being carried on in unofficial ways, through the channels of personal influence and

example. The ranks of our army are full of religious men as they have never been before.

* * *

THE following address has been signed by the chief municipal authorities in the United Kingdom, and will be presented on their behalf, to President Poincaré by the French Ambassador :—

"We, the Lord Mayors, Lord Provosts, Mayors and Provosts of the United Kingdom, speaking in the name of those whom we represent, desire to offer through you, our homage of respect and gratitude to our gallant Allies, the French nation. Throughout these islands the hearts of the people have but one sentiment towards them—a sentiment of deep sympathy for their unmerited sufferings and of profoundest admiration for their gallantry in the field. Side by side with them we will fight to the end of this war that has been thrust upon us, until a lasting and righteous peace is won; and it is our earnest hope and prayer that the concord between our two great nations, founded on common sacrifice and cemented by the blood of thousands of their bravest and best, may continue as long as the world endures."

* * *

THERE was a useful debate on National Economy in the House of Lords on Tuesday. The warnings cannot be too loud and insistent. The State, like the private citizen, will have to cut down its establishment charges which were fixed at their present high figure during a time of unexampled national prosperity. In some of the speeches the desire to blame the past for thoughtless extravagance was a little too prominent. Those who live in spacious surroundings themselves should be the last to criticise expenditure on noble public buildings and other things like museums and parks, which add to the comfort and amenity of life for the mass of the people, at a time when we can afford it. What we have to realise is that we cannot afford it now, and are not likely to be able to do so for many years to come.

* * *

CURTAILMENT of expenditure there certainly must be, and possibly before long a reduction of salaries over the whole area of public administration; but it is a question which must be faced with common sense and a sound instinct for comparative values. There are some directions where we must go slowly if we do not wish to cripple the recuperative powers of the nation. To hamper education and so diminish the common stock of intelligence, or to call "halt" in the long battle for sanitation and public health would be disastrous folly. This

was the burden of the important speech which Lord Haldane contributed to the debate. He pointed out that they had not only to bring the war to an end, but also to prepare for peace expenditure on a diminished income. In the future we should need merchants trained to hold their own in skill and ingenuity with new competitors. Therefore, it was most unfortunate to take the Education Department as a field in which economy should be exercised. Ruthless economies, he insisted, could not be practised in every direction. They could not be practised in the fighting services now, and they could not be exercised in regard to education, the protection of the public health, and the preservation of infant life.

* * *

At a North of England Theological Conference, which was held at the Independent College, Bradford, last week, Principal Griffith Jones attacked one of our pressing war problems with courage and directness. In a paper on the effect of war on population, he emphasised the danger of stagnation which had been fostered deliberately over large areas of the civilised world during the past generation.

We were face to face [he said] with a widespread revolt against motherhood. A startling fact revealed by inquiry was that the decrease in the birth-rate in all European countries ran along religious and not merely national lines. It was the Protestant communities that were sinners above the others in this respect. The Catholic and Jewish communities were so far untouched with this poison in every land. The special relation of the war to this question took a very serious aspect. The war was working havoc with the male population of the progressive countries of Europe. Prospective fathers were being killed off by thousands, and it might be by millions before the end of the war. If this war continued another year the white races would be bled of their most desirable and promising elements. The women of corresponding age and quality remained, and many of them would remain unmated for life. Meanwhile, the yellow races and the lower races of the East generally were as prolific as ever. The nation could not allow the present state of things to continue, and he relied on much being done to remove the evil by education and religious incentive.

JULY 6 was the 500th anniversary of the martyrdom of John Huss at Constance. A meeting was held by the London Czech Committee to commemorate the event, when Lord Bryce delivered an address in which he gave an admirable sketch of the life of Huss, and expressed to the Czech people in England our admiration for their national hero and our sympathy with them in their present

trouble. In intellectual force Wycliffe was greater than his disciple. Huss contributed practically nothing of his own to the fermenting heresies of his day. But he did something much more enduring. He gave to the Christian Church one of the purest of her martyrs, and to his country the inspiring memory of a national leader. At the present moment his name reminds us how often fervid patriotism has gone hand in hand with exalted faith. One of the noblest figures on the Luther monument at Worms is that of Huss, the head slightly bent, the grave face absorbed in contemplation of the crucifix. Will the sons of the men who placed it there pause to remember that this precursor of Luther has won enduring fame not as a critic of Rome, but as a prophet of nationality?

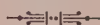
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THROUGH the good offices of Sir Walter Raleigh, Dr. F. C. Conybeare has published a brave recantation of some harsh criticism of the English Government and of Sir Edward Grey in particular, which has been circulated widely in America. He has studied again the published records of the diplomatic transactions of last July and has come to the conclusion that he was wrong in the interpretation which he put upon them.

"My new study," he writes, "has forced upon me the conviction that in my letter to a friend residing in America which, against my wishes and injunctions, was published there, apart from the deplorable tone of my allusions to Sir E. Grey and Mr. Asquith, I was quite wrong in imputing the motives which I did, especially to the former. It does appear to me, as I read these dispatches over again, that Sir Edward throughout had in view the peace of Europe, and that I ought to have set down to the awful contingencies with which he was faced many passages which I was guilty of grossly misinterpreting. I was too ready to forget that in the years of the Balkan wars it was after all he alone who, by his patient and conciliatory treatment of the situation, held in check the antagonistic forces which last July he was ultimately unable to control. I was too ready to ascribe to want of good will on his part results which harsh necessity entailed on him; and I deeply regret that I mistook his aims and, in my endeavours to be fair to the enemy, was grossly unjust to him. I am only anxious to undo, if it be still possible, some of the harm which my hasty judgment and intemperate language has caused."

The candour of this admission is hardly a matter for weak words of praise. Dr. Conybeare has the virtues of a great critic; he knows the value of evidence, and he makes allowance for the fallibility of his own judgment in the pursuit of truth.

JULY 14.



JULY 14 is the Festival of the French Republic. Last year it was kept with all the customary pomp and merriment. The weather was superb. How hot the soldiers looked in their long coats! How free from care the great crowds that surged through the streets! How remote the thought of the savage desolation of war! Even the 'Marseillaise' lost its rousing martial air and seemed only to give a national benediction to the songs of lovers and the laughter of children. This year there will be no streets bedecked with flags and no sounds of mirth. It will be a day of solemnity on which the nation renews its vows and gathers fresh strength from its ennobling memories for the struggle of the present hour. And to us, who are proud and happy to be the ally of France in the greatest contest for freedom which the world has known, the day should be sacred to gratitude for her courage and gallantry, for the burdens which she has borne already, and the spirit, unwearied and undismayed, with which she is facing the future.

Hitherto we have been saved from the worst horrors of war. Our country has not been invaded. Our homes are still inviolate. How much more terrible has been the fate of France. Some of her richest provinces are in the hands of the enemy, and the civilian population, her women and children, have suffered hideous wrong at the hands of a soldiery organised for brutality. No one who has read the article by Prof. J. H. Morgan on 'German Atrocities in France' in *The Nineteenth Century* for June and weighed its meaning, the things indicated as well as the things described, can fail to admire the collectedness of her leading men, the high self-respect which holds desolating anger in check. The following passage from an article on 'The Soul of France,' by Miss Jessie L. Weston in the current issue of *The Quest* describes exactly what we mean:—

"The atmosphere is absolutely free from the miasma of poisonous spite. There are no 'Hymns of Hate' to be

heard or maledictory greetings exchanged. But those Germans who apparently judging from this silence, write and talk of a possible *rapprochement* between Germany and France, to the detriment of England, entirely underrate the depth of French resentment. It finds little expression in words, simply because it goes too deep for utterance. Germany has sinned past pardon, as in their belief she has sinned past human punishment. 'What can we do?' they ask, with a shrug of the shoulders. 'We cannot outrage and torture women and children or desecrate churches!' But forgiveness? 'Oh, les pardonner!' said a Frenchwoman, with an eloquent gesture of her hand, waving away the idea as outside the limits of possible discussion.I have heard of men returning from the trenches suffering from absolute 'soul-shock,' due to the recognition of having been brought face to face with a power of evil the existence of which had been previously undreamed of."

This is the living martyrdom of France, and reverence is not too high a word for the feeling evoked by the silent courage and the tragic sense of moral reality with which she is facing it.

There was much talk of a revival of religion in France before the war, and some people will probably regard what is taking place now as only the consummation of a slow spiritual change. But that is hardly a correct statement of the case. It is true that anti-clericalism, of the virulent type described some years ago in the brilliant pages of Mr. Bodley, was a spent force. The popularity of the books of M. Maurice Barrès afforded some measure of the strength of the reaction; but history shows only too clearly that a recoil, led by a literary coterie, may be controlled by other motives than those which spring directly from deep religious conviction. Moreover, the revival of interest in the spiritual significance of life was, at least, as strong outside ecclesiastical circles as within them, and the two movements showed no tendency to combine. In this way the spiritual life of the country was rent asunder. But now the war, through its discipline in seriousness and its sharp disclosure of the true values of life, has revealed common ground. No wise man will attempt to forecast the issue. Will it be a triumph for the Church or a fresh sundering of hearts when the hour of

danger is past? For the moment it is the reality of moral union that matters. One purpose animates the whole people, and also makes us one with them. The anchor of this purpose is within the unseen world. The clearness with which it is conceived, and the steadiness with which it is pursued—this in itself is an act of faith.

But July 14 is chiefly a political festival. It commemorates what France means to French men and women, the abiding qualities of her civilisation; and let us remember that that civilisation is idealistic and humanitarian to the core. France can wage war with intensity of purpose and a consuming passion for victory, but she is not a military nation in the sense in which we apply the term to Germany. She could never make her intellect the servile tool of the State or put her imagination in chains. We have been slow to recognise the ardour with which she has explored the problems of government, and the fruitfulness of her experiments in democracy. Prejudice prolongs its life indefinitely when it calls great literature to its aid, and till lately the thunderous periods of Burke or the gentler conservatism of Wordsworth still echoed in our ears. But that is past. The political alliance, which has now been cemented by our blood and our sorrows, is full of good omen for the happiness of the world. For ourselves the sacrifices of the war will not have been in vain, if friendship becomes so secure that it can pass beyond compliments and mutual admiration, and our own life as a people is permanently enriched by some of the best gifts which France has to bestow—mental alertness, imaginative insight into the far-reaching problems of civilisation, and a happy tolerance, which enables good manners to walk hand in hand with strong convictions, amid the differences in social habit, in politics or religion, which often plunge the Englishman into dark forebodings or bitterness of soul.

Soaring France!

Now is Humanity on trial in thee:

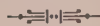
Now may'st thou gather humankind in fee:

Now prove that reason is a quenchless scroll;

Make of calamity thine aureole,

And bleeding head us thro' the troubles of the sea.

Good Thoughts for Ebil Times.



IF thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in darkness, and thine obscurity be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in dry places.—Isaiah lviii. 10, 11.

THE Christian is prepared to build a temple to God on the grave of every earthly hope, and even out of the stones of the sepulchre. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," is a principle which turns even the prison and the Cross to manifestations of divine goodness, and uses the utmost violence of human selfishness and malice as the opportunity for the outflow of an infinite love which, so to speak, absorbs it and swallows it up. EDWARD CAIRD.

FAR 'yond this narrow parapet of Time,
With eyes uplift, the poet's soul should look
Into the Endless Promise, nor should brook
One prying doubt to shake his faith sublime;
To him the earth is ever in her prime
And dewiness of morning; he can see
Good lying hid, from all eternity,
Within the teeming womb of sin and crime;
His soul should not be cramped by any bar,
His nobleness should be so God-like high
That his least deed is perfect as a star,
His common look majestic as the sky,
And all o'erflooded with a light from far,
Undimmed by clouds of weak mortality.
LOWELL.

WE beseech thee, O God, to guide and direct thy people in the way in which they should walk, and to keep them faithful to the duties to which thou hast called them. Give wisdom, uprightness, and a noble spirit to our rulers, and to all who are in places of authority and trust. May the laws by which our country is governed be thy laws, and may the obedience they require be a willing obedience rendered unto thee, the supreme ruler and law-giver of the earth.

May every calling be fulfilled in truth and honesty, with diligence and goodwill. Busied with the labours and cares of our daily life, may we find, in all, the way of honour and righteousness and peace; that at home or abroad, in the world of men or in our solitary hours, in our harder toil, or in simple and lowly tasks, we may be as messengers who speed to do thy bidding, and bring to thee for thy consecration and acceptance the fruit of all our labours and the issues of all our life. AMEN.

THE CHRISTIAN MINISTRY AND THE PRESENT CRISIS*

BY PROF. G. DAWES HICKS.

THE ministry of Christ—wherein does its essence consist, and what is its characteristic difference from other ministries that have claimed the allegiance and the exertions of men? If it is to be a ministry based on the example of Christ's, there can clearly be only one principle by which it must be animated—the principle, namely, of the abnegation or sacrifice of self, of the giving of self away in order to find it in the larger life of Love. "This thought it is," says a well known theologian, "that makes the crucifix sublime—that gives its calm and intensity to Christian Art—that sings in the Agnus Dei, and fills the interval between the heroic and the saintly mind." And he goes on to observe that although the sacrifice of selfish desires has never been unknown among men and cannot, therefore, be claimed as a novelty in the ethics of the gospel, yet the difference between, for instance, the Greek and the Christian conquest of self is to be found in the fact that whilst the one may be described as a self-assertion, the other is a self-surrender, whilst the one is a preference of reason to passion, of honour to meanness, the other is also the relinquishment of personal inclination to what it takes to be the guidance of the Holiest of all. "This conscious identification of God with whatever is felt to be claiming us, this overshadowing sense of His communion with us in every higher trust and admiration, this investiture of the whole moral life with a sacramental value, is," he adds, "the distinctive characteristic of the Christian temper." But I would urge more than this. When there came to men through Christ, the conception of the boundless love of God the Father—a love transcending all the distinctions of birth or rank, of class or country, of culture or education, transcending even the terrible barrier of human guilt and sin; when Christ proclaimed as vital to a religion of love the assurance that no child of man should

perish, but that stretching away interminably before him was a future of ever increasing spiritual richness and blessedness, then for the first time there dawned upon the world the truth, in a sense in which it had never dawned upon the world before, of the dignity and worth of man—the truth that not merely as a citizen of a state, but as an integral part of the divine order of the universe, each individual soul had a perfectly infinite value. For Plato and Aristotle, deep and penetrative though their interpretation of the moral life was, the phrase "human brotherhood" had no meaning; and although you may find it gradually acquiring such in the minds of the later teachers of Greece, yet it was only in the light of Christian trust that this meaning was either fully grasped or widely prevalent as a motive power of thought and action. That God is in this world, the Father of every man, the Spirit that is moving them onwards to perfection, stage after stage, revelation after revelation—such is the conviction upon which reposes the truth of human brotherhood, and without which it would have no valid foundation. To keep alive that profound trust, to exhibit its sweet reasonableness amidst all the baffling and distracting details of our earthly existence, to show forth, by personal devotion, the fortitude and nobility and beauty of character which it engenders, to make manifest the consecration it lends to the humblest lot, and the invisible glory it sheds upon all the acts that spring from it—this is still the function of those who would take upon themselves the yoke of Christ, and who would go forth, with Him as their leader, not to be ministered unto but to minister, and to give their life a ransom for many.

You are about to enter upon the duties of this sacred calling, and in it I wish you every happiness and prosperity that any faithful servant of the Master may desire to win. Prophecy its message with courage, with the fire of conviction, with joyful hope, with imaginative joy, and have faith that even in the face of what seems to be its very antithesis, its victory in the end is secured—have faith that before it, the gigantic evils which are stalking abroad in the world, must in the long yield and succumb.

I say this, and in no halting tones, in full view of the fact that the moment at which you are commencing your life's work is a moment of unspeakable solemnity, when the very fate of civilisation itself seems trembling in the balance. What a vast and stupendous change has come over the heart and soul of society since last we met for a like purpose as that for which we are now assembled, twelve months ago! All at once, and with lightning swiftness, we have been plunged into the most appalling tragedy of history, into the direst catastrophe that has ever yet been due to the deliberate design of man. Suddenly, last August, almost before ordinary men and women could realise what had occurred, millenniums of progress were cast into the melting pot, and we were back again in days of barbaric savagery. And now, for the time being, at any rate, the material factors in human existence have succeeded in gaining ascendancy and are in large measure quenching the idealisms

* Annual Address to the Students of the Presbyterian College, Carmarthen, delivered on Wednesday, June 30, 1915.

of the world. The tremendous resources which science has accumulated for the advance of civilisation are being concentrated upon its destruction. A cathedral into whose structure had been breathed the thought and aspirations of an epoch is shattered in a few hours. A library replete with irreplaceable treasures of intellectual genius and patient toil vanishes into smoke; and those who were but yesterday the custodians of learning and scholarship proclaim themselves helpless in the hands of what they call "the grim necessity." And hardly less terrible in its way than the frightful loss of life—the very flower and hope often of the nations engaged in the conflict—is the tragedy of the spirit of which we are the witnesses:—the uprooting of countless ties of sympathetic feeling, the engendering of distrust and even of hatred, the disposition to attribute the worst motives to those who were formerly regarded as being animated by the best; above all, the eclipse of the consciousness of human brotherhood and of faith in the possibility of that commonwealth of mankind in the coming of which so many of us had dared to believe. Can you wonder, if, on all sides of us, doubts and misgivings are being loudly expressed as to the efficacy of a religion that has not made men proof against the commission of so colossal a crime, and that everywhere predictions may be heard that this war will have as one of its consequences the recognition of the failure and collapse of Christianity as a principle of life and conduct? What is all your Christian teaching worth, thousands are asking at the present hour, if after nineteen centuries of its dominance, this is the kind of thing that yet can happen? We are bidden to contemplate the ancient Roman stoics, the men who at the beginning of our era proclaimed, in the words of Cicero, "a universal society of the human race." Few of them, it is true, spoke in disparagement of war, but they did not do so because the Roman empire was encircled by uncivilised, or only partially civilised, peoples, and to have laid down its arms would have been to have flung back into barbarism the great provinces it had won for civilisation. But no such plea can be made by any European state to-day. The present struggle is one of civilised man against civilised man, and assuredly Seneca or Plutarch or any other leader of the Stoic movement would have insisted on the peaceful settlement of the dispute, or else they would have ceased to talk about the brotherhood of man. The inference, then, we are intended to draw is obvious. Ought not the Christian Church to be constrained in very shame to abandon its precepts, and to acknowledge that its insistence on them has been of small avail in the practical affairs of the world?

This is in truth an old argument—although the awful magnitude of the crisis through which we are passing is sure to throw over it a plausibility it has seldom had before—and I have no intention of attempting to refute it now. As a matter of fact, it possesses no more real validity than would the contention that the continued existence of prisons and courts of criminal law proves that the mission of Christianity has been a mockery and a pretence. If, indeed, all

the citizens of the European nations engulfed in this deadly strife were Christians not merely in name but in spirit and in feeling, if the inner fire of Christlike love were burning ever in their hearts, and expressing itself in their thoughts and deeds—then, if suddenly and with their mental character still unaltered, they let loose upon each other the ghastly instruments of torture and death, there would be indeed reason for thinking that there was something radically wrong with the faith which animated them, something essentially mischievous in a condition of soul that was compatible with such enormities as these. Not only, however, is that not the case, but no honest critic of Christian morality would ever venture to maintain that the conjunction of features I have indicated is so much as conceivable. No; we may admit with sorrow that the Christianisation of mankind is a slow and tardy process, even in countries where Christian teachers and institutions abound, but that no more shows that its completion would not be a blessing to our race than the presence of ugliness shows the folly of beauty, or the persistence of vice shows the futility of virtue.

I do not think, therefore, that the Christian teacher is, in any way, called upon to recast the tenets of his faith by reason of the dire calamity he is compelled, at the present moment, to be the witness of. What, however, he is, and with alarming convincingness, called upon to recognise and to take account of is the tremendous power of the forces arraigned against him, and the ease and rapidity with which they can, for the moment, acquire the upper hand. None of us knew, before the crash came, except perhaps the very few who were conducting the diplomatic machinery, the trend events were taking, or the influences that were secretly at work tending to let loose the instruments of carnage and butchery. We were resting—and I imagine the majority of the German populace were resting likewise—too complacently upon the assurance that the sanity and moral feeling of mankind were too strong and deep-rooted to permit the outbreak of a scourge so fearful that even the idea of it was hateful and repellent. Nor do I believe, for an instant, that if the people of the various countries concerned had been first consulted a single gun would have been fired. I am persuaded that the spontaneous moral feeling of well-nigh every civilised people on the surface of the globe is sound at the core, and that if it be allowed free play it may be relied upon to throw its weight on the side of the just and right. But the pitiable reflection that every thoughtful man must have upon his conscience at the present juncture is that the mass of the people did not see, and had no conception of, the direction in which the tendencies rife amongst them were inevitably leading.

The story has several times been told of late of the manner in which the ideas and notions of a narrow military clique insidiously crept into and warped the consciousness of the German nation. It is one of the saddest metamorphoses that ever transformed the life of a great people—transformed it, I think, to a large extent without the people themselves being in the least aware of the mischief that was being done—and the

sadness of it arises largely from this, that it resulted in the direct opposite of all that is best and noblest in the last hundred years of that country's history. Think of Germany as she was half a century ago—the home of science, of philosophy, of art, and of literature—the guardian of all the higher interests of humanity, whose young men were seeing visions and whose old men were dreaming dreams. Gradually the giants of those days passed away, and no successors arose. A time of smaller things had arrived. Then there supervened the starving mental diet of scientific specialism and mechanical invention; territorial conquest and commercial expansion intoxicated the mind of the community, and the drill sergeant usurped the place of the thinker. Germany became Prussianised, military discipline became everywhere the order of the day, and Nietzsche's doctrine of the will to power, of the virtue of self-assertion, found a soil already prepared for its reception. Yes; we have reason indeed to lament that change. But all the same we cannot pride ourselves that we as a nation have been free from the taint of a similar transformation. Men talk condescendingly now of what they are wont to call the Victorian Age. It was an age, nevertheless, of which every Englishman, and every Welshman likewise, may well be proud. We in that age, like the Germans in the time of Hegel, had come to trust in the rationality and order of the universe; we too were convinced then that beneficial reforms of a social and political kind were to be won along the peaceful lines of argument and persuasion. Freedom was slowly broadening down from precedent to precedent. By degrees democracy was accepted by the constitution, and the constitution in its turn accepted democracy. Yet throughout loyalty to the law of the land had been recognised as a citizen's duty, and observance of it, so long as it continued to be law, as the fundamental condition of progress. Long before the outbreak of this war, however, a new attitude of mind was becoming increasingly prevalent. On all hands, the view was gaining currency that constitutionalism and legality were outworn ideas, useful only to stave off awkward decisions. Men must fight for their rights and women also must fight for theirs. To wait for the conversion of opponents was looked up as an indication of weakness; make yourself sufficiently unpleasant, and opposition would speedily collapse and your object would be attained. This attitude of mind was by no means peculiar to the advocates of progressive measures; it suited equally well those of a reactionary temper. The Ulster conservatives were prepared to resort to force rather than accept a statute they disliked no less than the Nonconformists to resort to passive resistance of what the legislature had decreed. And the bellicose diatribes of irresponsible journalists were quite in keeping with the new egoism. Thus one by one the traditional securities of constitutional government were being undermined; and it was coming to be regarded as a sign of manliness rather than as a ground of reproach to violate not only the letter but the spirit of the law.

In the light of these symptoms, the future historian will, I imagine, describe what has happened as the bursting of a long gathering storm. He will point to the fact that at the beginning of the twentieth century a curiously retrograde current of feeling and sentiment passed through the consciousness of the nations, and that all unwittingly the old dogma that might is right, which Socrates disposed of two thousand years ago in the house of Callicles, re-asserted itself unabashed, and undeterred by the ideal achievements of an epoch glorious beyond comparison in the attainment of the ends that make for the spiritual elevation of mankind. *Corruptio optimi pessima* will be the refrain that will rise to the lips of those who contemplate the record as it will be handed down to our posterity. Even Plato in his old age seems to have thought that there was working in the world a principle of evil as well as a principle of good, and certainly it would appear at present as though the spirit of Mephistopheles were devising schemes to blind the human conscience. Such will be one page of the narrative, but the history of the period will not terminate thus. Robert Chalmers spoke once of "the cost of moral movement," and monstrously wrong and immoral as all or almost all, wars are, they have not seldom marked fresh stages in moral progress. So I cannot doubt it will be with the present iniquity. The very vastness of the crime against humanity contains in itself the pledge of its true nature standing out at last in a form that will be undisguised and unmistakeable. From this day forward men will see in a new light the meaning of the doctrine that might is right, and the enormity of the procedure of resorting to the method of the animal to win what we take to be our due will stand revealed as never it has been revealed before. For in the merely animal nature the bodily appetites and passions are simply natural tendencies seeking their own ends; but in a being endowed with reason and intelligence, these passions and appetites do not remain what they are in the animal, they draw into themselves a massive power of diabolical wickedness by stealing and perverting the highest goods of the soul. This war, though red in tooth and claw, will yet, I venture to believe, be the prelude to a new and brighter world, in which the Kingdom of the Spirit shall at last acquire supreme command over its own conquests. Men at last will realise the infamy and degradation of basely converting the gains of knowledge, science art, and morality to the creation of an inferno on the fair plains of earth; they will no longer tolerate the depraved ingenuity of employing the gifts of reason to magnify a myriad-fold the brutality of the brutes.

A great moral regeneration is about to renovate the human spirit and to sweeten the habits and intercourse of men. Aye, already, we can see it dawning. Who of us has not, during the last few months, been made aware of the sublime heroism and self-surrender of which the human soul is capable. A new type of Christian self-forgetfulness, of Christian self-surrender, has sprung into being, or rather the old type has found new means of showing forth its inherent grandeur. Mothers have been parting

from their sons, husbands and wives have been bravely resolving to bear the strain of anxiety for one another's sake; lovers have been wrenched from their beloved, often never to link hand in hand again. Such episodes are no longer rareties which can be related in the pages of romance or even in the columns of the daily press; they have become habitual, and there is probably no one of us who has not witnessed instances innumerable. "I shall have no friends or relatives left," said a fellow-traveller to me as I was coming here, "if this war continues much longer." The families of the rich and those of the poor are fired with one resolve; in the trenches, on the seas, or at the workshops, there is equally to be found the genuine life of self-surrender. From the universities and colleges, the merchant's desk, and the tradesman's counter, men are hastening voluntarily to perform what they believe to be their duty. And it is in no spirit of bravado, with no tinge of jingoism, that our young men are setting out on their precarious undertaking. There is a seriousness, an intensity, an earnestness in their whole tone and bearing which testifies beyond question to the quiet dignity of the soul that is in them. Two years ago we should have said that a revival of national devotion such as this was simply impossible. "Impossible be strange attempts to those that weigh their pains in sense," but not to those that are impelled to do and dare by a lofty idea of justice and righteousness. We have been taught once again, and with striking demonstration, the lesson we are incessantly requiring to learn, that men are far greater than they seem, far greater even than they themselves are conscious of. Face to face with a tremendous issue, the inner life of a rational being evinces itself as a centre of marvellous and unexpected power; the resources of moral energy prove themselves to be well-nigh inexhaustible. Even natures previously judged to be shallow and superficial rise to the emergency and display qualities of sterling worth. The youth of our own and of other countries are meeting this crisis in the world's history with a courage, a determination, a heroism, falling in no way short of what nerved the Christian martyrs in the days of the Roman persecution. You, gentlemen, are commencing the work of your vocation at a moment that will be for ever memorable in the annals of our race. That it will demand from you the utmost exertions of intellect and heart and will go without the saying. What depths of experience most of those to whom you will minister will have fathomed! From what a width of spiritual insight will they estimate the sufficiency of your message! In countless respects you will have rather to learn from them than they from you. It is unquestionably true that the war will alter many things. It will not, as some writers appear to imagine, render accurate and minute scholarship obsolete, nor convert philosophy into a species of *belles lettres*. But it will cause the aims and purposes of human life to stand forth with a reality and a vividness they have rarely done before; it will dissipate with unerring directness a thousand mists that have hitherto been blinding our eyes. You will have to contribute your share to the

reconstruction of society that must soon engage the energies of us all. It will be part of your function to preserve and keep intact, for the peaceful relationships of life, the splendid enthusiasms and the noble qualities of character which are now being awakened in such profusion. Quit you then like men, and be strong. You, too, must be warriors, with much of the soldier and the martyr spirit, if you are to be a source of power and of helpfulness to the men and women who, after passing through this fiery trail, will seek a religious home where honest thought and manly purpose wrestle with the problems and mysteries of life. You, too, must be warriors, such warriors as he whom Wordsworth depicted, who

If he be called upon to face
Some awful moment to which Heaven
hath joined
Great issues, good or bad, for human kind,
Is happy as a lover; and attired
With sudden brightness, like a man
inspired;
And, through the heart of conflict, keeps
the law
In calmness made, and sees what he fore-
saw.

FOR THE CHILDREN.

THE RIVER DERWENT IN JULY.

THE sources of the Greta and the Derwent lie not far apart among the Lakeland mountains. The beck which feed them rush swiftly over the same sort of rocky bed. For the first few miles of its course the same kind of animal, bird, insect, fish, and plant life is found in and about the Derwent that is found in and about the whole course of the short Greta, before it joins and loses itself in the Derwent.

But the two rivers do not remain alike until they meet. Why not? Because the Derwent flows into the lake to which it gives its name—Derwent-water. As its waters reach the level land at the head of the lake they lose their speed, and, except in times of flood, flow very gently into the beautiful lake, and creep as gently out again at the other end. It is the short bit of course, a bare half mile, of the Derwent from the lake to the spot where it meets the Greta that I want to tell you about. The land on each side of this portion of the river is a wide flat, the dip of the bed is very slight, therefore the stream glides softly by without a ripple. The plant life that flourishes in and near quiet water is here in abundance. The tall reeds and sedges that fringe many portions of the lake are continued for many yards on either bank of the Derwent. Thin shabby brown plumes, the remains of last summer's feathery glory, still flutter from the tips of faded yellow reeds, while this year's crop of fresh young ones is springing up thickly around them, growing fast day and night. Open with careful fingers the topmost shoot of a young reed and you will find a silvery feather-like growth which is to ripen

into a brown plume and take the place of one of these old ones which are slowly fading in the hot July sunshine.

These reeds and sedges are the nesting places of birds which love still waters. Sedge-warblers come here from their winter quarters in warmer lands. They build a fairly deep cup-shaped nest low down among aquatic herbage, or at the foot of a bush among the marshy undergrowth. Restless little birds are they. You can hear them on the move if you cannot always see them, for, if strangers are about, you are sure to hear them rattle out their alarm note of "chuck-uck-uck-uck-chur-r" as they flit along keeping you well in sight, even when hidden themselves amid the forest of tall stems. The best way to see a sedge-warbler at close quarters is to stand still a yard or two from the edge of the green thicket. In a minute or two you are pretty sure to be rewarded by a good view of the bird clinging to the reed stems, and peeping at you. You will know it by the broad pale buff streak over the eye, an unusually broad streak for a small bird. If I call it a brown bird you will receive an impression of sober plumage; but wait till the churring little creature is within two yards of you and in sunshine, and you will be surprised to see what a brave show can be made of browns; golden brown, chestnut brown, buff brown, dark brown. These are so marvellously mixed and blended, with a little black and white thrown in, that the general effect is gay rather than sober. Come late, come early to this part of the river, nay, come at midnight, and the sedge-warblers will waken if they are not already awake, and will "churr" unweariedly. If they stop for breath, or because you are so still that they fancy you have crept away, you have but to stamp on the ground, or fling a pebble into the water, and the clamour begins again.

While you are delighting yourself over the active sedge-warblers you will, if it be in the day-time, see a slightly larger bird with a velvety black head, a white necklet, and black gorget appear from among the willow bushes and poise itself on the top of a tall reed stem, not half way down it, like the sedge-warbler. You will note that the rest of the plumage reminds you of a yellow-hammer, only with the yellow left out. This is not surprising, for this is a male reed bunting, first cousin to the yellow-hammer, or yellow bunting, as he is also called. The female reed bunting is less strongly marked and has a reddish brown head instead of a velvety black one, but she and her mate are apt to keep very close together when she is on the wing, so she is not hard to find. The note is a little like that of the yellow-hammer, but not so clear, and ends with a harsh "zshwee," rather drawn out. The birds rear two or three broods in a season, so you will not necessarily waste your time if you look for one in July, but success will only attend him who has much time and endless patience at his disposal, for time fails me to tell of the cunning tricks of a reed bunting which means to persuade you that its nest is—where it never dreamt of building one! It will be close to water, but with water all about you in river and on marsh that is not much of a clue.

While you are watching these small birds, or when you stoop to gather the beautiful forget-me-nots which grow in great clumps on the margin of the river, you may be half startled by the sudden movement of something almost beneath your feet, and out into mid river will rush a water hen with a loud croaking sort of alarm note. You will know it from a coot by its smaller size, and by the bright red disk on its forehead. The coot's frontal disk is white. The kingfisher breeds in this part of the river, and any day you may if you are there be gladdened by seeing a flash of lovely blue as it flits up or down stream. Trout rise, dragon flies play, sand-martins build, swallows and swifts skim about. All sorts of pleasant things happen when you linger by the Derwent, but I may not take space to tell you of them all.

EMILY NEWLING.

Keswick.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

25TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged (corrected figure)	4825	17	7
Mrs. Blurton (second donation)	0	10	0
Mr. and Mrs. Fred F. Perris (second donation)	1	0	0
Mrs. McEwan	1	0	0
A. J. A. (Walmer)	0	5	0
Mrs. B. H. Crabtree	5	0	0
The Rev. C. B. Upton	5	0	0
Miss E. A. Birchall (second donation)	0	5	0
Mrs. Julian Winsor (sixth donation)	1	0	0
Miss C. Draper	0	5	0
Miss Swaine (fifth donation)	2	0	0
M. A. P. of Bournemouth (third donation)	2	0	0
Mrs. Skimming	2	2	0
Miss Hardcastle	1	1	0
Organisers of Children's Care Work, L.C.C., per Miss H. G. Nussey (monthly contribution for June)	1	2	8
Mr. and Mrs. Chas. Chitty (fourth donation)	4	0	0
Eldon Street Girls' School, Barnsley, per Miss M. E. Frith	1	3	6
Mrs. H. D. Roberts (third donation)	1	1	0
Mr. G. Banks (sixth donation)	1	0	0
Miss Thornely, Bowdon (second donation)	2	0	0
Mrs. Lawrence	0	5	0
Miss Hilda Hankinson	0	5	0
A Friend, per Mrs. A. C. Fox, Cardiff	1	0	0
Miss Blake (fourth donation)	2	0	0
Miss Isaacs	2	0	0
Miss A. Frickey, Trinidad	2	0	0
L. G.	0	5	0
	£4,865	7	9

Parcels have been received from: Miss C. Powell Evans; Miss Rosa Robins; Hampstead Ladies' Guild of London Homeopathic Hospital (per Mrs. Morton); Mr. Moses Haworth; Mrs. M. A. E. Titterton and Mrs. N. Cave B. Cave; Mrs. Lawrence; Mrs. Beard; Mrs. J. H. Green; Mrs. E. Worthington; Miss Strauss; Miss Green and Mrs. Lincoln Taylor; Hyde Chapel Congregation and Ladies' Sewing Committee (per Mrs. C. Walmsley); Mrs. A. Robinson; Miss M. A. Oades; Miss Kog; Mrs. A. M. Sedgfield; Miss L. Sharpe; Miss Newling and Miss Bendelack; Miss Colfox; The Monton Church Women's Union (per Mrs. Nanson); Miss E. Prancee; Mrs. Fellowes Pearson.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DEGREE DAY AT LEEDS UNIVERSITY.

ON Saturday, July 3, the Duke of Devonshire, Chancellor of the Leeds University, presided over the proceedings in connection with the presenting of diplomas and the conferring of honorary degrees. In opening the morning congregation the Chancellor, who was accompanied by the Vice-Chancellor, Mr. M. E. Sadler, and members of the Senate, made special reference to the work of the University since the outbreak of the war. It had, he said, from the very beginning adapted itself to the needs of the time, and placed every possible facility at the disposal of the Government. Many of them who had watched the growth and development of the younger universities had felt sure that in a great national emergency they would come into line with their elder sisters, and be able to take a place in national history and national movement. That he could with truth and honesty claim for Leeds to-day. The whole conditions under which they were living were so varied and different from anything they had been accustomed to that it was not possible to know if they had always done the right thing; but they were always anxious to do it, and to receive the guidance of those who have the best means of judging affairs. He hoped that as a result of the war they would see the happy understanding which had grown up from comparatively small beginnings between the county of Yorkshire, the city of Leeds, and the University increase and become intensified. When they considered what would be the condition of the Empire and the world on the termination of the war they would realise that greater opportunities than had ever been presented before would be given universities to take a leading and active part in the life of the community, and he was confident that if that good feeling which had existed in the past were strengthened, it would be good for the University and the country as a whole. Every one would start next term with the full determination of taking some active, intelligent, and practical share in the history of the war.

In presenting the Rev. Charles Hargrove for the degree of Doctor of Letters, Professor Gillespie said he was for 36 years minister in charge of Mill Hill Unitarian Chapel, Leeds, and not only had he stimulated its public spirit by his words, but he had himself set a fine example of personal participation in social service, and had striven to prove, alike in word and in deed, that rationally organised effort, far from being inconsistent with the true spirit of Christian charity, was an indispensable condition of its effective exercise.

Professor Moorman presented the Rev. P. H. Wicksteed, and mentioned that he was a native of Leeds and a member of a family held in high honour by the city. "For 28 years," Professor Moorman said, "he has tirelessly devoted his learning, his eloquence, and the great power of his personality to the furtherance of liberal culture in the towns and villages of England, and wherever he has gone he has enlarged the minds of men and women, and uplifted their hearts, by his reverent and illuminating interpretation of poetry and economic thought. Above all, we look up to him as our leader in all that pertains to the poetry and philosophy of Dante."

Referring to this event the *Yorkshire Post* says:—"Since the days of Dr. Joseph Priestley, Mill Hill Chapel has been a notable centre of the intellectual life of Leeds, as well as of its social and philanthropic activities. The name of the Rev. Charles Hargrove, who so long and so ably upheld its best traditions, will, with the most general approbation, be entered upon the roll of the Leeds Doctors of Letters, *honoris causa*. The Rev. Philip Wicksteed, his companion, may almost be regarded as an associate of Mill Hill, at least through his Leeds relatives, but his contributions to the public good of the city have been in the way of admirable popularisings of economic science and foreign literature, both by book and by lecture."

PRESBYTERIAN COLLEGE, CARMARTHEN.

CLOSE OF THE SESSION.

ON Wednesday, June 30th, the Session was brought to a close at the Presbyterian College, when the prizes were distributed in the presence of a large gathering. Dr. Dawes Hicks presided, and was supported by four of his colleagues on the Presbyterian Board—Mr. Harold Baily, Dr. Tudor Jones, the Rev. Bertram Lister, and Mr. James Waters. The external examiners, Dr. Talfourd Ely (Classics), the Rev. Park Davies (Biblical Studies), and the Secretary, Mr. James Clennell, were also present.

Principal W. J. Evans gave an excellent report of the conduct and diligence of the students, three of whom were sitting for the B.D. examinations of the University of Wales. Reference was made to a valuable course of lectures which had been delivered by Dr. Langdon, Professor of Assyriology at Oxford. The ordinary leaving certificate was given to Edward Vaughan, James

Bennett, W. T. Hopkins, H. Idris Griffiths, D. Cellan Evans, George Davies, D. Tudor James and Ben Davies, and a certificate of honour to D. Ernest Richards and Gwilym J. Thomas. The Chairman expressed his delight at being once more amongst them and congratulated the College and the students on the work that had been done, and on the result of the examination. He also referred appreciatively to the lectures for which they were indebted to the kindness of Mr. Willans.

Short speeches were made by the four members of the Board, and the external examiners, Dr. Talfourd Ely pointing out that the third year men had done remarkably well. Mr. Harold Baily said, on behalf of the Board, that while it was not for them to attempt to influence the students in any way in regard to national service, as it was purely a personal matter for each to settle for himself, they offered every facility for students to go if they felt that that was where their duty led them. They would keep their places for them, and welcome them back with open arms on their return. The Rev. Bertram Lister urged the students to concentrate their energies on the children. Let them not think that the Sunday School did not matter. It was the important thing. Dr. Tudor Jones, Mr. T. Waters, Principal Evans, Mr. Clennell, the Rev. A. Fuller Mills and the Rev. J. Jones, Narberth, also spoke, and Dr. Hicks then delivered his address, which will be found in another part of the paper.

In the course of the proceedings Principal Evans was presented with an album containing photographs of his old students in commemoration of the completion of the 31st year of his professorate. The Rev. J. Evans, Bryn, Llanelly, the oldest of Principal Evans's students present, handed him the gift, in expressing thanks for which Principal Evans said that his father and grandfather were nurtured in the Presbyterian College, and he himself was born on the premises of the old College in Spring Gardens.

JOHN HUSS.

THE following commemorative letter has been sent to the press by a group of scholars who desire in this way to express their sympathy with the people of Bohemia and their admiration of their national hero:—

The violent emotions of the present world-war leave little room for reflection on past development. Even the anniversaries of Runnymede and Waterloo have been relegated to the background by the fierce struggles on the Yser and on the Dniester. Yet nations would be ill-advised to cut themselves adrift from history and to neglect the links with the past which form one of the principal sources of their vitality and the starting point of their loftiest aspirations.

As it happens the course of this summer will recall the memory of a great and tragic event which, though it took place 500 years ago, has left its mark on the destiny of Europe and exerts its influence indirectly on the present struggle. The date we mean is July 6, the anniversary of the death at the stake of the great

Czech reformer, John Huss. He was condemned by the bishops and doctors of the Council of Constance, and put to death by the authority of the Emperor, who had guaranteed his safety.

His crime was the striving towards a revival of early Christian ideals, of the authority of councils, of a reformation of the clergy, of closer participation of the people in the life of the Church.

For the "Holy Empire" of the Germanic nation he was a dangerous enemy because he embodied the consciousness of a great Slav people, because he extended Czech influence in the University of Prague, and reduced German academic pretensions, because, preaching in the Czech language, he appealed to the feelings of his Slavonic countrymen.

The martyr of 1415 left two legacies to the future—the appeal for Church reform and the assertion of Slav independence. The force of his ideas was demonstrated at once by the glorious victories of the hosts of Ziska and Prokop over the Germans, and the reform movement of the sixteenth century. The carnage of the Thirty Years' War was required in order to bring back Bohemia into the arms of the Hapsburg father. But neither the Czechs nor public opinion in Europe have accepted the verdict as final. The Czech nationality, though surrounded on all sides by enemies and chained to the German chariot, is intact and hopeful of the future. It knows that the nightmare of German domination is dissolving in spite of boastful clamour.

As for the Allies who are the instruments of this historical destiny, they should not let the anniversary of July 6 pass without recalling the memory of the Slav martyr who was faithful unto death, both to the historical claim of his nation and to the religious aspirations of Europe. In ordinary times the University of Prague would have commemorated July 6, 1415 by a great international celebration in which England would have taken a prominent place.

We have thought that in the present hour of trial we ought all the more to convey to the people of Bohemia our sympathies and our admiration for the memory of her greatest son.

Among the signatories are the following:—Sidney Ball, Ernest Barker, F. E. Brightman, A. J. Carlyle, J. Estlin Carpenter, Arthur Evans, L. R. Farnell, C. H. Firth, H. A. L. Fisher, H. Gow, F. J. Haverfield, D. G. Hogarth, L. P. Jacks, R. W. Macan, G. Gilbert Murray, M. W. Patterson, Frederick Pollock, A. B. Poynton, Hastings Rashdall, John Rhys, W. B. Selbie, J. A. Smith, R. W. Seton-Watson, Cuthbert H. Turner, P. Vinogradoff, Clement C. J. Webb.

A NEW UNITARIAN CHURCH IN SHEFFIELD.

THE beautiful church which the Unitarians of Sheffield are erecting in Crookesmoor Road, at a cost of about £7,000, to replace the old Upperthorpe Chapel (now used for secular purposes), is nearing completion. Unity Hall, one important part of the building, is ready for use, and was formally opened on July 1st in the presence of a numerous company by Mrs. W. R. Stevenson.

It is a roomy, well-lighted apartment intended for Sunday school purposes, and for meetings of various kinds in connection with the church. It will seat fully 400 persons. After Mrs. Stevenson, in a graceful little speech, had declared the hall open, a service was held and a sermon preached by the Rev. Alfred Hall, M.A., of Newcastle-on-Tyne. Tea and a musical conversation followed. At a public meeting in the evening Mr. W. Guest presided. The speakers announced included the Revs. Alfred Hall, C. J. Street, A. H. Dolphin (the minister of the church), Mr. E. Bramley, and Miss Clephan. For the future and until the church is ready Sunday services will be held in the hall.

The visitors to the opening ceremony were afforded an opportunity of inspecting the whole building, and many compliments were paid to the architect, the builder and others responsible for carrying out the enterprise. It comprises three stories. The Sunday school is in the basement.

VISCOUNT BRYCE recently delivered the Creighton Lecture at the University of London, entitled 'Race Sentiment as a Factor in History.' The University of London Press announce the immediate publication of the lecture at 1s. net. It may be obtained from their publishers, Messrs. Hodder & Stoughton of Warwick Square, E.C.

DR. HUNTER will bring the present series of morning services at the Æolian Hall to a close on Sunday, July 11. The services will be resumed on Sunday, October 3.

NEWS OF THE CHURCHES.

Blackpool.—The Rev. B. C. Constable of Manchester has received and accepted a unanimous invitation to the ministry at South Shore Unitarian Church.

Comber (co. Down).—On Tuesday, June 29th, a presentation was made to the Rev. Thomas Dunkerley on his retirement from the active duties of the ministry. For thirty-five years he has been the Minister of the Comber congregation, and the separation now necessitated by advancing years is deeply regretted by the members of every denomination in the town and district. Mr. John M. Andrews presided over the meeting, supported by the Revs. Dr. Graham, Thomas Dunkerley, E. S. Hicks, J. A. Kelly, D. J. Williams, and others. Many letters of apology for absence were received, including one from the Right Hon. Thomas Andrews, father of the Chairman, who said: "I am not aware that during his thirty-five years' residence Mr. Dunkerley ever made an enemy in Comber, but on the contrary his numerous friends have increased with his years. Mrs. Dunkerley's popularity increased in the same manner, and we can only wish them both every happiness which their faithful and prolonged service so well deserves." The Chairman said that these words expressed the views of all present as well as his own. He felt that it must be a consolation to Mr. Dunkerley to realise that in giving up his active work he left the congregation in a more prosperous condition,

judged by every standard, than when he found it. Never had the members of the church taken a deeper interest in its welfare than they did at present. Mr. John M. Orr read the address, which sets forth a record of Mr. Dunkerley's earnest work, and contains this passage among others:—"You have always respected the conscientious opinions of others, and have sought to advance the great truths and principles in which all Christians unite, rather than to unduly or unseasonably obtrude those points of difference which divide the Churches, and arrest the progress and development of the common brotherhood of man." Mr. Robert Milling made the presentation, which took the form of a cheque for £500, subscribed by the present and past members of the church as some recognition of Mr. Dunkerley's long and valued services to the congregation. Messrs. H. P. Andrews, F. J. Orr, Joseph Mitchell, H. D. Todd and several others joined in the expression of general regret at Mr. Dunkerley's retirement, and in the reply read by the retiring Minister the warmest thanks were given for this bountiful act which had turned much of the pain of separation into joy and gratitude. Speeches were made on behalf of the other churches in Comber, and the neighbourhood, and by fellow-ministers, including the Rev. E. S. Hicks of Dublin.

Ditchling.—The Anniversary was held last Sunday, when as usual numerous friends from a distance were present. The preacher was the Rev. Joseph Wood, President of the Provincial Assembly of London and the S. E. Counties.

London: Girls' Own Brigade.—At the invitation of Mrs. Sydney Martineau, the three companies of the Girls' Own Brigade—Hackney, Ilford, and Brixton—between eighty and ninety girls, spent the afternoon at Streatham Grove on Saturday, June 26th. After a delightful time in the gardens the Brigade had tea under the trees, and an inspection was held afterwards by Commandant F. J. Nettlefold, followed by some drill exercises by the Brixton Company, the music being provided by the Norwood Borough Band.

Marple.—The Rev. Charles Biggins, B.A., B.D., has accepted a unanimous call to the pastorate of the Marple Unitarian Free Church and will enter upon his duties this month.

Merthyr Tydfil.—The Ordination Services in connection with the settlement of Mr. D. Cellan Evans, of the Presbyterian College, Carmarthen, took place on Monday, July 5th, at Thomas Street Unitarian Chapel, Merthyr Tydfil. The Rev. Prof. Moore delivered the charge to the Minister. Mr. H. Jones and Mr. G. Ll. Thomas welcomed Mr. Evans on behalf of the congregation; Mr. F. A. Whiting on behalf of the Sunday School; Mr. J. Lewis for the South East Wales Association; Mr. Hefin Williams on behalf of the churches at Llampeter and Caeronen; and the Rev. E. O. Jenkins on behalf of the Cardiganshire churches. The Rev. R. J. Jones (Aberdare) delivered the charge to the Church, tracing its history from 1662, and giving sound advice to the congregation as to their duties in supporting the Minister in his work. The Revs. E. T. Evans and W. J. Phillips conducted the devotional portions of the service, and the Rev. Simon Jones, B.A. (Swansea), gave a sermon on 'Christianity and the War.' Representatives were present from the majority of the churches in the South Wales and South-East Wales Associations. There were also visitors from other Nonconformist churches in Merthyr.

The Ministerial Fellowship.—The Sixteenth Annual Meeting was held at the Memorial Hall, Manchester, on Wednesday, June 30th. The President (the Rev. H. Enfield Dowson) occupied the chair, and

there were fifty-two ministers present. By the admission of twenty-two new members the roll was brought up to 227. The report showed that three claims to Benefit had been paid during the year and eight Benevolent Fund grants had been made. The reserve fund was now represented by investments made at a cost of £878 7s. Regretful reference was made to the death of two members, the Revs. W. Rosling and H. R. Tavener. Recommendations made by the Fellowship had been approved by the Ministerial Settlements Board, the National Conference Committee, and a conference of Advisory Committees. A deputation to one of the Advisory Committees in respect to a particular case had been welcomed and was of service. A closing paragraph of the report ran:—"The Committee, feeling deeply the gravity of the national crisis, and sharing in the grief which every minister of religion must feel at the overwhelming horrors of the war, which shatters cherished ideals and hopes, yet feels that this very crisis presents a magnificent opportunity to all our members to assert the power of a living and unconquerable faith, and to build up in the minds of those whom they influence a conviction of the persistence and ultimate triumph of the eternal verities of truth and right which that faith reveals." The Rev. T. Lloyd Jones was appointed President and the Revs. Dendy Agate and C. J. Street were re-elected as Treasurer and Secretary respectively, the officers being thanked for their services. The Revs. Dr. Thakray and W. McMullan were elected to fill places on the Committee, Mr. Arthur E. Piggott and the Rev. E. W. Sealy being reappointed as auditors. Representatives to the Ministerial Settlements Board, the Committee on the Supply of Ministers, and the Joint Committee for the Revision of the List of Ministers, were re-elected. The recommendations of a conference of representatives of the British and Foreign Unitarian Association, the National Conference, the Ministerial Fellowship, and the Advisory Committees, respecting the procedure of those Committees in issuing certificates to Lay Workers, was generally approved, but the strong opinion of the Fellowship was expressed that it was undesirable that in any case the period of probation for a Lay Worker should be reduced to less than two years. A number of grants were made from the Benevolent Fund and the balance was placed at the disposal of the Committee. The following resolution was passed with two dissentients:—"That this body of ministers deprecates any and every attempt to bring pressure, either openly or by implication, to bear upon theological students and younger ministers to divert them from their accepted tasks to military service. It desires to express the opinion that the question of duty in this matter is one that can be solved only by the individual student or minister concerned, and that there should be no discrimination in the way of respect as between those who decide in one way and those who decide in another." The Treasurer introduced for discussion the subject of the forthcoming Actuarial Investigation, due to take place at the end of the current financial year, and invited suggestions as to the best methods of applying any surplus that may be approved by the Actuary. Various proposals were put forward and discussed, and it was resolved to refer some of them to the Actuary for his opinion as to their feasibility. The Committee were instructed to consider the possibility of further mutual insurance proposals. The meeting, which began at 11 A.M., and adjourned for less than an hour at lunch, finished at 5.15 P.M.

Whitby.—The Rev. S. S. Brettell, M.A., the newly-appointed minister of the Flowergate Old Chapel, received a hearty welcome at a congregational gathering held in the chapel on Wednesday evening, June 30th,

Mrs. Tattersfield presided, being supported by the Revs. C. Hargrove, J. Wain, and W. H. Lambelle. In the name of the congregation, Mrs. Tattersfield accorded Mr. Brettell a hearty welcome, and wished for him a long and successful ministry. Mr. T. Bowron, the Rev. J. Wain, the Rev. W. H. Lambelle, the Rev. G. M. Storrar (Presbyterian), and Dr. Hargrove also spoke. Mr. Brettell, in returning thanks for the welcome given him, said it would be his aim to do his best for the congregation both as preacher and pastor. He moved a vote of thanks to Mrs. Tattersfield for presiding and to the other speakers for their addresses.

NOTES AND JOTTINGS.

THE RETIREMENT OF MR. EDWARD CLODD

Referring to the retirement of Mr. Edward Clodd, who has just celebrated his 75th birthday, the *Investors' Review* publishes the following short appreciation of his life and work:—

"Sixty years a banker. That of itself is surely a rare title to fame; but Mr. Edward Clodd, who has just retired from the post of secretary to the London and Joint Stock Bank, Ltd., a post occupied by him for more than 40 of his 60 years of service, is entitled to honour on many grounds besides his age and eminence in his business. He is one of those by no means rare, and yet peculiarly select, band of men who may be described as "literary bankers," and his fame as a follower of the scientific schools of Darwin and Huxley is world-wide. He was none the less, like the late Walter Bagehot, a shrewd and excellent handler of credit, notwithstanding his diligence in writing books that popularised the science of the day and in many side branches of literature. He well deserved the honour his colleagues did him on his retirement from active service, and everybody who knows him will hope that his keen, active mind will be at the service of his fellow men for many a year to come."

A SUMMER SCHOOL FOR THE DISCUSSION OF WAR PROBLEMS.

There is no lack of opportunities for becoming properly informed, both in regard to the origins of the war and the problems which it is raising for solution at its close. A Summer School for the purpose of discussing these and kindred subjects has been organised by Professor Geddes, of Edinburgh, and Dr. Slater, Principal of Ruskin College, Oxford, and will be held at King's College, Strand, July 12-31. The programme is very varied, and, in addition to two special courses of lectures by Prof. Geddes and Dr. Slater, special conferences on "Relief Work during War" to be opened by Mr. H. C. Hoover (Chairman of the American Commission for Relief in Belgium), and on "Reconstruction in Belgium and Northern France," opened by M. Emile Vandervelde (Belgian Minister of State), and followed by Dr. M. Victor Horta (Director, Ecoles des Beaux Arts, Brussels) will be held. Among the speakers during the three weeks will

be Mr. J. A. Hobson, Dr. Saleeby, Dr. A. J. Carlyle, Mr. H. J. Mackinder, M.P., Dr. R. W. Seton-Watson, Mr. G. R. S. Mead, and Miss Margaret MacMillan.

THE SALVATION ARMY JUBILEE.

At a time like the present even such an important occasion as the jubilee of the Salvation Army, which came into being on July 5, 1865, is allowed to pass without much comment, yet now more than ever the ideals which inspired General Booth in starting this great movement are proving their power to lift the burden of sorrow and suffering from the souls of men. The military organisation which, at first, won for the Army a good deal of ridicule and scorn, has proved its efficiency both for peace and war, and the activities of the devoted men and women who have accepted its discipline have been mobilised with remarkable success for the work of healing and saving in every land. In the June number of "All the World," the monthly review published by the Salvation Army, Mrs. Booth pleads for further support for the cause, and trusts that those who, this year, are deterred from giving large sums of money will not hesitate to send smaller sums. The international aspect of the work must, as she truly points out, appeal to every one, "but whether here at home, on the Continent, or in the Far East, our officers labour for the enduring things—for all that makes for the true prosperity and happiness of the nations." We are glad to see that an annual review of some aspects of the Army's work has been issued under the title, "Deeds of Love and Courage."

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 18.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. HARWOOD, B.A.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTEE.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington Unity Church, Upper Street, 11, Rev. J. ARTHUR PEARSON; 7, Rev. R. TRAVERS HERFORD, B.A.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MURFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. WM. LEE, B.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. F. G. BARRETT-AYRES; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C., 11.15, Rev. W. COPELAND BOWIE.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 7, Rev. J. A. PEARSON.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. VAN NESS of Boston, U.S.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. F. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. WARNOCK.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. W. H. DRUMMOND.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, Litt.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. F. K. FREESTON.
 LISCAID-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Boole Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. M. ROWE, B.A.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. HARMAN TAYLOR.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. A. LESLIE SMITH, B.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. S. S. BRETTELL, M.A.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEAD, Crowstone Gymnasium, North View Drive, Westcliffe, 11 and 6.30, at Darnley Road Church, Mr. E. CAPLETON.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. J. H. SHORT.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30. Supply.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGES.

COLYER—WITHALL.—On Monday, July 12th, at Unity Church, Islington, by the Rev. F. Hankinson, William Thomas, son of Mr. and Mrs. H. T. Colyer, of Finchley, to Amy, daughter of Mr. and Mrs. F. Withall, of Highbury.

EDWARDS—ODGERS.—On July 15, at the Unitarian Church, Granville Road, North Finchley, by the Rev. J. Edwin Odgers, D.D., uncle of the bride, Thomas Harold, eldest son of Mr. and Mrs. Thomas Edwards, of Wolverhampton, to Alice Mary, only daughter of Dr. and Mrs. Blake Odgers, of The Garth, North Finchley, N.

DEATHS.

EAVESTAFF.—On June 6th, at Montrose, Holmesdale Road, Sevenoaks, Elizabeth Eavestaff, aged 85.

HARRIS.—At his residence, Bella Vista, Hornsea, E. Yorks., on Saturday, July 10th, 1915, Simon Harris, the dearly-loved husband of L. R. Harris, aged 74 years. American papers please copy.

HERFORD.—On the 7th inst., aged 75, Emily Decima, youngest daughter of the late John Herford, of Manchester.

THOMSON.—On July 12, at Stoneleigh, Rotherham, suddenly, Andrew Thomson, aged 66 years

Situations

VACANT AND WANTED.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE publish to-day an important article by Mrs. Bernard Allen on her recent visit to the Belgian hospitals. It has the fresh personal touch with which our readers are familiar, and illustrates once again the cordial relations which exist between ourselves and those whom it is our privilege to help. It also gives a first impression of the new district to which we must now turn our attention without neglecting in any way the more familiar ground in Calais. The initial expense for equipment will involve a big demand upon the Fund, but hitherto we have only had to make the need known in order to increase the steady flow of gifts, and we go on in strong confidence in the generosity of our supporters. The first large consignment of beds, instruments, medical requisites, and clothes is being made ready as quickly as possible, and will be dispatched to Rennes in a few days. It is interesting to note that the Fund is continually enlarging the area from which it draws supplies. A friend has collected £100 for us in Toronto, and we hear this week that a working party has been started in Trinidad. A fine gift of clothing has just arrived, and Mrs. Allen has sent out instructions about some of our

special needs in response to a cordial offer of further help. It is delightful to feel this union of hearts all over the world in the common work of doing good.

* * *

IN our absorption in events nearer home we must not lose sight of the importance of General Botha's striking success in German South-West Africa. The whole campaign has been conducted with military skill of a high order, and now victory has been crowned by moderation. The official terms of surrender are distinctly magnanimous. Nothing has been done to interfere with the comfort of the civilian population, or to inflict dishonour on the troops. The daily life of the colony can go on to the end of the war without any rankling sense of high-handed interference, and whatever may happen to the conquered territory when the war is over a good foundation will have been laid for relations of confidence and mutual esteem. It is a transaction of which the whole British Empire has every reason to be proud.

* * *

THE PRIME MINISTER expressed the pride and gratitude of the Empire in a few notable words in the House of Commons on Tuesday.

It must be remembered [he said], that the theatre of these operations was at once vast in extent and singularly unsuited for military movements. Deserts of shifting sand, waterholes rare, and often poisoned by the enemy, mines thickly strewed, no pasture for the baggage trains, railways torn up and destroyed—these were a few of the obstacles that had to be encountered and overcome. The striking success of our arms at comparatively small cost, I am happy to say, in casualties, is due to two main causes: in the first place to the admirable strategy of General Botha, which secured the concert and co-operation at enor-

mous distances of the various columns, and next, and perhaps, most of all, to the combined mobility, endurance, and valour of the Union troops, which made effective resistance at any point, impossible. I ask the House at this, the earliest opportunity, to testify the admiration and gratitude of the whole Empire, first, to the illustrious General, who is also Prime Minister of the Union, and who has rendered such inestimable service to the Empire which he entered by adoption, and of which he has become one of the most honoured and cherished sons, and to his dauntless, and much-enduring troops, who, whether of burgher or British birth, have fought like brethren side by side in the cause which is equally dear to all of us, the broadening of the bonds of human liberty.

* * *

It would be premature to expect any definite statement of policy in regard to the German colonies in Africa, but it is not too soon to call attention to some of the difficult problems involved. We did not go into this war with any desire to acquire territory or to extend the bounds of our Empire in Africa or anywhere else. But it does not follow that we ought on this account simply to return her lost colonies to Germany, possibly under suitable guarantees. We must be careful not to sacrifice wise statesmanship to false sentiment. The welfare of the population in these vast territories in Africa must be considered. In South-West Africa, for example, it is possible that the conciliatory policy of General Botha will create a desire for fusion with the South African Union in preference to the hard commercial exploitation of the German official. The tropical districts—Togoland and the Cameroons—present difficulties of their own. They might be held for a period of years as a guarantee for war indemnity, and, meanwhile, the administration could be placed upon a sound basis, justice and personal liberty being secured to the

natives. If later on they are transferred to Germany it should be with adequate safeguards for the welfare of the natives and the total abolition of that *alias* for slavery—forced labour for private gain.

* * *

It must be remembered that hitherto Germany has shown no genius for colonising in districts which bristle with native problems, and her record of cruelty and wars of extermination is a very bad one. There is an article in *The Nineteenth Century* for July by the Rev. J. H. Harris on 'Germany's Treatment of Natives,' which is particularly well-informed. Here is one illuminating passage in reference to Togoland.

This colony has been under German administration since 1884, and has been subjected to "vigorous" development which has resulted in a long series of punitive expeditions so costly to human life that, according to the *Gold Coast Leader*, "the German Secretary of State for the Colonies has admitted that from 1903 to 1913 105,000 natives have been killed in expeditions against them." The relief which British occupation has already brought to the natives of Togoland is eloquently expressed in the following extract from a letter addressed to me by a native, and dated the 1st of May last: "The Lord has hearkened unto our cry; we are for ever saved from the clutches of the German Eagle. Do fight for us that Togoland may never be given back to the Germans. Where shall we be, we who hate the Germans so much? Let their coming back be impossible.... We are in the hands of the British Government, let us remain where we are."

Mr. Harris states that when South-West Africa came under German protection in 1884 the total native population was not less than 750,000, and it may have been larger. To-day it has been reduced to less than 100,000, mainly through harsh administration and punitive expeditions.

* * *

LORD KITCHENER made a noble appeal for more men for the Army last week. He has worked loyally with our voluntary system, he has achieved great things with it, and he knows the value, from the purely military point of view, of those who come forward with ready will instead of being driven by the lash of compulsion. But underlying all that he said there was, if we mistake not, a note of grave warning that we can only persist with our voluntary methods in the present crisis if they yield the results which we need. With that judgment no sensible man will disagree. Voluntary enlistment is the only practical answer to the clamour for conscription. Speaking to the young men who still hang back, possibly thinking that the need is

not yet extreme enough to make it necessary for them to go, Lord Kitchener said:—

It is not for me to tell you your duty; that is a matter for your conscience. But make up your minds, and do so quickly. Don't delay to take your decision and, having taken it, to act upon it at once. Be honest with yourself. Be certain that your so-called reason is not a selfish excuse. Be sure that hereafter, when you look upon to-day and its call to duty, you do not have cause, perhaps bitter cause, to confess to your conscience that you shirked your duty to your country, and sheltered yourself under a mere excuse. It has been well said that in every man's life there is one supreme hour towards which all earlier experience moves, and from which all future results may be reckoned. For every individual Briton, as well as for our national existence, that solemn hour is now striking. Let us take heed to the great opportunity it offers, and which most assuredly we must grasp *now and at once—or never*. Let each man of us see that we spare nothing, shirk nothing, shrink from nothing, if only we may lend our full weight to the impetus which shall carry to victory the cause of our honour and of our freedom.

* * *

THERE is strong persuasion in these words, and they should do a great deal to dispel the spirit of sophistry and hesitation which still lurks in some quarters. We also welcome them as a timely reinforcement of public opinion, for the compelling power of public opinion must always be the strength of a voluntary system. There are some people who warn us that we are infringing personal liberty when we speak in this way. They still envisage the whole problem as one of lonely responsibility which concerns nobody else. But on these terms there could never be common action of any kind. The full force of the social conscience must be brought to bear upon the individual life. Its aim is to break down all resistance except that which is based upon the bed-rock of principle or superior duty. In doing this it may occasionally err in its censure or place some stigma of disapproval upon the wrong man. But it is only the weak and foolish who will complain. Those who are really satisfied that they are doing their duty and serving the national cause in the best way by staying at home, and have cast out of their hearts the love of safety and the lurking cowardice of the natural man, will not grumble if they are exposed to misunderstanding or have to suffer from occasional discomfort at the hands of zealous neighbours. This is only their share of "the slings and arrows," and it is small indeed compared with the dangers and hardships to which others are exposed.

THE French National Fête was celebrated on Wednesday, and this year we had the privilege of taking our share in keeping an anniversary which is notable in the annals of liberty. Most of our newspapers devoted some space to tributes to French valour or the more difficult task of describing the spirit with which France is facing the war, the affections and ideals which are moving in her heart. Writing on this theme in *The Daily News* M. Emile Boutroux lays special stress upon the constancy and patience in defence of the rights of men and nations which no difficulties, however great, will be able to crush.

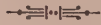
We are not [he writes] now dealing with something akin to the generous, though rash and unsteady, outbursts of passion often attributed to the French of former days. Our determination now is that we will be resolute and immovable, just as right and truth are immovable and invincible. In this connection, may I mention the letters daily sent to me from the front by the young men, entrusted to my charge, in normal times? They show that the writers are brimming over with enthusiasm, determination, and good humour. With shells bursting all around, they tell me what they are doing and relate their impressions with the same lucidity and mental calm they showed when studying with me. One feels that it is real happiness for them to fight in a cause indisputably noble and just, and that they are sure this same feeling, dominant in all hearts, both in civil life and in the army, will give France the perseverance and energy needed to carry on the war to the end.

* * *

THE Rev. Hugh B. Chapman, who has just returned from France, where he talked with General Joffre and visited Rheims, writes in a similar strain about the women of France in the *Westminster Gazette*:—

The burning patriotism and the willingness to work in every home, from the highest to the lowest, is an inspiration, and the women over the water have sworn to take their part in expelling the Bosch from their country. For the exceptions among their men-kind who, on whatever pretext, refuse to offer their lives, they have, and are not ashamed to manifest, a withering contempt. . . . There is in France a wave of female enthusiasm and of consecrated passion which the State recognises as well-nigh its chief asset in the termination of the war. At a single word of pessimism or murmuring, women are ready not only to take umbrage, but to denounce the offender as a traitor to the public weal. Their sacrifice and their courage are beyond all praise, and they constitute a driving force which sends men to the trenches with a song on their lips and a smile on their faces *pour la Patrie*.

DEEDS NOT WORDS.



WHEN the war is over and we can view everything in its true perspective many people will be surprised at their own moods of depression. The amazing thing is the way we have risen to meet a great demand, not our failure to reach the limit of our desires. The task is much longer and much grimmer than we expected. The popular time-table, with its lightening campaign of resounding victories in the spring, has miscarried. But it never had any competent military authority behind it, and there is no need to accuse ourselves of all the sins of blundering and selfish indolence because the fortunes of war are not controlled by the newspapers. Above all, the morbid demand for victims, chosen from among the men who have been straining every nerve to cope with an unprecedented situation, is only the familiar trick of the hardened grumbler, and it deserves even less respect in public affairs than it usually receives in private life.

There are, fortunately, many signs that most people have lost neither their courage nor their commonsense. They understand the psychology of grumbling and they are not easily duped by it. The country has recovered from its temporary fit of nerves, and is prepared to take stern measures against those who play into the hands of the enemy either by sowing suspicion or sapping our cheerfulness. This was shown unmistakably in the House of Commons this week. With all our long-suffering patience with minorities we must limit discussion and impose the discipline of silence, when public safety demands not words but deeds.

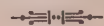
There is no need for us, in this place, to say much about the campaign of suspicion and abuse which has been carried on by a section of the press against some of our leading public men. We believe that our readers will be unanimous in condemning its shameless methods, and quick to see its danger to national security. There is, however, another direction in which a word of warning seems necessary, and we venture to utter it, with all deference, but with all firmness. Many of us have a large, some people might describe it as a touching confidence in the value of discussion. We

have been brought up to respect the virtues of the open mind and to accept disagreement without loss of temper. It seems natural to us that groups of people should meet to confer about any subject under the sun, consulting only their own fancy and convenience. And so it comes to pass that even after eleven months of the most fateful struggle for freedom and national existence, which we have ever known, some of us still go on discussing whether we ought to be in the war at all or encourage other people to devote time, energy, and thought—the vital forces which are needed for victory—to abstract arguments about non-resistance and the pacifist philosophy of life. Is it wise? Is it right? We have reached a position where neutrality is impossible. We must take our side in this gigantic struggle and have done with double-mindedness. There are very few people in this country who want Germany to win. There are still fewer who, realising what a German invasion would mean, can look upon that possibility without the utmost horror. Very well; if we do not want Germany to win or to expose our homes to the lustful cruelty with which she has treated Belgium, we must organise victory and dismiss from our hearts every thought or desire which can weaken the purpose of victory. To treat the war as though it were the business of somebody else or to spend our time in backward glances and pathetic “might-have-beens,” and in this way to withdraw one ounce of available energy from the fulfilment of our high purpose, is in itself an act of betrayal. If any word of ours plants the canker of doubt in a brave young heart or the clever combat of argument weakens the programme of action, the excellence of our intentions will not save us from the moral disaster of being aiders and abettors of public wrong. There is a time for speech and a time for silence, and the time for silence is now, when the greatest cause which God has ever committed to any nation must be served by deeds, not words.

And yet words there must be, for they are the vehicle by which spiritual passion and the energy of common aims are carried from heart to heart. The time for cloistered talk in the pleasant groves of Academe will return; but now words must be stern, and strong, and few, the

winged words of warriors and heroes, burning with hidden fire, and passing swiftly into action. We have talked with men who have made up their minds, some of them rather unwillingly, that the cause of the Allies is just, and that we as a nation could not have acted otherwise without dishonour; but they are not cheerful in their conviction. They are bewildered and *distract* in their behaviour, beset with dark forebodings about the future, and careful not to separate themselves emotionally from those who still criticise and disagree. The miasma of abstract discussion and balanced argument clings about the mind, and the duties which the war imposes are the occasion of a deep sorrow of the soul. It is not in this mood that great deeds are done and the cause of liberty is vindicated before the world. Let them turn from these delicate balancings of mind to the words, which are themselves action, strong in reproof, fervent in conviction, rich in encouragement for all who seek for a straight path for their feet: “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not.” “No man having put his hand to the plough and looking back is fit for the kingdom of God.” We as a people have put our hands to the plough, and there must be no looking back, no dissipation of energy in aimless talk or vague surmise, no obstinate pursuit of our private preferences and desires, till we have paid the price of victory and accomplished the purpose which God has appointed for us.

Good Thoughts for Ebil Times.



SORROW.

COUNT each affliction, whether light or grave,
God's messenger sent down to thee;
do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast;
allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave

Of mortal tumult to obliterate
 The soul's marmoreal calmness ; Grief
 should be,
 Like joy, majestic, equable, sedate ;
 Confirming, cleansing, raising, making
 free ;
 Strong to consume small troubles ; to
 commend
 Great thoughts, grave thoughts, thoughts
 lasting to the end.

AUBREY DE VERE.

My sons, you have heard, in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City bonds and afflictions abide in you, and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow ; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a Town that you will by and by see before you, and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you, and be ye sure that one or both of you must seal the testimony which you hold, with blood ; but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow ; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

THE PILGRIM'S PROGRESS.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations. AMEN.

A FORTNIGHT AMONG THE BELGIAN HOSPITALS.

A VISIT to the Belgian hospitals must necessarily begin at Calais—for there we began our work, and there has been our *main* interest since January. It is a different Calais from the Calais of our first visit. In the hospitals there are many changes—four hospitals have gone to other places nearer the front, some are enlarged, others have changed their character, and whereas they used to receive sick men only, now receive the wounded, for the sick are much fewer in number than they were ; but there was no change in their friendly welcome and pleasure at seeing us, nor in their need of our continued help. The change from sick to wounded patients, for instance, has, in some cases, meant considerable outlay in fitting up a room where small operations can be performed, and where wounds can be dressed under better conditions than on a bed, and has necessitated the provision of a selected stock of surgical instruments, steriliser, and various other accessories. Again, the summer has brought different conditions, and nearly every hospital asked me if I could send them cotton coverlets for their beds, and *leather* slippers or shoes for the men, as in most cases there is a court or garden where they can walk.

A system has also been inaugurated by which the ambulances go round every afternoon to all the hospitals in turn, and take down to the shore those who are able to be up, so that they may spend a couple of hours lying on the sand by the sea—a great refreshment from the rather stuffy streets in the town. It was very encouraging to note the changes for the better in the hospitals themselves. For instance, at the “mental” hospital everything looked so much more cheerful—good beds for every one, chairs and a table in each ward, and all doors and windows open into the courtyard, and, best of all, a small wooden hut where one man at a time could have a real hot bath ! One of the patients insisted on playing me a tune on his melodeon, and very well he played, and doctors, patients, and myself all applauded his performance vigorously. There was a man there in whom I was specially interested, not a young man, and in a condition of complete nervous breakdown. He had had a bootshop near Antwerp, and until the war broke out was doing well. His shop and house are now a heap of stones, and his wife and family refugees ; but he considers himself a lucky man, for he knows they are safe and happy in a Yorkshire village, and his great comfort is looking at the picture postcards they send him, and in praising the kindness of their hostess. He has received a decoration for conspicuous bravery, but the poor fellow will never be able to return to the strain of army life in the field.

Both the hospitals in communities of sisters are now filled entirely by officers,

who are very comfortably installed there, and are beautifully tended by these good and kind women. At one of the houses the Mother Superior was most anxious I should see a Belgian chaplain who was a patient, but who was at that moment preaching in their church. It was only by promising I would return the next day that I restrained the sister from calling him out of the church ! He had had many thrilling experiences at the front. On one occasion he was sitting in his little room in a village when a shell fell on the house, reduced it to ruins, killed the woman of the house and her three children, and left him unscathed. “It was, of course, *le bon Dieu* who still had work for him here, who protected him,” commented the reverend mother.

There is a small hospital on the outskirts of the town, and here in a room opening on the garden was a small hero. He was barely 16, and had been in the army since August last. Two months ago he was terribly wounded with shrapnel, but not before he had distinguished himself and had been raised to the rank of corporal. His wounds had just been dressed when we went in, and he was lying white and exhausted, but directly he heard who we were he stretched out a thin and shaky hand to the table by his side. The orderly understood what he wanted and handed him his treasured packet of cigarettes, and he was not satisfied until both Mr. Kelland and the doctor had taken one and had begun to smoke it. He had heard nothing of his father since the war, but a friend had told him he had seen him, and the doctor assured him inquiries should be made at once. “I shall be able to go back soon, shall I not, doctor ?” he said, and the doctor smilingly reassured him—but I fear he will not.

At the hospital in the lace factory where we recently provided the little “operation theatre” they have taken the neighbouring house, and beds for about thirty more patients are put up to be ready for emergencies. There is not a thing in the house beside the beds, however ! “But we shall only put the slightly wounded here,” said Madame, “and though they have only straw palliasses, well, it is a great deal better than the trenches.” She added, “Of course, it would be nice if each had a towel,” and she was surprised and delighted when we called there the next afternoon with some bundles of things we considered necessary. This devoted French lady and her sister give their whole time to the hospital in her husband's factory, and as the men often arrive in the night, they have not much rest.

The hospital managed by the girls of the First Aid Nursing Yeomanry Corps was as busy as ever, with wards full of our sick and wounded. Here ingenuity is elevated into a fine art, the contrivances are wonderful, and there is always an air of abounding life and gaiety in spite of all the sad sights. Their post is always heavy with letters of thanks from past patients, and no soldier passing through Calais who has been nursed by them fails to pay them a call. They are always most helpful, and most of the cartage of our clothes to the various

hospitals is done by the help of their ambulances, which they are always ready to lend if free.

We have now a little refugee home in Calais with twenty beds, where those among the civilians who come down from the front and who are frail, old, sick, or very young, are housed for the few days they wait in Calais before proceeding to the West. It is proving very useful, especially for mothers and young babies. They are generally able to be up in the day time, and take their meals with the others at the large refuge close by, so the kitchen has only to provide little extras for those who need them. I was greatly pleased with the arrangements, and believe it is filling a really useful part in the assistance of these distressed people.

I was also able to visit a group of hospitals nearer the front, but as these are mainly for slight cases who really only require a week or two of rest and feeding, and plenty of sleep, they are not in need of our help, except in the way of clothes, and especially leather slippers. The new group of hospitals, however, which do greatly need our help are the base and convalescent hospitals in Brittany, with Rennes as their centre. When the wounded leave Calais (and this is now after only two or three days' treatment, for it is absolutely necessary always to have a large number of free beds for emergencies) they are sent in hospital trains to the west of France. We had heard something of the conditions there from letters written by doctors who were formerly at Calais, and we were anxious to visit the district and see for ourselves. So we decided to go down to Rennes for two days and make preliminary inquiries at headquarters there. It is a long journey nowadays from Calais to Rennes, but it was varied by talk with our fellow travellers. We had in our carriage on the way to Paris two Belgian non-commissioned officers. They were going to Paris for a few days' holiday—the first since the beginning of the war. "But with no home and no family to join, what is the good of a holiday?" said one. He did not know where his family were—his fiancée had been shot by the Germans last August—he did not know exactly what had happened but could guess. The other man said "I had a wife and three children when I went to the war, I have never heard of them since. He," pointing to his friend, "is the lucky one, he knows the worst." "Yes, I am the better off," agreed the other. They wondered what they would do in Paris. "At least, we shall hear some music," they agreed with satisfaction.

When we arrived at Rennes we went at once to the general in charge of the medical work of the district. There was no need to give our names. "Soyez la bienvenue, Mme. Allen," he exclaimed, with both hands outstretched. He had been expecting us and had heard of the work of the Fund already, both when he was in Calais in February, and from doctors who had joined his staff from Calais more recently. He was anxious that we should see all we could during the short time we had, and most kindly put his own car at our disposal, with the chief surgeon to take us round to some of the hospitals. In Rennes the Belgian

wounded are, in most cases, tended in special wards set aside for them in French hospitals with their own Belgian doctors to look after them. Such an arrangement has its difficulties as well as its advantages. There are thirty hospitals in twenty different localities where Belgians are received in this district, but we were only able to see a few of these as the distances are so great. One hospital for 200 convalescent soldiers (which is entirely devoted to Belgians), is situated in the country, about twenty kilometres outside the town; the men are housed in an eleventh century château, a most beautiful building to look at, but built with the eleventh century ideas of comfort, and apparently the succeeding centuries have added little but decay. The men had plank beds, frequently broken, with a thin and lumpy mattress, a brown sheet, and a coverlet, and *nothing else*. There were no chairs or tables; the men go into the village for meals as there is no kitchen at the château. There is a well in the courtyard, and here one man at a time may wash, but there is no soap or towel for him! These men have fought for us, have lost their country, lost their homes and families, and have shed their blood. They deserve something more than this in their time of weakness. I shall not readily forget the sad faces I saw that afternoon. I spoke to most of the men and heard a great many stories of bravery and distinctions gained in fighting, and they were all expecting to return to the trenches quite soon. Before we left Rennes we arranged with the General that a simple arrangement for baths and washing should be installed at once at our expense, and we promised to send 200 beds (with bedding complete) as soon as possible. This will be a heavy expense, but I believed I should have the support needed when once the facts were known.

On discussing general lines of help it was decided that certain expensive surgical appliances should be provided to be kept at headquarters and sent out as special cases occurred, and that each doctor should be invited to state the peculiar needs of his hospital. These lists of requirements will all be checked by the head of the medical staff for the district, who knows the kind of cases sent to each hospital and can check any extravagant or unnecessary demand. We shall thus ensure that only necessary articles are asked for, and there will be no overlapping. We have also been able to arrange what we believe will be a rapid, reliable, and economical means of transport. I have said there are thirty hospitals in this district. I have seen, so far, only six, there are twenty-four others. Judging by those I have seen they will require a great deal of help in the way of equipment. I do not think we can meet the demand without the expenditure of about £1,500. Thanks to the generosity of readers of THE INQUIRER we have some money in hand, but we still have to continue the supplies to the hospitals in Calais and neighbourhood, and also the maintenance of the civilian work for which we are responsible. We shall, therefore, need more funds for the new field of work which has opened to us, and it would be hard to find a better cause.

ROSE ALLEN.

EDWARD SPENCER BEESLY. 1831-1915.

THE papers have taken suitable notice of Prof. Beesly's death, and the *Manchester Guardian* has (characteristically) distinguished itself by its fine and discriminating analysis of his special qualities as a historian, referring its readers (as we should like to refer all ours) to his remarkable contributions to "The New Calendar of Great Men,"* and more especially to the pregnant vigour of the wonderful article on Julius Cæsar.

But to those of us who remember him in the fighting strength of his early manhood all that is now written of him must seem strangely pale. Like some other champions of "the people" he was reserved and somewhat distant and unapproachable in his manners, but his weight of brow and the vivid glance it overhung told of the strength of will and the keenness of vision that his unobtrusive vigilance in the administration of "University Hall" embodied. As long as there was nothing wrong he seemed to be a veritable King Log, and we supposed that his thoughts were all given to other and doubtless more important matters than our doings, but if any of us over-stepped the limit he came to know better! Or perhaps one of the residents unexpectedly disappeared, and we none of us knew why, until we came to know a little more of the world in after years, and put two and two together.

In his Historical Lectures, however, and still more in his reading of the historians with private pupils he revealed himself. I have a letter before me, written only last year, just before the war, in which Enfield Dowson speaks with unabated enthusiasm, after some fifty years, of the days when reading the Seventh Book of Thucydides (the story of the Sicilian Expedition) with Beesly was one of the great experiences of his life. And when, in 1865, Seeley's "Ecce Homo" gave currency to the phrase "Enthusiasm of Humanity," Mr. Dowson declared (and he has often repeated it since) that he knew no man whose life was more consistently and passionately inspired by that enthusiasm than Prof. Beesly's.

The year 1866 was the year of Governor Eyre and of Broadhead,

Names forgotten now,
Nor to be heard of more; yet, they were powers,
Like earthquakes, shocks repeated day by day,
And felt through every nook of town and field.

Beesly contrasted the attitude of the dominant classes towards the infamous expression given to the Imperial impulse by Governor Eyre with the prompt and emphatic repudiation of Broadhead's crimes by the Trade Unionists and working classes generally; and he hinted that about enough had been said on this

* Macmillan, 1892.

latter subject and that it was undesirable for Trade Unionists to behave as if they could never again come before the public without an apology and a repudiation on their lips. The investigations of the Royal Commission amply vindicated his position subsequently; but meanwhile the storm had burst. Beesly was accused of palliating the vilest crimes that had been committed by Trade Unionists, and in particular of saying that Governor Eyre was a baser criminal than Broadhead. Dignified protests and explanations were in vain; the truth being that what Beesly really had said and meant, though not so telling an indictment as the things he was accused of, were substantially almost as offensive to his accusers. He was expelled from his club and open or covert attempts were made to eject him from the Principalship of University Hall. He met everything with unshaken firmness and unembittered spirit; but it taught him a valuable lesson, and in a subsequent pamphlet he reduced reviewers of a certain type to indignant paralysis by protesting in anticipation against the quotation of a certain sentence (upon which he knew they would fasten) unless they flanked it with one sentence of the context at least on each side.

On his marriage, in 1869, to Miss Emily Crompton, the daughter of Justice Crompton and the sister of Mrs. Croom Robertson and of Mrs. Llewellyn Davies (it was noted, by the way, as strange that none of the sisters had married "well!"), his old students gave him a piece of plate, and in thanking them he expressed the great value he attached to their expression of good will. He was willing to stand or fall, in his official capacity, by those who had been under his charge after they had escaped it.

From College days, when he had come under Dr. Congreve's influence, he was a consistent and zealous Positivist; but he considered himself precluded in honour from taking advantage of his position as Principal of the Hall, to do even so much as interest the residents in the writings of Comte, or defend Positivism from the grossest misrepresentations. To this line he adhered with scrupulous fidelity and sometimes under severe strain.

After his retirement he devoted himself chiefly to his Church. His translations of Comte are of rare excellence, and his profoundly informing contributions to the Calendar have already been referred to. In the matured and mellowed wisdom of his declining years he became the most genial and gracious of friends to those of his juniors who were privileged to visit him, and he was able to look with generous admiration and hope upon the work of some of the younger Positivists who had recognised the necessity of a stricter compliance with the demands of their Founder as to scientific acquirements than he himself had ever yielded. Just before the breaking out of the War he declared (I quote from memory) that it was a source of deep satisfaction to him, in his extreme old age, to see his country "under the best and wisest Government" she had ever had.

P. H. WICKSTEED.

QUESTIONS AT ISSUE.

HAS CHRISTIANITY FAILED?

By P. E. VIZARD.

THIS question is asked, of course, in relation to the war. The extraordinary fact has again and again been emphasised that here we are nearly 2,000 years from the birth of Christianity; its doctrines and principles having been preached and supposed to be practised through all this long period, and yet we see the greater part of the civilised world engaged in deadly strife in direct contravention of the elementary principles that Christianity was designed to propagate. "Peace on earth" was the message of Jesus to mankind, A.D. 1, and universal peace then prevailed; in A.D. 1915 the greatest war ever known is raging. This, on the face of it, would seem to show that Christianity had, in one main point, at least, broken down.

The answer usually and promptly given is that Christianity has not broken down, but that the practice of its professors is at fault. But is this a sufficient answer? If, under a system established 2,000 years ago to carry out a certain policy or practice, it is found that actions and practices of a directly opposite character extensively prevail, is there not a reasonable presumption raised that the system has failed of its object? I suggest that the truth will be found to lie here; that the main doctrines and principles of Christianity are sound, and that the failure is due to the methods under which Christianity has worked—to the procedure that has been adopted in carrying out principles and ideals which are, in themselves, sound and stable.

Now to come to close grips with the subject—to descend from the abstract to the concrete, let me suggest some directions where weakness in the methods of Christianity, as ordinarily practised, may be detected. I remark, first, the attitude of Christianity with regard to war. Instead of at once setting its face against it, Christianity has always justified it as a God-appointed agent. Nay, more, it has by its representative, "the Church," through all the centuries, used it as a potent engine in promoting its ends, extending its power, and propagating its principles. It is notorious that the longest and bitterest wars of the world have been religious wars.

I suggest that the main element in all this is the fact that Christianity has had as its chart and guide a sacred book—the Bible. All the great religions of the world—Islamism, Buddhism, Confucianism, Christianity—have their Sacred Books. Greece and Rome were palpable exceptions, and if Christianity had followed the line of Greece and Rome far better results would, in my belief, have followed. Unfortunately the Hebrew element overbore the Greek, with results the disastrous character of which it has been reserved for the present age to counteract. Greece had no Bible, and the cry to-day is, "Back to Greece." I make no wholesale condemnation of Sacred Books. They are powers of enormous value and importance, but the evil of them is that they are always supposed to be the authoritative expressions of the laws or doctrines or

wisdom or knowledge of some Deity; they are, therefore, infallible, their doctrines are stamped with the imprint of finality. They are accepted for ages without doubt or discussion; any who venture to question their authority are reprobated; in short, the system blocks the path of growth and progress. It is absolutely opposed to the great modern doctrine of evolution.

Now apply this to the Bible, and while fully acknowledging its absolutely unique character in so many directions, the profound interest of its history, composition, and contents; admitting fully that there is to be found in it the deepest spirituality, the noblest poetry, and literature unsurpassed in our language, at the same time slavish adherence to its supposed infallible utterances during the past centuries has hindered progress and kept alive false views, crude and primitive ideas and practices which, if the mind of man had been left free and unfettered, it would long ago have cast off.

This brings us back to the question of war. Christianity and its representative, "the Church," adopted the Bible—both Old and New Testaments—as its sacred and infallible book. The Bible teaches that in God's plan for promoting the progress of the world, by the establishment of the Jews as the world's leaders, the main agent was war, and war of the worst possible kind—wars of aggression, entirely unprovoked, waged against inoffensive nations, and carried out by methods of the utmost cruelty and barbarity. Wars of extermination. "The Lord is a Man of war," we are told (Ex. xv. 3), and if so, surely we also should be men of war. These are the teachings of the book that Christianity has put before the world as its guide. Can the continuance and prevalence of war be wondered at when it is sanctioned by such high and "infallible" authority? True it is that the advocacy of Old Testament morality is found impossible to-day, but we must remember that this larger view is of very modern date.

And so we find that all through the centuries, the foremost nations of the world—which have been *Christian* nations—have universally imbibed the idea, and acted upon it, that war was necessary and justifiable. In quite modern times other ideas have sprung up, ideas tending to show that wars are not initiated, sanctioned, and deliberately used by God, and that by some plan of mutual agreement between nations war may be, if not absolutely abolished, at least greatly mitigated. But here again we ask what has been the attitude of Christianity and the Church towards these efforts? A most important beginning was made by the Hague Conferences, but how coldly has this been received by Christian nations in general, and, by the Church as a body, no direct support has been accorded to it.

And now it will be asked, what remedy do you propose for all this? My answer is very short and simple, and many will at once consider it trite and insufficient. I say we must go back to the simple elementary principles of Christianity. This will surprise those who have listened to the hard things I have said about Christianity. But let me repeat that I blame not the principles of Christianity

but the methods Christianity has adopted. "Do unto others as ye would they should do unto you." "Thou shalt love thy neighbour as thyself." "Look not every man on his own things, but every man also on the things of others." These doctrines are absolutely sound and of perennial application. They have been very fairly and generally acted upon as between individuals of the various Christian nations; but, and this to my mind is the gist of the whole matter, while it has been held that these moral doctrines apply as between man and man in each State, it has been held that they do not apply as between one nation and another. "Every nation for itself and the devil take the others" is the maxim, not only of Germany, but, broadly speaking, it has been the doctrine which nations generally have acted upon in the past. It sounds very simple; but if the nations of Europe—better still, of the world—would act, among themselves, on the same principles that it has been found necessary to act upon as between the individuals of each separate State, namely, establish a system of international laws, and allow only sufficient armies, navies, and armaments to be kept up as would act as an international police force, if this could be done it would put a stop to the terrible state of things that now exists.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—Towards International Government: John A. Hobson. 2s. 6d. net.

THE CAMBRIDGE UNIVERSITY PRESS:—Evolution and Spiritual Life: S. A. McDowall. The Holiness of Pascal: H. F. Stewart. 4s. net.

MESSRS. CHAPMAN & HALL:—Morals in Evolution: L. T. Hobhouse. 10s. 6d. net.

MESSRS. CONSTABLE & Co.:—Lost in the Post: F. A. Lutyens. 1s. net. Will Warburton: George Gissing. 1s. net. Jewell: Clara Louise Barnham. 1s. net. Love Letters of a Worldly Woman: Mrs. W. K. Clifford. 1s. net.

THE EASTERN PRESS, LTD.:—The First and Last Fight for the Voluntary Principle in Education: Sir Roland K. Wilson. 6d. net.

MR. WILLIAM HEINEMANN:—Russia and Democracy: C. de Wesselitsky. 1s. net.

MESSRS. LONGMANS, GREEN & Co.:—Belgian Democracy: Its Early History: H. Pirenne. 4s. 6d. net.

MESSRS. JARROLD & SONS:—The History of Germany in the Nineteenth Century: Heinrich von Treitschke. 12s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Paradise of Dante: Trans. by C. L. Shadwell. 12s. 6d. net. The Book of France. 5s. net.

THE OXFORD UNIVERSITY PRESS:—Last Pages from a Journal: Mark Rutherford. 4s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—Life of John Viriamu Jones: Katharine Viriamu Jones.

MISCELLANEOUS.

The Harvard Theological Review, Review of Theology and Philosophy.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

26TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	4,865	7	9
X.	1	0	0
Belgian Hostel Fund, 70, Compayne Gardens, per Mrs. Jolowicz (4 weeks' subscription)	7	0	0

	£	s.	d.
Anonymous	0	5	0
Mrs. Thomas Atkins (second donation)	2	2	0
British League of Unitarian and other Liberal Christian Women, Todmorden Branch, per Miss A. Shaw	2	2	0
Mrs. Aspland (second donation)	5	5	0
M. and L. O., Clonmel	1	0	0
The Misses Gillespie (fifth donation)	0	5	0
Miss Lucy Colton (fifth donation)	0	2	6
Per Mrs. French—			
Tennis Club Subscription, sent by two girls.	3	0	0
Two school teachers	0	5	0
Collected by doctors	0	7	0
Mr. W. Haslam (second donation)	2	0	0
Liverpool and District Branch of Women's League, per Miss Allison Hall (collection)	4	3	0
Staffs of Edinburgh Provincial Training Centre, per Mr. H. N. Dodds	3	0	0
Collection at All Souls' Church, Belfast, per the Rev. E. H. Pickering	1	11	0
Miss Kate B. Thomas	2	0	0
West Grove (Cardiff) Sunday School, Proceeds of Concert, per Miss Ellen Holloway	4	2	4
Mr. J. Arthur Kenrick (second donation)	10	0	0
Miss E. J. Spencer	1	0	0
Mrs. Evers (monthly donation for three months)	3	0	0
Miss A. Garrett (second donation)	5	5	0
Mrs. Enfield (fourth donation)	2	0	0
Bootle Free Church War Relief Fund, per the Rev. W. Short (second donation)	1	0	0
Miss A. J. Gregg (fifth donation)	1	0	0
Mrs. Reid (third donation)	0	10	0
Mrs. Cooke Taylor (second donation)	2	0	0
Proceeds of private concert given by five Gorton girls, per Miss E. A. Simpkin	0	13	0
Mrs. Wm. Garnett	5	0	0
Mr. and Mrs. C. E. Odgers, Madras	5	0	0
S. L. S.	0	5	0
Mr. Richard S. Osler (fourth donation)	0	10	0
Memorial Church and Red Cross Society, Liscard, per Mrs. Johnson	3	18	9
The Rev. J. Arthur and Mrs. Pearson	1	0	0
The Children of Stanhope Street L.C.C. School, per Mrs. Perrin	1	4	0
Mrs. W., The Old Meeting Church, Birmingham	7	10	0
	£4,955	13	4

Parcels have been received from:—

Mrs. Robinson; Mrs. and Miss Carter; Miss Mary Dendy; Ullet Road Sewing Circle (per Mrs. Odgers); Pupils of the High School, Shaftesbury (per M. A. P., Bournemouth); Miss Bruce; Elder Yard Chapel, Chesterfield, Ladies' Sewing Society (per Mrs. Smile); Mrs. Wm.

Tangye; Working party of the Unitarian Chapel, Crewkerne (per the Rev. S. Street); Mrs. Ellingham; Miss Leigh Browne; Mrs. Mottram and friends; Miss Spencer; Mrs. M. Varian; Mrs. Buckton; Miss K. F. Purdon; Mrs. F. E. Baines; Miss Reeve and Miss Taylor; Finchley Branch of the Women's League (per Mrs. Blake Odgers); Some Friends in Trinidad (per Mrs. W. Reeve); Muswell Hill Congregational Church Ladies' Sewing Society (per Mrs. Allbon, 94 shirts); Mrs. Collier (Trinidad); Mrs. E. Page; Swansea Unitarian Church Ladies' Sewing Guild (per Mrs. Reid); Mrs. French (about 500 tins of ointments, &c., from a druggist); Clapham Ladies' War Relief Committee (per Mrs. Duke); Mrs. Titterton; Miss G. Corder; Mr. A. A. Worsley (radiographic plates).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

Mrs. Allen would be very grateful if some one in London would offer the use of a motor-car to carry goods from her house into town for transport abroad. It would only be required about once a fortnight for about a couple of hours. The car of which she has hitherto had the use is no longer available.

CONFERENCE OF SOCIAL SERVICE UNIONS.

THERE were some 350 of us gathered together at the Fourth Inter-Denominational Conference of Social Service Unions from June 26 to July 5, of whom some 50 were from our own group of Churches. The following Social Service Unions were represented:—The Roman Catholic, the Church of England (C.S.U.), the Baptist, the Congregationalist, the Friends', the Presbyterian, the Primitive Methodist, the United Methodist, the Wesleyan Methodist, and our own National Conference Union. It was the Christian world in miniature. For where else would you find in mingled and natural concourse every variety of Christian from the full-robed Dominican Prior to the member of the latest mystic coterie? They were all there, and, though diverse, felt themselves for once strangely at one, scarcely understanding it all. And the thread which linked them was an eagerness for social reform shot through with the Christian spirit.

We were all, too, under orders to get to know one another, and were exhorted to sit next to a stranger at meal times, the result being strange and curious contacts which would tend to wider sympathies and deeper understandings. Bishops were unfrocked, and democracy was achieved without thinking of it. There was a happy camaraderie, and I never before saw so fully realised the spirit of Walt Whitman's lines:—

"Stranger, if you passing meet me and desire to speak to me, why should you not speak to me?"

And why should I not speak to you?" "The Hayes," where the School is held, is a stately country mansion near the little village of Swanwick, in Derby-

shire, and is situated in charming undulating country. It is surrounded by a forty-acre estate laid out with gardens and lawns and shady walks and terraces and lake, well wooded, and with numerous bowers of ease and quietude, where one may wander at will. You can escape from the crowd at any moment; there are nooks for the solitary and recesses for those who love to congregate in groups. There is a large hostel for sleeping; a dining-hall to seat some 400; a lecture-hall, airy and light and cheery, to accommodate some 500; drawing-rooms, lounges, conservatory, writing-rooms, and every simple comfort the heart of man can long for. Such is the material setting which is yours for an ordinary tariff.

But the main thing is "the Swanwick spirit," by which is meant not merely the *camaraderie* of very diverse personalities, but, far more, the touching of all social reform to finer issues by the application to it of the Christian spirit. We meet and we part in a religious atmosphere, and we are interpenetrated by it throughout. For even if we cannot worship in common through set forms of speech, we do worship together in the silence, and, at times, music, "the pathos of the final word," accomplishes what nothing else can. We start with a Sunday (or an earlier Sabbath) and we end with one, and, each morning, we open the day with our several worships and close it with worship in a common silence broken only by the vesper hymn of the thrush. Each lecture, too, is preceded by a few minutes' silence the solemn hush of which softens and subdues us and fits us for the receiving of the spirit of words.

The first Sunday's addresses set the tone of the whole gathering. The Bishop of Oxford spoke on the need of translating the spirit of *war* service—all that it has of self-sacrifice and unhesitating devotion—into *social* service, and on the unique opportunity now before us of reviving the idea of a Catholic Church, the realisation of which can alone meet the needs of the world. Father Plater, S.J., affirmed that not Christianity had broken down, but that Hague Conventions and all merely secular agencies had broken down. The peace of Christianity was not that of The Hague, but is the inward peace of the soul reconciled to God, a peace which can abide no matter what the storms without; and that peace, the only true Christian peace, had not broken down. And Mr. Philip H. Wicksteed asserted that it would be better for us to be defeated by the German Army than to succumb to the Prussian spirit. We must sacrifice everything to the Cause except the Cause itself. Unless we preserved what nothing could crush, we had nothing which victory could make glorious or a blessing to the world. Only if we had that which we valued more than victory did we deserve victory. For what would be the value of victory, if, in gaining it, we had sacrificed all that was worth living for? By each of the speakers we were lifted high above the levels of our common platitudes; the secular was interfused with the religious, Christianity had introduced the vital values.

We could not well have met together at a more solemn time, or have discussed

together a more solemn subject—"International Relationships in the Light of Christianity." All the time the War was before us in varied aspects, from the purely economic consideration of the cost of the War to the fundamental question as to whether Christianity permits War at all or condemns it utterly. At times the tension was very great, especially when the more fundamental questions were being envisaged, and the merely economic speakers and considerations came as a great relief. But even at this critical time, it was not by any means at Swanwick a case of all work and no play. We had our sports and pastimes, our prize givings and concerts, and, at times, even huge laughter. And none of this seemed to me out of place, even at this time, but was a real and effective aid toward the preservation of sanity and balance. I fancy we all of us felt at bottom very much as Lincoln must have felt during the crisis of the American Civil War when some one remonstrated with him for cracking jokes at such a time, "Man, if I couldn't joke, I should die!"

But we had to pay a high price for the "Swanwick spirit," especially on this occasion, when the War was our one topic, and when sternly-opposed convictions in regard to it were represented among us. There was room for a bear-garden had place been given to it. There was urgent need of restraint. The "Swanwick spirit" has never been so severely tested, and it withstood the test. But, as a consequence, we were never brought up against the sharp edges of reality; the "Swanwick spirit" was unequal to the buffetings of this stern world. We locked our bosoms and kept the peace. Not a Friend took up the extreme Tolstoyan position, and not a militant unsheathed his blade, with the exception of the Rev. J. M. Lloyd Thomas. At times, indeed, there was an acute and painful sense on the part of at least a few of us that there was no grip on present actualities, and that nothing less than a bomb through the roof would rouse us to realities. At times it seemed, as one wit remarked, quoting "G. K. C.," as if instead of fighting the Dragon St. George would have been better employed in tying a blue ribbon round its neck and presenting it with a saucer of milk!

The Quaker and pacifist representation at Swanwick was exceptionally strong. I suppose quite three-fourths of the members could have been so designated. Some had a "sky-blue trust in human nature" which seemed never to have heard of thunder and the clash of elemental forces. The restraint certain militants imposed upon themselves under these circumstances was almost superhuman.

The feeling I myself came away from the School with, and I feel no longer capable of repressing it, for I am in the actual world again, was one of real thankfulness that the temper of the nation at large is at this moment very different from that at the Swanwick Summer School, otherwise, I fear, the fate of St. George would be settled for all time; and of deep regret that the soul of the nation cannot at this hour of crisis be nurtured by us all with that utterly-convinced faith in the righteousness of

our cause and in the legitimacy of the weapons we must necessarily employ to prosecute it which made the Ironsides of Cromwell irresistible. For me, even the very horrors of war light up by contrast the inestimable preciousness of those things to preserve which no horror must be counted too great to suffer and to inflict provided the legitimate uses of war allow. And one who is profoundly convinced, as I am, that it is the soul of a nation which alone ultimately determines its fortunes cannot but lament the half-hearted support, if support at all, which the pacifist can conscientiously give his nation when it is at death grips with another. If we cannot feel that Christ is on our side in this war, and that we can put our whole faith and energies into its prosecution, we are already defeated in our hearts, and are a canker in the heart of the nation working its bane.

It would be a mistake, however, to think that we were always in this rare and tense atmosphere. We did have before us very practical proposals towards ensuring and securing a world-peace, notably Mr. Aneurin Williams's plea for a League of Peace, defensive and offensive, between certain of the powerful nations of the world, suggesting as a nucleus, to start with, Great Britain, France and the U.S.A. One or two, failing the creation of an International Court (with power to enforce its decisions) advocated a Pax Britannica; many were enthusiastic for the principles of the Union for Democratic Control, and for the "continuous mediation" of Neutral Powers. These proposals were received by some with enthusiasm, by others with a deep scepticism engendered by memories of the past. And, all through, the deep note was sounded of the need of a change in the hearts of men, and of Christianity's mission to effect this change if the evils of a disunited Christendom could be overcome, and something of the nature of a universal Catholic Church realised here on earth. Again and again a speaker rose and asserted that without this we toil in vain, and that our task is to transplant the "Swanwick spirit" into a world that will let it live.

The School closed with a meeting to consider practical proposals. Among them were proposals to provide bursaries for students unable to meet the expense of attending the School; an International Swanwick at some future date in Switzerland; the formation of Study Circles in local areas on International Relations; the formation of local Inter-Denominational groups, &c. It was resolved to hold a further School about the same time next year.

H. H. JOHNSON.

SWITZERLAND AND THE WAR.

RELIGIOUS WORK AMONG SOLDIERS AND PRISONERS.

WE learn from a supplement to *The Gazette de Lausanne* that a movement has been set on foot in French Switzerland and generously supported by men of local influence to bring the Gospel of Jesus Christ to bear directly upon soldiers at the front and prisoners in camps. M. le Pasteur et Professeur Alexandre

Westphal authorised the committee to take from his book "Jésus de Nazareth" the integral text of the four Gospels harmonised into a single and consecutive narrative, and himself zealously assisted in bringing out the little pocket volume of 300 pages, attractively bound in cloth and with marginal notes. Two editions of several thousand copies each have already been distributed on application, and every post brings urgent applications to the committee from soldiers, prisoners, officers, Catholic and Protestant chaplains, for more copies, together with multitudinous letters of appreciation from recipients. Many of these are exceedingly touching, as is evident from a selection (anonymous) given in the *Lausanne Gazette*. Here is a characteristic one from a lieutenant of infantry at the front:—

"Jésus de Nazareth se fait l'ami de chacun ici. J'en ai remis un exemplaire à l'un de mes hommes qui se défaule, il est évacué, tuberculeux; à un autre, blessé à l'affaire de P....; un au Capitaine X., avec lequel j'avais eu une discussion religieuse assez tenace.... Je me suis rendu compte que la préface seule [à ceux qui luttent et qui espèrent,] attirait déjà le plus profane...."

THE REV. JAMES HOCART.

THE Rev. W. Copeland Bowie recently received a letter from the Rev. James Hocart, who is still in Brussels, stating that a letter from Essex Hall, dated September 14, 1914, reached him in Brussels on March 16, 1915! The Rev. Paul Teissonniere, the minister of the Free Christian Church, being a Frenchman, has not yet returned to Brussels. Mr. Hocart is keeping pretty well, but he did not feel physically able to take up the regular Sunday services, which have consequently been suspended since the outbreak of the war. He attends to weddings, funerals, and makes special visits. The congregation, Mr. Hocart adds, could not have paid the minister's salary if he had returned, as several of the members are no longer in Brussels, and all find their resources very much reduced. It may be added that a son of Mr. Hocart is serving in the R.A.M.C., 3rd Scottish General Hospital.

WE understand that arrangements have been made for Prof. R. C. F. Dolley, M.A., of King's College, London, and University College, Nottingham, to deliver a course of lectures at Essex Hall on the lines of those he gave at High Pavement, Nottingham, last autumn, on 'Before the War and After.' The lectures will be given on Thursday evenings, November 4th–December 9th.

NEWS OF THE CHURCHES.

Advisory Committee.—Mr. C. E. Mercer has received from the Lancashire and Cheshire Advisory Committee a certificate of fitness to occupy the position of a lay worker in the province of Lancashire and Cheshire.

Hull. The late Mr. Simon Harris.—We regret to have to record the death of Mr. Simon Harris, which took place on Saturday last at his residence in Hornsea. Mr. Harris was a life-long member and a generous supporter of the Unitarian Church at Hull, of which he was a Trustee. His high character, his cheerful optimism and his never-failing readiness to assist will be sorely missed by the congregation. He was a member of the firm of Hanger, Watson & Harris, paint and colour manufacturers, and was well known in the city. He was an ardent friend of education, a one time member of the Hull School Board, and later a co-opted member of the Hull Education Committee. He was an ex-president of the Hull Literary Club, and a member of the Hull and District Liberal Federation. He was an earnest peace advocate and he attended more than one International Peace Congress. He and Mrs. Harris were present at the opening of the great Hall of Peace at the Hague. Notwithstanding this, however, he felt that it was the nation's duty to take part in the struggle now being waged against the tyranny of militarism. He made two journeys round the world and gained many friends amongst the Unitarians of America and Australia. A large number of people, including members of the City Council, and other public bodies, of friends and his firm's staff, attended the funeral at the Crematorium, which was conducted by the Rev. Lawrence Clare.

Liverpool, Bootle.—Under the auspices of the Bootle Free Church War Relief Committee, Mrs. Firth held a small English Fair on July 2, when £7 5s. was realised. This money has been sent to the Mayoress of Bootle in connection with her motor ambulance scheme.

London, Stepney.—Mr. W. M. Long writes from 43, Rectory Square, Stepney, E.:—"May I appeal through your columns for financial help for our Sunday School Excursion. Every one knows the joy and benefit derived from even a day's outing in the country, and our East End children need this greatly. The children contribute part towards the expenses, but as the Railway Company is not issuing cheap fares, the cost of the excursion will be greater."

Manchester, Longsight.—The Rev. B. C. Constable having accepted a unanimous invitation to the Unitarian Free Christian Church, South Shore, Blackpool, has resigned his ministry at Longsight, and expects to enter upon his new duties on the first Sunday in September.

Mottram.—In connection with the North Cheshire Unitarian Sunday School Union, the annual picnic was held on Saturday, July 10. The President, the Rev. H. E. Perry, took the chair at an informal meeting, and among the ministers present were the Revs. E. G. Evans and John Ellis.

Rotherham. The late Mr. Andrew Thomson.—Liberal religion in the Sheffield district has lost one of its most loyal and earnest supporters in Mr. Andrew Thomson, of Rotherham, who died suddenly at his home in the early hours of Monday morning, July 12th. Mr. Thomson came to Rotherham from Scotland, his native country, forty years ago, and for practically the whole of that time he was a prominent figure in the business, political, and religious life of the town, being connected from the day of his arrival with the Unitarian Church and the liberal movement generally. He was a close friend of the Rev. William Blazeby during a great part of his long ministry in Rotherham. Mr. Thomson was a man of sterling honour, unflinching honesty, and unswerving fidelity to principle, a generous and humane employer, beloved by his workmen, a staunch friend and public-spirited citizen, one who, by his life and deeds, bore steady

witness to the value of a simple religious faith. He will be greatly missed in the district of Rotherham and Sheffield.

Southampton.—The Rev. Victor Moody, minister of the Church of the Saviour, writes as follows from Rydal, Bourne Avenue, Shirley, Southampton:—

"May I ask that the friends or relatives of men from our churches now in or at any time passing through Southampton will be good enough to let me have their names and necessary particulars for identification, so that I may get in touch with them, and extend what hospitality is possible under the circumstances. I may add that I shall be very glad at any time to communicate with *bond fide* correspondents in regard to any cases that may thus come within the scope of our work here. Will church officers and brother ministers please note?"

NOTES AND JOTTINGS.

THE HEALTH OF THE ARMY.

It is rather startling to learn that individuals who have had typhoid, and have apparently completely recovered, may continue for years to carry and disseminate germs and to infect others. It is, therefore, as "Eye-witness" points out in a recent article dealing with the measures taken by the Medical Service for the prevention of disease, of supreme importance to detect cases of typhoid at an early stage, before the disease has had time to spread, and in the present campaign mobile bacteriological laboratories have been installed expressly for this purpose. To the care which is taken in the work of hygiene and the investigations of specialists at the disposal of the army, as well as the enforcement of a high standard of personal cleanliness and instruction in the elementary principles of sanitation, is due the very low general sick rate among our soldiers, which compares so well with the figures in previous wars. In the Nile campaign of 1898, for instance, there were in eight months more cases of typhoid in two brigades than there have been up till now amongst the whole British army engaged in the present war, and in the Sudan the conditions were far more in the soldier's favour. In the South African War 76 per cent. of the sickness was due to typhoid, which, in fact, killed a far greater number of our men than did the enemy.

FABIANS AT KESWICK.

The Fabian Summer School will hold its ninth session at Barrow House, near Keswick, from July 31 to September 11. Guests are being received during the present month on special terms; but the organised programme does not begin until July 31. Several interesting courses of lectures have been arranged, the lecturers including Mr. Clutton Brock, Sir Sidney Olivier, K.C.M.G., Sir Edwin Pears, Dr. Letitia Fairfield, Mr. G. Lowes Dickinson, Mr. J. A. Hobson, and Mr. R. W. Seton Watson. Barrow House is delightfully situated, and it appears to be the aim of those responsible for the arrangements to provide every opportunity for rest and

recreation, as well as to encourage social intercourse, and the discussion of modern problems of sociology and economics.

HOLIDAYS IN WAR-TIME.

There are many to whom the thought of holiday-making will not prove attractive this year, but where it is possible to get away from the strain of work it is well to do so, especially in view of the need for keeping body and mind braced up to meet the troublous days that lie ahead. For those who are in need of companionship, and do not care for holidays on conventional lines, the programme of the Holiday Fellowship (of which Mr. Arnold Rowntree, M.P., is the President) with its centres in the Lake Country, North Wales, the Yorkshire Moors, Dorset, and the hills and cliffs of Galloway should prove of interest. The object of the Fellowship is to organise holiday making, to provide for the healthy enjoyment of leisure, to encourage the love of the open air, and to promote social and international friendship. Full particulars may be had of the Corresponding Secretary, Mr. T. A. Leonard, Bryn Corach, Conway, North Wales.

SUGAR FOR INCREASING WORKING POWER.

Sugar is a concentrated food which lessens or delays fatigue, and increases working power, but it must be taken in moderation, especially by those who lead for the most part an indoor or sedentary life. It is interesting to learn, on the testimony of Sir Lauder Brunton, that it is an alcohol of high molecular weight, that it replaces alcohol, and signs of the craving for it are found in the increasing number of sweetstuff shops in this country. The English-speaking peoples are, indeed, the largest consumers of sugar. In 1910, we learn from that useful little book published by the National Food Reform Association, 'Facts for Patriots,' England consumed 86.3 pounds per head, and the United States 81.6 as against Denmark 77.7 pounds, Switzerland 64.3 pounds, Germany, France, and Holland each about 40 pounds, and Italy, Greece, and Serbia only about 7 pounds. When first brought to Europe from the East sugar was used exclusively in the preparation of medicines, hence the old saying, "like an apothecary without sugar."

MME. LOYSON'S WORK IN PARIS.

We have referred before to the work which is being done by Mme. Loyson, the American wife of M. Paul Hyacinthe Loyson, who has turned her home in Paris into a hospital for convalescent soldiers. *The Christian Register* published at the beginning of the month a long letter from her in which she gives a most interesting account of her labours, and appeals for help to her friends in the United States. This small hospital has now been running over four months, and the number of beds has been increased from seven to twelve. At the time of writing Mme. Loyson had received in all 106 soldiers on convalescent leave varying from eight days to three months, most of them being French, some Russian,

Polish, and Italian volunteers (Gari-baldians), and one a Belgian. Nearly all belonged to the invaded departments or to the military zone where it is impossible for them to return. Every one of them is living through a tragedy, for they have had no news from home since the beginning of the war, and those whom they love are in the hands of the enemy. Men in this condition, as Mme. Loyson points out, need as much moral help as physical care.

WOMEN AND THE FOOD SUPPLY.

A number of women's societies, including the National Women's Council, the Women's Freedom League, the Women's Industrial Council, Tailoresses' Trade Union, Committee on Meals for School Children, and the Domestic Workers' Union, are represented on the Joint Food Supply Committee, which is working on very practical lines to meet the difficulties caused by the rise in prices and possible shortage of food of certain kinds. Women, it is urged, in a letter which has been sent to the press, should take their share in the responsibility of seeing that the national food supply is sufficient, that it is obtainable by all, and that it is distributed as far as possible without waste. The Committee has obtained the promise of the Board of Agriculture and the Board of Education to assist in the establishment of classes in agricultural work for working women. The teachers necessary for these classes can be supplied by the Women's Colleges, and a leaflet dealing with the subject has been issued throughout the country-side. The efforts of the Committee have also been expended in other directions, notably in the improvement of the meals for school children; steps have been taken to induce the Government to control the rise in food prices, and a Sub-committee is devoting its full attention to Cost Price Restaurants and to the supply of food where required. The Treasurer is Mrs. Cobden Sanderson, 319, St. James's Court, Buckingham Gate, S.W., to whom subscriptions may be sent.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, July 25.

LONDON.

Acton, Creffield Road, 11.15, Rev. J. A. PEARSON ; 7, Mr. R. W. PETTINGER.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. CLARK LEWIS.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN ; 6.30, Mr. F. G. BARRETT AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington Unity Church, Upper Street, 11 and 7, Mr. WALTER RUSSELL.
 Kentish Town, Clarence Road, N.W., 11, Rev. F. HANKINSON ; 7, Rev. W. H. ROWE.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNDY.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. R. T. HERFORD, B.A.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11.15, Dr. F. W. G. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. JOHN BEGG ; 6.30, Mr. JESSE PIPKIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. NEANDER ANDERTON, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. VAN NESS of Boston, U.S.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKER.
 { DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. W. H. DRUMMOND.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. T. M. FALCONER, B.Litt.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. A. E. O'CONNOR.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, Litt.D.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
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 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
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 OXFORD, Manchester College, 11.30, Rev. Dr. L. P. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A. ; 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11 ; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fiskard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

HERFORD.—On the 7th inst., aged 75, Emma Decima, youngest daughter of the late John Herford, of Manchester.

CHANGE OF ADDRESS.

Rev. A. N. Blatchford has removed to 7, South View Terrace, Bideford, North Devon.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WEDNESDAY was Belgium's Day, the anniversary of the declaration of her independence. There was High Mass in Westminster Cathedral, which had a distinctly national character, though it was held for exiles in a strange land, and the *Indépendance Belge* published a commemorative article full of proud confidence in the cause of liberty, of gracious memory of the fallen, and of quenchless hope in the future. "Tous ces exemples, tous ses efforts, tous ces actes héroïques ne serout pas perdus. Avant peu nous verrons la Belgique revivre, fière du rôle accompli, active, de nouveau prospère et heureuse par le travail de ses enfants." If any country in this terrific struggle has cause for weariness and the longing for peace which weakens resolution, it is Belgium. But she is still unconquerable in spirit, an example to us all alike in martial valour and in faithfulness to a noble cause,

BUT we must turn the cry, "Vive la Belgique" into deeds. Every soldier we send into the field is not only defending his own country, he is also helping Belgium to fight for her freedom and to avenge her terrible wrongs. And we who remain in safety at home must not grow weary in well-doing, as she does not grow weary of fighting. She has a claim upon us for thought, and personal service, and money. What we have done so far is as nothing compared with what Belgium has done for the cause of the Allies. The need of help will go on, and it will not grow less till the war is over. It must be met with a generosity equal to the need.

OUR Belgian Hospital Fund is one way of helping and of keeping in close touch with the indomitable spirit of the Belgian people. Week by week the gifts of our contributors go to the hospitals, where her wounded soldiers are being nursed back to strength. There is nothing lavish in the equipment. It is extraordinary how medical skill can fight a winning battle in the most unpromising surroundings; but our gifts make all the difference. This week Mr. Kellard has gone out again with over 50 cases of clothing and equipment. We have also despatched the 200 beds to the hospital near Rennes which Mrs. Allen described in her article last week. From this new district we have received lists from 27 hospitals, and these are being attended to with all possible despatch. The lists have been supervised with great care by the General on the spot, and the demands reduced to a minimum. We study economy in every possible way,

where it does not mean more suffering and disease, and our Belgian friends are anxious not to be exorbitant in their demands; but even so, it is a big undertaking, which we are confident will receive generous support.

THE Coal Strike has been happily ended, and the few days of anxiety and dismay will not have been in vain if they deepen our feeling of the imperative need of national unity. This unity can only be achieved and maintained by the abandonment of sectional interests and the subordination of our own preferences and desires to the common good. The action of the miners in South Wales was a menace to public safety on a gigantic scale, but every one who drives hard bargains or falls away into grumbling and discontent because he does not get what he wants is disloyal in the same way. To exploit the war in any way for our own profit is an act of treachery to the State, and weakens the moral forces which are the driving power of national resistance.

WE say this without condemning the demands of the men on their merits. It was the occasion of the demand, and the tactics which they adopted to press it home, which have been the subject of public blame. They ought to have gone on working even to their own disadvantage rather than put national interests in jeopardy. No doubt this is high doctrine, and our commercial habits make us slow to accept it. On the other hand the exasperation which had spread over the entire coal-field called

undoubtedly for a more practical remedy than appeals to patriotism, and this remedy has been found in higher wages and better terms of employment. The award, which has been accepted by both sides, is not a concession to panic, which rescues us from momentary danger only to cripple industry in the future. The question is whether the profits on coal can justly bear these advances, and public opinion seems to be satisfied that they can. But we have a right to be indignant that there was no settlement on the lines arranged by Mr. Lloyd George without the bitterness of temper; the economic waste, and the terrible disturbance of the public mind produced by the strike.

* * *

Two important questions are left over from this short struggle for settlement, and one of them at least ought to be faced by the Government without further delay. There is no doubt that the Welsh miners are under the impression that the coal owners have been making exorbitant war profits, and all the available figures about contract and retail prices seem to tell in the same direction. Proposals have been made that these additional profits in all war industries should be heavily taxed, or that they should be cut off at their source by placing a legal limit upon prices. It is no doubt a counsel of perfection that no one should grow richer on account of the war, but the public interest requires that wealth of this sort should be severely discouraged. Otherwise we shall be exposed later on to the danger of a small class of war plutocrats, who will rise to political and social power by exploiting the economic weakness of their neighbours.

* * *

THE other question is one which we hope will not arise, though another serious industrial dispute would at once bring it to a head. South Wales was proclaimed under the Munitions Act. In the terms of settlement it was agreed that no one should be penalised for the part taken by him in the dispute. In other words it has been found desirable in the interests of industrial peace not to enforce the law. Clearly the proclamation was a mistake. No penalty could have been exacted unless the whole district had been placed under martial law. In the last resort some form of compulsion of this kind might have been necessary if all attempts at reasonable persuasion had broken down. But we cannot compel men to work as a public duty for private profit. We have then to face the question whether certain

staple industries, which are essential to national safety, ought not to pass under Government control for the duration of the war. Those who carry them on are engaged on national service just as much as the men who enlist. We cannot have compulsion, which will be either just or effective, on any other terms.

* * *

WE do not resent in the least the homilies on national thrift and the need of retrenchment which are addressed to us by our public men, but they would help ordinary people more if they were a little more practical. It is a great deal easier to attend to definite suggestions than to vague advice. Perhaps the Retrenchment Committee which has been appointed this week will be able to come to close grips with the problem and to reach the mind of the average citizen. It must be remembered that our whole scale of public expenditure rests on a basis of abundant wealth. If all the larger salaries were cut down, as unsuitable for lean years, the country as a whole would begin to take the situation seriously. A great deal can also be done by example. If expensiveness in food and dress and other forms of needless luxury were dropped first of all by wealthy people, a new and wholesome fashion of simplicity would float down through all ranks of society. Many people still imagine that by the happy medium of extra profits and a war bonus on wages they are going to be as well off as ever in spite of the rise in the cost of living. They must begin to prepare their hearts for a world where everybody will be poorer. It will have its compensations. Perhaps the things which money cannot buy will be all the more precious.

* * *

THE Wesleyan Conference began its annual meetings in Birmingham last week. It is stated that 100,000 young men, including 24 ministers and about 50 ministerial students, have joined the forces, while 100 ministers are acting as chaplains. This is a fine record, and will in the end enrich Methodism as a whole with new experience and the strength of soul which is the fruit of duty well done. Meanwhile the situation is one of some difficulty. The supply of candidates for the ministry will be much smaller than usual. Instead of 250 students in the four colleges there will probably be only about 100 at the beginning of next session. But we do well to make light of difficulties of this kind wherever they occur. We can only avoid them by refusing to do our duty.

SOME interesting experiments in the control of public-houses and clubs have been started in various parts of the country. They ought to supply a mass of material for the study of restrictive legislation and the effect of shorter hours upon sobriety. In Newhaven the hours of sale have been severely curtailed, and are as follows:—On week-days, the hours between 12 noon and 2.30 p.m., and between 6 p.m. and 8 p.m. On Sundays the hours between 12.30 p.m. and 2.30 p.m., and between 6 p.m. and 8 p.m. The sale of spirits is limited to the hours between 12 and 2.30 on five days of the week, no sale being permitted on Saturday and Sunday. Treating and credit are forbidden. Everybody must order his own drink and pay for it with his own money at the time. There are also provisions allowing licensed premises and refreshment houses to be kept open for the supply of food and non-intoxicating liquor at any time during which they may be kept open under the general provisions of the Licensing Acts.

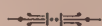
* * *

THERE is an interesting letter in the current number of the *Modern Churchman* by the Rev. G. S. Sale, in which he points out, for the enlightenment of those who see in the saying of Christ, "Love your enemies" a final condemnation of all war, that the word used in the Greek means a private enemy, one with whom we ourselves have a personal quarrel, and has nothing to do with military hostility between one country and another.

"The unfortunate ambiguity of the English word 'enemy' is at the bottom of nearly all the misunderstanding that exists, and the misrepresentations that are made on this subject. In ordinary English the word enemy is used in two entirely distinct and mutually exclusive senses, namely, (1) a private and personal enemy *ἐχθρός*, *inimicus*, that is, a member of a community who has quarrelled with another member of the same community; (2) one whose country is at war with the country of another, *πολέμιος*, *hostis*; and such *πολέμοι* being members of different communities, cannot possibly have quarrelled with each other privately and personally, and cannot therefore ever be, or ever have been, *ἐχθροί*, enemies in the first sense."

Possibly this distinction does not carry us very far; but it helps to remind us that the ethics of war are not discussed in the New Testament, and it is valid against the literalist who solves complicated problems of national duty by the short and easy method of quoting texts.

PRESIDENT ELIOT ON THE WAR.



THE volume in which President Eliot has collected his Letters to *The New York Times* on the war, and several other essays on kindred topics, is a most welcome contribution to the cause of sound thinking. His pages are pervaded by a spirit of lofty idealism. He is a lover of peace, an unwearied advocate of goodwill, and the passion for righteousness of his Puritan ancestry still glows in his heart; but he never sacrifices his shrewd political instincts and his clear perception of things as they are to barren sentiment. He loves peace too ardently to wish for peace at any price. This happy combination of mental sanity with calm optimism is seen at its best in the series of letters which passed between him and Mr. Jacob H. Schiff of New York at the end of last year. The gentle pacifist, amiable, high-minded, and ineffective, is helpless in his grasp. In response to a proposal that American public opinion should call a truce in order to arrange terms of peace before either side has won a decisive success. Dr. Eliot replies as follows:—

In Germany all the forces of education, finance, commercial development, a pagan philosophy, and government, have been preparing this war since 1860. To stop it now before these forces have been overwhelmingly defeated, and before the whole German people is convinced that they are defeated, would be to leave humanity exposed to the certain recurrence of the fearful convulsion we are now witnessing. If anybody can show me any signs that the leaders of Germany are convinced that there is to be no world-empire for Germany or any other nation, and no despotic Government in Europe, I shall be ready to take part in any effectual advocacy of peace.

This doctrine of German responsibility is the governing principle of all he writes, and it may possibly win a hearing among some of the small groups in our own country who still cling to the belief that the war was due to the blundering of politicians or to false moves in diplomacy during the fatal days of last August. For Dr. Eliot has no prejudice against Germany. In the past he has paid many

public tributes to her greatness and the immense debt which American scholars and men of science owe to her universities. There are many reasons why he should hold the balance even and refuse to judge. The German population in the United States has claims upon him which he would be the first to acknowledge, and ancestral ties with ourselves would not protect us from his criticism or make him indulgent to our faults. He has simply faced the facts, and it is no tenderness for England, but a passionate concern for spiritual freedom and the future of civilisation which dictates the severity of his words.

The present war [he says], is the inevitable result of lust of empire, autocratic government, sudden wealth, and the religion of valour. What German domination would mean to any that should resist it the experience of Belgium and Northern France during the past three months aptly demonstrates. The civilised world can now see where the new German morality—be efficient, be virile, be hard, be bloody, be rulers—would land it. To maintain that the power which has adopted in practice that new morality, and in accordance with its precepts promised Austria its support against Serbia, and invaded Belgium and France in hot haste, is not the responsible author of the European war, is to throw away memory, reason, and common sense in judging the human agencies in current events.

This is a position which we have tried to enforce from the beginning of the war. We have stood up stoutly against all weakening counsels, and tried to prepare men's hearts for a long struggle in which there can be no respite from toil and suffering till the end is reached. No other course was open to us without a betrayal of duty, the duty which we owe not merely to our domestic interests, but to the cause of freedom and justice in the world. If any one accuses us of being swayed by patriotic feelings we do not deny it. No man can withhold his affection and succour from his country when terrible burdens are laid upon her without shamefulness. But love is not always blind. Dr. Eliot sees the situation in exactly the same moral perspective as the noblest minds of our own race. Here is a case where lofty patriotism so far from confusing judgment has helped it to see the truth with clearer eyes.

If the prospect before us were one of unrelieved gloom, of loss without hope of gain, we should still have to go on with fixed and sad determination. We can never honour the chivalry of the soul by faithfulness on our own terms. "The justifiable and, indeed, necessary, war is the war against the ravager and destroyer, the enemy of liberty, the claimant of world-empire. More and more the thinkers of the world see, and the common people more and more believe instinctively, that the cause of righteous liberty is the cause of civilisation." That position we accept, and it fixes our duty. But we ask of every great enterprise, which demands an unstinted sacrifice of blood and treasure, that it shall do something more than avert a menace. In the very act of defeating our enemy we want to feel that some positive good has been achieved for the progress and gladness of the world. We cannot be satisfied with the programme "Écrasez l'Infame," unless we can see, dimly it may be, but none the less with strong confidence, that our hardly won security will help to extend the Empire of liberty and truth. Of all people, perhaps, the facile optimist is most alien to our present mood. We have no use for his glib phrases about a war to end war, and his schemes for rebuilding the world with most of the elementary facts of human nature left out. But the cautious and chastened optimism of Dr. Eliot is of a different order and lends spiritual splendour to the thought of victory. Deeply sensitive as he is to the cruelty and wastefulness of war, he does not spend his energies in cultivating a mood of depression or vain regret. What has happened has happened, and we must accept it. But he sees that in political affairs no less than in religion, men learn by what they suffer, and the defeat of evil is itself the liberation of good. In his last essay, in which he tries to state some of the lessons learned from the first seven months of the war, he writes:—

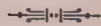
"Deutschland über alles" can survive as a shout of patriotic enthusiasm, or as an expression of an ardent desire for German unity; but as a maxim of international policy it is dead already and should be buried out of the sight and memory of men. It has, moreover, become plain that the progress in civilisation of the white race is to

"The Road towards Peace." By Charles W. Eliot, President Emeritus of Harvard. London: Constable & Co., 4s. net.

depend not on the power of any one nation, forcing its peculiar civilisation on other nations, but on the peaceful development of many different nationalities, each making contributions of its own to the progress of the whole, and each developing a social, industrial, and governmental order of its own, suited to its own territory, traditions, resources, and natural capacities.

This is a vision which has been seen before. It recalls many a saying of Mazzini, the most inspired prophet of nationality which the modern world has known. "The Europe of the nations will be one," so he told us, "avoiding alike the anarchy of absolute independence and the centralisation of conquest." A war which has revealed in unparalleled ways our need of one another for purposes of safety, may, when it is ended, make this dream of democratic federation a question of practical policy.

Good Thoughts for Evil Times.



CHURCHES.

THOSE stately Structures which on earth
I view
To God erected, whether Old or New ;
His Sacred Temples which the World
adorn,
Much more than mines of ore or fields of
corn
My Soul delight : how they do please
mine eye
When they are filled with His Great
Family !
Upon the face of all the peopl'd Earth
There's no such sacred Joy or solemn
Mirth,
To pleas and satisfy my Heart's Desire,
As that wherewith my Lord is in a Quire,
In holy Hymns by warbling voices
prais'd,
With eyes lift up, and joint affections
rais'd.

The Arches built (like Heaven) wide and
high
Shew his Magnificence and Majesty
Whose House it is : with so much art and
cost
The Pile is fram'd, the curious Knobs
embost,
Set off with gold, that me it more doth
pleas
Than Princes Courts or Royal Palaces ;

Great Stones pil'd up by costly labors
there
Like Mountains carv'd by human Skill
appear ;
Where towers, pillars, pinnacles, and
spires
Do all concur to match my great Desires,
Whose joy it is to see such Structures
rais'd
To th' end my God and Father should be
prais'd.

THOMAS TRAHERNE (1636 ?-74).

RIGHT glad am I, said Evangelist,
not that you have met with trials, but
that you have been victors ; and for that
you have (notwithstanding many weak-
nesses) continued in the way to this very
day. I say, right glad am I of this
thing, and that for mine own sake and
yours : I have sowed and you have
reaped, and the day is coming, when
both he that sowed and they that reaped
shall rejoice together ; that is, if you
hold out ; for in due time ye shall reap,
if ye faint not. The Crown is before you,
and it is an incorruptible one ; so run
that you may obtain it. Some there be
that set out for this Crown, and after
they have gone far for it, another comes
in, and takes it from them ; hold fast ;
therefore, that you have, let no man
take your Crown. You are not yet out
of the gun-shot of the Devil ; you have
not resisted unto blood, striving against
sin ; let the Kingdom be always before
you, and believe steadfastly concerning
things that are invisible. Let nothing
that is on this side the other world get
within you ; and above all, look well to
your own hearts, and to the lusts thereof,
for they are deceitful above all things,
and desperately wicked ; set your faces
like a flint ; you have all power in
Heaven and Earth on your side.

THE PILGRIM'S PROGRESS.

A PRAYER FOR THE EVENING.

MOST gracious, Almighty God ! full of
loving kindnesse, and long-suffer-
ing, whose mercy is above all thy works,
and they glory above the heavens ; whose
truth reacheth unto the Clouds, and
whose words shall never passe away,
forgive me, I beseech thee, my trans-
gressions this day, my vain thoughts,
idle words, and loose conversation ; my

exceeding neglect and forgetfulness of
thee, my headlong inclinations and lusting
after the world, preferring this land of
Cabul before the snow of Lebanon, and
a broken Cistern before the Well of life.
Justly, O Lord, might'st thou have
shewed me thy back this day, and cut me
off from amongst thy people, but thou
has had mercy, and not sacrifice ; thou
hast shed upon me the light of thy coun-
tenance, and removed my sins farre out
of thy sight. I know, O my God, it is
not in man to establish his own ways, it
is thy Almighty arme must do it ; it is
thou alone that hast led me through this
day, and kept me both from doing and
from suffering evill. And now, O thou
preserver of men ! What shall I do
unto thee ? What shall I render unto
my Lord for all the mercies and loving
kindnesses shewed unto thy servant this
day, and all the dayes of my life hitherto ?
*I will offer unto thee the sacrifice of
thanksgiving, and call upon the name of
the Lord.* I will ever love thee, fear thee,
praise thee, and trust in thee ; my song
shall be of thee in the night season, and
in the day time I will be speaking of thy
wondrous works, thy most merciful and
liberal arme ; I will make thee my
delight in the house of my pilgrimage,
and I shall alwayes with all my strength,
with all my heart, and with all my soul
ascribe unto thee all glory, wisdom,
majesty, dominion, and honour this day
and for evermore. AMEN.

HENRY VAUGHAN (1622-95).

THE LIBERAL CHRISTIAN PULPIT.

JOHN WESLEY AND FREE CATHOLICISM.

BY THE REV. J. M. LLOYD THOMAS.*

"Did ye receive the Holy Ghost when ye
believed ?"—Acts xix. 2.

HERE is the supreme test of every creed.
A belief may be true, and we may give
it the assent of our mind, and yet it will
remain dead to us unless the vital essence
enshrined in it is dissolved as a dogma
to glow and burn as a life. A creed, though
it be as broad and comprehensive and

* Preached in the Old Meeting Church, Bir-
mingham, on Sunday, July 18, 1915, on the
occasion of the meeting of the Wesleyan Con-
ference in the City.

catholic as the word Christianity, is but a wisdom of this world and a form of words unless we have so vitally embraced and assimilated it that it has become a demonstration of the spirit with power. On the other hand, a creed, though it be as hard and narrow as the most forbidding Calvinism, becomes a gospel of redemption when the soul of man has seized upon its vital witness and kindled with the core of fire that resides in it.

Man can say, with meaning, few things more tremendous than the simple words, "I believe." All the passion of love, all the intensity of prayer, all the heroism of action, all the uttermost self-committal of the entire personality thrill in the driest dogma that ever man framed. There is not one clause in all the creeds of Christendom, however obsolete, that is not, at least, the grey ash of what once was a blazing fire of conviction. Even to-day every one of the great doctrines of the Church is not a cold deposit, but a high explosive, which, if we but touch it aright, will be seen to be the receptacle of immeasurable power. In it are concentrated unimagined energies of human trust and conviction. Innumerable forces of faith are there packed away waiting to be released. Thought brought them together, thought can loosen them again. In the form of sound words are stored motives, judgments, values, experience; that once enlightened the minds and inspired the hearts of living saints. A mere theological phrase has been the battle-cry of crusading thousands, the last words on the dying lips of martyrs, the victorious protest outliving the flame of the stake and the roaring of the arena. "Credo" is not a mere intellectual assent, it is the affirmation and enthusiasm of our complete manhood.

When Paul came to Ephesus and found a group of people already instructed in Christianity, he asked them the question, "Did ye receive the Holy Ghost when ye believed?"

Apollos, who had taught them, was a man of eloquence and culture. He was even fervent in spirit. He had carefully taught the things concerning Jesus, yet when Priscilla and Aquila heard him they were conscious that he lacked something, some secret of power. They had come under the influence of Paul, and they felt something wanting in the message of Apollos. It was correct, but it was not enthusiastic. It enlightened, but it did not convert. His disciples obtained a new insight into the Scriptures, but no vital power, no fresh experience, no outpouring of the Holy Spirit. Their theology may have been adequate, but their religion was too lifeless and loveless. Their baptism was of John, a repentance which was a repudiation of error and a negative abstinence from evil, but it was not the baptism of Christ, a joyous transfiguration of the soul, a repentance that was a redemption unto a new life, the assimilation of the grace of a sanctifying holiness, a new birth into the radiant sunlit atmosphere of eternal life.

And when Paul came he at once felt as by instinct that something was amiss. He pierced to the secret of their poverty in that one question, "Did ye receive the Holy Ghost when ye believed?" And they answered quite simply and

innocently, "Nay, we have not so much as heard whether there be any Holy Ghost" or "whether the Holy Ghost was given." Thereupon they are baptised into the name of the Lord Jesus, and as Paul laid his hands upon them a new current of life streams into them; they are swept up by a wave of uncontrollable enthusiasm, and, like the men at Pentecost, they speak with tongues and prophesy. I am not concerned now to consider the mere psychology of such a revivalist experience. The fact of it—and the fact of it as a resultant and effect of real belief—is what I wish to bring before you. There are, of course, degrees of intensity in belief, and there are degrees in the consequent experience; but it is as true to-day as it was in apostolic age, as true as it has been in every great age of faith ever since, that living, whole-hearted belief is accompanied by a felt, inward, spiritual experience that is an accession of power. It is not a mere clarification of the intellect, it is an endowment, a gift of the more abundant life of Christ—a faith that renews, revives, and brings forth the fruit of the spirit.

That was what John Wesley did for England. He rekindled the religious consciousness of his time; and we remember it here to-day in the context of the Wesleyan Conference, with reverence for his memory and with gratitude to God. John Wesley was no vulgar revivalist of the type too common in our day. He was a fellow of Lincoln College, a scholar of Christ Church, a gentleman, and a Christian. He distrusted mere rhetoric and emotionalism. No one warned his hearers more seriously than he against the perils of mere enthusiasm. His language was chaste, and refined, simple, but extraordinarily powerful. His sermons are still full of refreshment and inspiration. He was a man of broad charity and liberal toleration—broader and more liberal, I think, than many, if not, indeed most—of those who call themselves after his name. He came upon a time when religion was frost-bound in respectability and formalism—an age which Mark Pattison described as "destitute of depth or earnestness; an age whose poetry was without romance, whose philosophy was without insight, and whose public men were without character" ('Essays and Reviews,' p. 252, 2nd edit.). By his gloriously evangelical ministry Wesley made this desert blossom as the rose. His field-preaching through the world, which he claimed to be his parish as St. Francis claimed it to be his cell, was repugnant to the dignitaries of the establishment. Once he came face to face with Bishop Butler, and the good bishop with grave episcopal rebuke, said, "Sir, this pretending to extraordinary revelation and gifts of the Holy Ghost is a horrid thing—a very horrid thing." And Wesley himself would, to a large extent, have agreed; for certainly there was no pretence about him, and he profoundly distrusted the baser sort of excitement. In a sermon on this subject Wesley says, "Beware you are not a fiery, persecuting enthusiast. Do not imagine that God has called you...to destroy men's lives and not to save them. Never dream of forcing men into the ways of God. Think yourself and let others think....Beware you do not run

with the common herd of enthusiasts, fancying you are a Christian when you are not. Presume not to assume that venerable name...unless you have the mind which was in Christ and walk as He also walked. Beware you do not fall into the second sort of enthusiasm, fancying you have those gifts from God which you have not. Trust not in visions or dreams, in sudden impressions or strong impulses....Do not lightly take the name of God in your mouth: do not talk of the will of God on every trifling occasion. But let your words as well as your actions be all tempered with reverence and godly fear. Beware, lastly, of imagining you shall obtain the end without using the means....Use every mean which either reason or Scripture recommends....Thus expect a daily growth in that pure and holy religion which the world always did and always will call enthusiasm, but which...is...righteousness and peace; a fountain of living water springing up into everlasting life."

That is John Wesley in the beautiful reticence and power of his own diction. But the effect of it was none the less electrifying. Men fell down on the ground convulsed with contrition and self-abasement. Yes, the Holy Ghost came upon them. He had this power because his belief was not a mere mental assent, but the inward, evangelical experience of God in his heart. And ours must be, in its quality and essence, such a belief if our religion is to be of any worth. No rationalism, whether it be orthodox or heterodox, can save us. No Unitarianism or Trinitarianism can touch us into life. No Christology, however correct, can redeem us. Only Christ Himself—"the burning cataracts of Christ"—cleansing and purging our evil, and making pure the heart that sees God and glorifies Him and enjoys Him for ever—God in Christ reconciling the world to Himself. That belief is not a mere perception by the restless intelligence of man which leaves him coldly convinced but emotionally unaffected and spiritually unchanged; it is the glad self-abandonment and offering of our souls in love to Christ for life, for death, for eternity. It is a great inward liberation from the tyrannous egotism of the self. It is our emancipation and redemption in Him—neither circumcision or uncircumcision, neither orthodoxy nor heterodoxy, but a new creation.

That is what real Christian belief means could we, by God's grace, attain unto it. It means the loosening of the floods of life in our inward man, fertilising its sterile aridity. It means access, not merely of new thought, but of new power to will and to do. It means a glorifying joy of sudden harmony like a burst of angels' song. It is the glowing of the whole personality—thought, will, and feeling—in the sunlight of a new world. It is something strange and incredibly splendid received from on high, an enrichment, an increment, a transfiguration of being. We pass not merely from darkness into light, but from coldness into warmth, from death into life. Springs bubble in our desert places, and the barren land becomes bright with blossom, green with foliage, and golden with fruit.

This life is a life baptised and dedicated into the name of the Lord Jesus. It is not an influence, a moral refinement, or mere "spirituality." It is sovereignty and lordship; it is in and through a personality who is the head of a fellowship and communion of personalities through whom the Holy Spirit still operates. The work of Apollos, the learned man, eloquent and instructed, is but preparatory. The work of Christ and His Holy Catholic Church is complete salvation—the making of sane, healthy, holy souls in love with Christ, and bound through that love to God Who lives in Him, and henceforth lives and moves and has His being in us.

That Church may, through our prayers and labours, come to full expression and power here in the Old Meeting. Here, as elsewhere, we may realise the ideal of "one flock, one shepherd." Here we may realise it under the exacting conditions of true liberty, for where the spirit of the Lord is there is liberty. Let us cry: "Thou Lord, art in the midst of us, and we are called by Thy name, leave us not." All the truth that was ever enshrined in ancient dogma may become life and power in us.

It was not any modern Free Catholic but Wesley himself who said what we may surely repeat for ourselves without arrogance or presumption. "There is no other religious society under heaven which requires nothing of men in order to their admission into it but a desire to save their souls. Look all around you; you cannot be admitted into the Church, or Society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinion, and adhere to same mode of worship. The Methodists [I would say the Free Catholics] alone do not insist on your holding this or that opinion, but they think and let think. Neither do they impose any particular mode of worship; but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the days of the Apostles. Here is our glorying and a glorying peculiar to us. What Society shares it with us?" (Overton's 'John Wesley,' p. 211). Such was Wesley's boast. May it be worthily and humbly ours. That Church appeals to us today. It challenges our idealism, our sacrifice. In the midst of the gloom and the horror of a world gone mad its Cross burns as a beacon. Will you offer yourself to it, cleave to it, live for it, die for it? Will you give the wealth of your substance to adorn it as the Bride of Love? Will you consecrate the youth and glory of your passion to it? Nothing else in earth or heaven can ever, ever appeal to you or claim you like this. It rings its cry of a celestial chivalry through all the shouts of war. It alone can justify our martial earthly ardour, sanctify our patriotism, and turn saints into soldiers, and soldiers into saints again. It alone can make us confess, even in defeat and depression, as well as in the hour of ultimate victory—The best of all is, God is with us! *The Best of all is, God is with us.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

NATIONAL ORGANISATION.

To the Editor of THE INQUIRER.

SIR,—Will you allow me to thank the Rev. H. H. Johnson for his report of the Swanwick meetings, and to express my sympathy with his feeling of thankfulness that the temper of the nation at large is very different from that of the Swanwick Summer School. One thing seems absolutely certain, and that is, that, if we are to escape having to adopt Prussian ways, we must win the present war and secure the terms announced by Mr. Asquith in his Guildhall speech. We shall never again allow ourselves to be caught in the same condition as we were last August, bound to fight on the Continent and without an adequate army. If we do not win now, we shall in future train every man for military service. It will be the same in our colonies, and those who do not like the prospect had better go and live in the United States, where I wish them joy of their environment. On the other hand, if we do win now, we shall certainly not be Prussianised because, in order to win, we have resorted to temporary conscription or some other form of universal national service. The United States were not Prussianised by resorting to conscription in order to finish their Civil War. When it was over the industrial system reasserted its full power, and that same system, with all its good and all its evil, would soon be re-established here if allowed the chance. Pacifists, of all people, ought to be anxious that we should win this war and strain every energy towards organising the full force of the nation for the purpose of bringing the war to a successful close. Then, and then only, can we hope for disarmament and lasting peace.

There are many advantages attaching to the voluntary system on which we have hitherto relied, and we have probably reaped them to the full. It is time also to consider the disadvantages. What of the feeling of the men who have made great sacrifices to enlist towards the men who are now at home profiting by the absence of rivals? Are we not witnessing the formation of one of the deepest gulfs that ever divided a nation? Nor does this apply only to military service. The South Wales colliers want the Government to nationalise the coal mines. Then they would work as well in the mines as their brothers are fighting in the trenches. Why is this not done? An old proverb tells us it is lawful to learn from an enemy, and I think we need only feel admiration for the way in which Germany has organised her full strength and acts as one body. We can imitate her in what is good without stooping to copy her crimes. Surely, we need not be afraid of sacrificing our high ideals of freedom and national character by adopting the best means to bring us through

this awful struggle! If we are afraid of this we can have little confidence in the permanent worth of such ideals. May it not, indeed, be one great hope for the future that, out of efficient national organisation for war now, we may win something better for future peace than the unrestricted industrial system which in its essence is and always must be a form of civil strife.—Yours, &c.

H. SHAEN SOLLY.

Parkstone, July 20, 1915.

BOOKS AND REVIEWS.

THE BOOK OF FRANCE.

The Book of France. Edited by Winifred Stephens. London: Macmillan & Co., 5s. net.

MANY people will buy this book as an act of friendship and charity, for the proceeds of its sale will go to the French Parliamentary Committees Fund for the Relief of the Invaded Departments. It is, however, something much better than a pleasant device for extracting money from our pockets. The purchaser will be anxious to give it a place on his shelves instead of consigning it to the handsome neglect of the drawing-room table. We cannot remember any other literary adventure quite like it, in which the great writers of one nation act as the servants and translators of the other. Here we have Anatole France translated by H. G. Wells, Remy de Gourmont translated by Thomas Hardy, Pierre Loti translated by Sir Sidney Colvin, Maurice Barrès translated by Henry James, and André Gide translated by Edmond Gosse, to mention only a few of the best-known among the authors. Madame Mary Duclaux, English by birth and French by adoption, who has already built many a golden bridge of sympathy between the two nations, is the only member of this noble band who speaks to us in both languages. The prologue is by Henry James, curiously involved as usual, and the *Envoi* by Rudyard Kipling. All the essays hover about the subject of the war. They are thumb-nail sketches of scenes of sorrow or desolation which can never be forgotten, or portraits of men and women whose courage and nobility seem to rob even the hideous blasphemy of war of its horror. Among them we may choose for special praise 'La Basilique-Fantôme—The Ghost of a Cathedral,' by Pierre Loti. The desecration of Rheims is the theme above all others for the subtle genius of the author of 'Le livre de la pitié et de la mort.' But it is as an experiment in literary co-partnership that the book is most significant, for it comes to us as the harbinger of a new fertility in thought and imagination when the alliance in arms has blossomed into a firm friendship of the spirit. Of the form of the book we need only say that the publisher has made it worthy of its contents. French artists have also co-operated in a series of striking illustrations. It is sent forth, in the words of

the editor's preface, in the hope "that in those times of peace to which we all look forward this book may live as the memorial of an episode in the greatest combat fought for light and liberty against darkness and oppression."

PROF. BERGSON ON THE WAR.

The Meaning of the War. By Henri Bergson. London: T. Fisher Unwin, 1s. net.

THE admirable translation of Prof. Bergson's discourse as President of the Académie des Sciences Morales et Politiques, which appeared in *The Hibbert Journal* for April, has been re-issued in a more permanent form, though we regret to say, without any indication to the unwary purchaser of new books that it has ever seen the light before. In its precision of statement and its clear insight into the radical difference between the cause of Germany and that of the Allies, it is one of the most suggestive contributions to thought which the war has produced. Anyone who takes the trouble to make himself master of Prof. Bergson's contrast between the mechanisation of spirit and the spiritualisation of matter will find himself in possession of a key which unlocks many knotty problems of history and politics. He will also be saved from the snare of much profitless rhetoric which is content to discourse about the diplomatic reasons for the war without facing the crude elemental facts. Prof. Bergson sees, for instance, that Germany is not simply the victim of a false philosophy or a theory about the superman. "Many persons," he writes, "have explained the aberrations of German policy as due to that theory. For my part I see in it nothing more than a philosophy doomed to translate into ideas what was, in its essence, insatiable ambition and will perverted by pride. The doctrine is an effect rather than a cause, and should the day come when Germany, conscious of her moral humiliation shall say to excuse herself, that she had trusted herself too much to certain theories, that an error of judgment is not a crime, it will then be necessary to remind her that her philosophy was simply a translation into intellectual terms of her brutality, her appetites, and her vices." A little later on Prof. Bergson makes it clear that the present conflict is not a dispute between two nations which can be localised and regulated. It sprang out of the unbridled lust of dominion, and for this reason Germany has thrown over every form of restraint, all consideration for the innocent and the weak. She has simply annexed the vast mechanism of industry, every discovery of science, all the inventions of human skill in order to increase her military power. "What would happen," he asks, "if the mechanical forces, which science had brought to a state of readiness for the service of man, should themselves take possession of man in order to make his nature material as their own? What kind of a world would it be if this mechanism should seize the human race entire, and if the peoples, instead of raising themselves to a richer and more harmonious diversity, as *persons* may do, were to fall into the uniformity of *things*?" These are questions which every wise man

must put to himself. We have been plunged into this terrible conflict because we have not asked them seriously enough in the past, but have allowed ourselves to be dazzled by the increase of wealth and the mechanical contrivances which minister to our pleasure. When Germany, in a mood of repentance and bitter disillusion, comes to see that she has been sacrificing life itself and all that makes life good to a dream of material dominion, she too may save her soul alive.

LAST PAGES FROM A JOURNAL, WITH OTHER PAPERS. By Mark Rutherford. Oxford University Press, 4s. 6d. net.

THIS volume owes its publication to the pious care which gathers up the fragments from the note-books and unpublished manuscripts of a dead author. Perhaps there is little here which Mark Rutherford would have collected himself, but there is much which admirers of his books will find good and profitable, especially for the revealing light thrown upon his own temper and convictions. First and last it is the element of spiritual autobiography in Mark Rutherford which interests us most. The contents consist of a group of literary essays, a few short stories, and a number of jottings from his note-books. If it be said here is a book which the world is too busy to notice, it can, at least, plead in its own justification that it has upon it the marks of a master-hand. One of the most interesting of the essays contains a sketch of George Eliot in the days when Mark Rutherford read proofs to her in a dark room at the end of a long passage at John Chapman's house, 142, Strand. It is written in a vein of gracious reminiscence, and he gently waves aside the temptation to criticise or pass final literary judgments. "There is too much belittlement of genius—often with profane levity. It is an easy trick, the meanest soul can do it.... We need to be taught to admire to surrender ourselves to admiration.... There is more good in the 'Mill on the Floss' than can be exhausted in half-a-dozen readings, and most of us will be better occupied in appreciating it with all our hearts and souls than in balancing against it imaginary blemishes discovered by imperfect study." Spenser, Dr. Johnson, Shelley's Birthplace, and The Scottish Journal of Dorothy Wordsworth are among the subjects of the other complete essays. But many readers will be attracted even more by the short sayings, what the French call *Pensées*, many of them singularly provocative of thought, and we cannot do better than whet the appetite by setting down a few of them at random:—"The reason why people so often disagree in discussion is that they say what they do not think. The things we think are not those which cause differences." "Is there anything in the predestination of Calvinism more awful than that of the oracle in 'Oedipus Rex'? Why should Calvinism be the subject of vulgar cursing by the cultured, who have nothing to say against Sophocles?" "The practice of self-denial is good; it may be learnt. More difficult than self-denial is enjoyment, rejoicing in that which ought to delight us. This,

perhaps, may be partly learnt, but not without severest discipline." "Thank God! The *Verstand* has had its day, and a long day, and it has not brought us very far." "What does real love do for us? It teaches the discernment and adoration of human worth, despite its obscurity by the petty trifles of common life."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

27TH LIST OF SUBSCRIPTIONS.

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Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OXFORD SUMMER MEETING, 1915.

WE desire to draw the attention of our readers to the programme issued by the Oxford University Extension Delegacy for their Summer Meeting to be held next month in Oxford.

It was not, we learn, without anxious consideration that the delegates decided to adhere to an arrangement announced before the outbreak of war, but in view of the earnest appeal made to educationists by the late President of the Board of Education, and of representations from other quarters they decided to "carry on."

They decided, moreover, to adhere to the subject already announced, namely, the 'Genius of Ancient Greece and its Influence upon the Modern World.' We believe that they have decided wisely. To many the study of the past will come as a welcome relief from the anxieties of the present, and we believe that it will bring "a renewed power of realising, in and below the present storm and havoc, the abiding issues of life that underlie and survive them."

The Inaugural Lecture will be delivered on Friday, July 30, by the Rev. J. P. Mahaffy, Provost of Trinity College, Dublin, and he will be followed by a very distinguished staff of lecturers, including the Master of University College (Dr. R. W. Macan), the Rector of Exeter College (Mr. L. R. Farnell), the Regius Professor of Greek (Prof. Gilbert Murray), the Regius Professor of Medicine (Sir W. Osler), Prof. Baldwin Brown, Prof. P. Gardner, Mr. J. A. R. Marriott, the Rev. P. H. Wicksteed, the Rev. G. S. Richards, the Rev. W. Temple, Dr. Buchanan Gray, Principal Selbie, the Rev. C. C. Simpson, the Rev. H. Gow, Dr. J. Vernon Bartlet, the Dean of St. Paul's, Prof. John Cox, and many others.

The needs of the immediate present and future have not, however, been neglected, and a very important feature

is a Summer School for Social Workers within the general programme. A careful scheme of study has been drawn up under the general title, 'Social Work in War-Time and After.' The course will consist of lectures, organised discussions, and a study-class, under the experienced direction of the Warden of Toynbee Hall (Mr. J. St. G. Heath).

The introductory lecture of this section will be given by the Right Hon. Herbert Samuel, Postmaster-General and late President of the Local Government Board. The Provost of Oriel College (the Rev. L. R. Phelps), will deal with 'Lessons of Emergency Relief,' Mr. A. L. Smith with 'War and National Education,' Sir George Newman with 'The Town and the Child,' Miss Violet Markham with 'Unemployed Women,' Mr. J. C. Pringle (Secretary to the C.O.S.), with 'The Place of Charity during the War,' and Mr. F. G. D'Aeth with 'The Organisation of Social Work after the War.' Mrs. Atlee will lecture on 'Discharged Soldiers and Sailors,' and Mr. Heath on 'After Care Committees and the Problem of Adolescence.'

Among special preachers at the University Church appear the names of the Bishops of Oxford, Winchester, and Lincoln, the Dean of St. Paul's, the Rev. W. Temple, and the Rev. D. H. S. Cranage. At the chapel of Manchester College the preachers will be Dr. Jacks, Prof. G. Dawes Hicks, Dr. Hargrove, and the Rev. H. Gow. All the lectures, with the exception of those arranged by Manchester and Mansfield Colleges, will take place at Christ Church, which has been kindly lent for the occasion by the authorities. It will form a beautiful setting for the course of study. There will, of course, be a notable absence of foreigners, who have formed so large a feature of these gatherings of late years, but under the circumstances the authorities consider that the application for tickets is being well maintained.

BELGIAN INDEPENDENCE DAY.

ON July 21st the Belgians, exiled in London, celebrated the eighty-fifth anniversary of their independence. I was fortunate in being present at the Pontifical High Mass held at Westminster Cathedral, when 6,000 Belgians met together in a common act of faith. It was an impressive sight. As I walked up the aisle to my seat every inch of ground seemed occupied, every gallery packed with men and women, crowded together. There were a few rows of seats still empty, and soon a dolorous procession of nurses and maimed and halting men slowly made their way to these seats—they were the men whose bodies have been broken in the war and who will never again be able to live as other men. Then came the Princesses of Belgium—Princess Napoleon and the Duchess of Vendôme—followed by the Belgian Minister and representatives of the Diplomatic Corps, and soon after they had taken their places came the clerical processions. First the Auxiliary Bishop to Cardinal Mercier, with the Dean of Dixmude, and, after an interval, the gorgeous scarlets and purples of Cardinal Bourne's following.

Then began the music of the Mass, exquisitely sung by the boys, with just a hint of the organ from time to time. The sermon was in French, and was preached by a Belgian Military Chaplain from the Front. He told us that in the churches of La Panne, Ypres, Poperinghe, throngs of soldiers were gathered under roofs broken by shell fire, yet all with the same spirit that animated us also, the love of liberty. That liberty, he said, was for the moment hidden like a seed in the ground, only to arise later on as a fair and strong plant. The new liberty will be of the soul, and Belgium will return to her own with full freedom to stand alone, side by side with her warm friends and loyal allies, England and France.

The music was mostly by Belgian composers, and very beautiful. At the end the strains of the 'Brabançonne' pealed through the Cathedral, and was an appropriate finish to a wonderful service.

R. A.

NEWS OF THE CHURCHES.

Dover.—The Late Mr. G. W. Chitty.—We regret to record the death of Mr. George W. Chitty, the eldest partner of the well-known Dover firm of millers, Messrs. G. W. Chitty & Co., and for many years a generous supporter of Adrian St. Chapel, Dover. Mr. Chitty was born at Deal on Dec. 1, 1842, and was educated at Deal College and later in France and Germany. He was one of the party of British millers who, in August, 1877, paid a visit to the Vienna International Corn and Machinery Exhibition. The party travelled by river from Vienna to Budapest, whose mill owners very generously allowed the party to inspect a number of their mills. The result of this visit was the installation at the Dover mills of the first set of rollers introduced into that part of England, the roller system, which has since become universal, being then scarcely known outside Hungary, whose flours were the only high-grade ones known to the world. Mr. Chitty was deeply interested in all schemes for social betterment, and numerous hospitals, orphanages and other philanthropic institutions owed much to his kind help. He was ever solicitous for the welfare of his employees and many years ago inaugurated a profit-sharing system which is still in force at the mills. In 1873 he married Miss Ellen Briggs, of Capel, having four sons, one of whom, Mr. Wilfred Chitty, is engaged in the milling business, while Mr. Cyril Chitty is an artist, who this year has three pictures in the Royal Academy, and the third son, Hubert, is a surgeon in the R.A.M.C. on H. M. Hospital ship "Rewa." It may be recalled that Mr. Chitty was a former president of the Provincial Assembly, and rendered valuable services in that capacity, and in numerous other ways to the Unitarian cause. The funeral took place at the Golder's Green Crematorium, the service being conducted by the Rev. W. Copeland Bowie.

Dowlais.—The Rev. D. Cellan Evans conducted the evening service on Sunday July 18. This being the first service since Mr. Evans has undertaken the joint Pastorate of Merthyr and Dowlais, the Merthyr Chapel was closed for the evening service, and the majority of the congregation attended at Dowlais Chapel. The service, which was conducted partly in English and partly in Welsh, was entered into heartily by the whole congregation.

Hinckley.—The congregation of the Great Meeting mourns the loss of a faithful friend in the death of Mr. James Norton at the age of 52. He had been Chapel Warden and Caretaker for 28 years, and was very popular with the members of the congregation and the children of the Sunday School. The interment took place on the 20th inst., after a memorial service in the Chapel conducted by the Rev. H. H. C. Jones which was largely attended.

Lampeter.—Mr. Oswald Williams, the minister-elect of the Lampeter and Caeronen Unitarian Churches, has just obtained his B.A. degree (Welsh University), with First Class Honours in Welsh. Mr. Williams will commence his duties on the second Sunday in August.

London: Dingley Place Mission.—The thirty-sixth Annual Flower Show was held on Tuesday, July 13, at 4 p.m. 199 plants were sent in by 66 competitors. Mr. R. Asquith Wooding took the chair at the evening meeting, when Miss Mildred Martineau distributed the prizes. An address was given by Dr. J. Lionel Tayler. Music was supplied by Miss V. G. Withall and Mr. A. T. Young. Recitations by Miss E. Stroulger. A fine selection of plants was presented by Mr. T. B. Taylor of Highgate for those gaining honourable mention.

Plymouth.—At the Annual Meeting of the Postal Service Committee interesting letters were read from recipients of Unitarian literature, expressing thanks for the pamphlets sent out month by month. The list of names is now being revised. We should be glad to send a monthly pamphlet to any isolated Unitarian or other friend in the West of England for the ensuing year. Address, Mrs. A. Dufton, 1, Earls-acre, Plymouth. The Sunday School Anniversary Services were held on July 11.

Sheffield. The late Mr. Joseph Shaw Beckett.—The death took place, on the 9th inst., at his residence in Bournemouth, of Mr. Joseph S. Beckett, formerly senior partner in the old-established Sheffield firm of Alfred Beckett & Sons, Ltd., steel manufacturers and toolmakers. Mr. Beckett retired from business life in 1906, and with his sister, Miss Alice Beckett, removed to Bournemouth. He himself was unmarried. He was the head of an old and greatly respected Sheffield family, who for generations have been connected with the Upper Chapel there, and have ever been staunch and valued supporters of the Unitarian cause. His health failed in recent years, but his death came unexpectedly and without warning. He was in his 75th year. Although he never took any part in public affairs, Mr. Beckett was one of the best known and respected men in the city of Sheffield, and was a distinct personality in trading and social circles. He was for many years a member of the Royal Infirmary Board, and also of the Cutlers' Company. He was a traveller and linguist, a sportsman, and a great lover of dogs.

Sheffield: Upper Chapel.—The first breach in the ranks of the young men who have gone to the front from families belonging to the Chapel occurred last week, when the sad news came of the death in Flanders, from wounds received, of 2nd Lieut. Leslie F. Hobson, younger son of Alderman A. J. Hobson, J.P. At morning service last Sunday special reference was made to the fact by Rev. C. J. Street, who preached an appropriate sermon on 'Life's Larger Outlook.' He said that, when the nation's call to service came, Leslie Hobson, only 19 years of age, was one of the first to respond. In his short career in the New Army, he had won the warm respect of the men under his charge and the high esteem of his superior officers. "O, rest in the Lord" was sung by Miss L. Lynes, and Chopin's Funeral March was played by the deputy organist, Mr. B. Jaques, while the congregation reverently stood.

Stockton-on-Tees.—A remarkable series of week-evening Open Air Meetings has been held this spring and summer in the High Street. Rev. Arthur Scruton has delivered each week a stirring address upon rational religion and its connection with everyday life and with the war. His vigorous and original methods of dealing with questions of vital interest at the present time have drawn an increasingly large crowd each week—a crowd composed principally of the thinking workers of the town. These men have not been afraid to question the speaker at the close of each meeting. Some have even ventured inside the church on Sundays where they have met with a warm welcome and found such a congenial atmosphere that later visits have usually confirmed the doubter into a warm supporter, and enabled him to find in it his spiritual home.

Wellington, New Zealand.—The Rev. C. Ernest Hale has just completed the first year of his ministry at the Unitarian Free Church. In the calendar for June he publishes the following letter to the members of the congregation:—"On Sunday, June 27, I shall have completed twelve months' ministry amongst you. Since I have been in Wellington I have made many experiments, experiments that, I suppose, are made by most men when they first step 'out into the open.' The experience I have gained has produced in me a deep, and I trust, an abiding conviction. I am convinced more than ever to-day that my true work is to build up the spiritual life. It has been most encouraging to see the response that there is for such a ministry. No one knows as does a Free Church minister the temptation that there is to forget what a pulpit exists for. I believe that our sacred duty as ministers is to preach to the tempted, the distressed, and those that thirst after higher things. And who is there who is not reached by such preaching? I have come to the definite conclusion that there are problems that must be solved by prophets other than ministers of religion. No one man can deal with everything, and we preachers will serve our day and generation best by being specialists in the things of the Spirit. With all my heart I return thanks for every kindness and inspiration I have received, and trust that in the days before us we may greatly extend the Kingdom of God."

this side of the Atlantic." A more appropriate memorial to those for whom the maple leaf was the symbol of nationality it would be difficult to devise, and the Over-Seas Club has decided to adopt the suggestion. A consignment of seeds has been sent for, and these will be planted on all Canadian tombs in Flanders and France where practicable. It is also proposed that an avenue of maple trees shall be planted at Langemaarke after the war.

BIRD LIFE IN THE TRENCHES.

In the summer number of *Bird Notes and News* a selection is published from the numerous notes on bird life sent home by soldiers at the front. In many of these the men speak with a pleasure we can readily understand of the delight with which they hear the larks, thrushes, and even nightingales singing with extraordinary unconcern in places where the sound of bursting shells and the rattle of the rifle is heard both day and night. It is, apparently, very difficult to frighten the birds away in spite of what some writers have told us about the deserted woodlands, and even during the terrific bombardment of Neuve Chapelle the heavenly notes of a lark could be heard at intervals pouring down from the summer sky. One soldier describes a blackbird's nest which was built in the body of a field-gun. "There are five eggs in the nest," he writes, "and the bird should start sitting soon, but I don't know how it can. An artilleryman told us that they did not fire for about four days, during which time the nest was built and three eggs laid. They have fired each of the three days since then and two more eggs have been laid." He said that last night when the bird came back to her nest they were standing to and getting the gun ready for action. The bird sat on a bough above and waited till they had finished. It hardly seems credible but the nest is there right enough."

THE NEXT WAR.

It is not a pleasant thought that when the wars between nations are ended, the war between man and the creeping things of the earth, mainly the insect, will still have to be fought out "to the finish." There is a rivalry going on between us and the Arthropod, as Sir Harry Johnston tells us in *The Nineteenth Century*, for the mastery of the planet, which may conceivably end in our extermination if we do not mobilise our resources with the utmost care, and revolutionise our system of education. The present alarming spread of germ-diseases is, indeed, largely the penalty which we have to pay for our incredible stupidity in the past in wantonly destroying those beautiful and faithful allies, the birds, and putting out of existence many a useful and harmless reptile that only lived to devour insects and ticks. Incidentally he refers to a valuable book entitled 'Insects and Man,' by Mr. C. A. Ealand, which gives a valuable summary and an accurate account of the causes and effects of insect-conveyed diseases, of the almost immeasurable damage done by insects, and of the supreme necessity for the whole human

NOTES AND JOTTINGS.

CANADIAN GRAVES IN FRANCE.

Mr. Evelyn Wrench, secretary of the Over-Seas Club, recently received from the corresponding secretary of the Toronto Branch a letter containing an interesting suggestion in regard to the graves of Canadians who have fallen in France. "A few days ago, after a heavy wind," says the writer, whose letter is dated June 10, "I noticed a great fall of maple seeds lying on my lawn, and it occurred to me that if I picked them up, packed them in a small parcel, and sent them to you, with a request that through the Over-Seas Club Headquarters you might send them over to France and in due course have them planted round the graves, cemeteries, or roads leading to the cemeteries where so many of our Canadian soldiers lie buried, it would be a suitable tribute to their memory. If, as I hope, some seeds bear fruit and thrive, they will remain a lasting monument to those who have fallen from

race to be enlisted in the "next war" against these disagreeable pests. All farmers, educationists, military authorities, officials in the Foreign and Colonial Offices, men and women seeking for employment in the tropics, members of Boards of Guardians and County Councils should all familiarise themselves with the facts set forth by Mr. Ealand if we are to save ourselves alive.

* * *

Few people probably know what an important part the ladybird plays in this battle between man and the insects. "There does not seem to be a 'bad' ladybird from man's point of view," says Sir Harry Johnston, "for the Coccinellidae have apparently come into existence for the purpose of attacking and exterminating the multiform caterpillars, scale-insects, aphids, beetlegrubs, and frog-hoppers which devour our food-crops, our fruit and foliage trees, our tobacco and our melons. Each precious plant or tree in this category seems to have its tutelary saint among the Coccinellidae, and one can imagine in the coming age of knowledge (the millenium which shall follow the present war) grateful cultivators erecting shrines and tablets in honour of this or that ladybird protector of their crops—St. Novius, St. Chilocercus, the blessed Cryptognatha, and the meritorious Hippodamia and Megilla... The genus Calosoma, which happens to be beautiful as well as right minded, is worthy of international recognition as the inveterate enemy of the Gipsy moth—that ghastly plague of the Eastern United States—destroyer of noble trees and apple orchards."

THE RELIGIOUS FUTURE OF INDIA.

We have received the first number of the *Forerunner*, a new monthly paper of unpretentious appearance, published in India, which has for its aim the development of religious feeling in that country, irrespective of creeds or sects, until it becomes the driving force in the national life. The necessity for carrying on a strenuous fight against the materialistic influences of modern times is being realised by many serious thinkers in the East, just as it is here, and the dangers of a too-rapid assimilation of Western industrial and political methods, together with the increasing scepticism in regard to the ancient faiths of the younger men, numbers of whom have received a European education, are not to be regarded lightly. The *Forerunner* seeks to aid in the building up of a new national ideal for India based upon the consciousness of God, and to this end it will seek to direct the discussion of religious and moral ideals with sympathy and discernment, giving prominence to such movements in the West as will be likely to help onwards this end. The first number contains an article on "The Hindu Ideal Home," which lays full emphasis upon the need for love expressing itself in service, and an interesting account of the religious practices at Shantiniketan, the delightful school for boys under the leadership of Sir Rabin-dranath Tagore, by Ajitkumar Chakrabarti. The paper can be obtained from the Warden, Kingsmead, Selly Oak, Birmingham.

THE INFLUENCE OF SERBIA ON ITALIAN ART.

The exhibition in London of the works of Ivan Meshtrovitch, the Southern Slav sculptor, who is being acclaimed the heroic interpreter of a persecuted race, has revealed to many people an aspect of the Serbian national genius which they had not previously taken into account. Yet the Serbians have always been jealous of their culture, and anxious to show that they were capable of contributing something to the general progress of the civilised world. They are great lovers of music, of the dance, of beauty in every shape and form; indeed, M. Miyatovitch, late Serbian Minister in London, speaking at a recent meeting on behalf of the Scottish Women's hospital work in his country, called them "the Irish of south-eastern Europe, with all the virtues and some of the weaknesses of the Irish people." One of the greatest architects in Europe, he pointed out, was Bramante, the builder of St. Peter's Church in Rome, but he learned his art from Julius Lorrane (Giulio Lorano), a Serbian born in Sivenico, in Dalmatia. The famous Venetian painter Schiavone, the intimate friend of Titian, was a Serbian, by name Andrea Medulic, born in Dalmatia. In Florence some of the finest statues and sculptures were the work of the great sculptor Giovanni Dalmata, whose real name was Ivan Drinkovic, again a Serbian from Dalmatia, and a long list could be given of the Serbians of the 17th and 18th centuries who obtained great fame as painters and sculptors in Italy and France.

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 1.

LONDON.

Acton, Creffield Road, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. JENKINS JONES.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. P. CHALK; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate Hill Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH. No Evening Service.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington Unity Church, Upper Street, 11, Mr. STANLEY MOSSOP; 7, Rev. W. R. CLARKE LEWIS.
 Kentish Town, Clarence Road, N.W.—No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road.—Closed. Services resumed on September 5th.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNO-WETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road. Closed during August.
 South Norwood League House, 141, Portland Road, 7, Mr. J. W. GALE.
 Stoke Newington Green, 11.15, Mr. F. W. TURNER. No Evening Service.
 Stratford Unitarian Church, 11, Mr. JOHN BEGG; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls', Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbeldon Smaller Worple Hall, 7, Mr. E. CAPLETON.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. CHARLES HARGROVE, Litt.D.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30 Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street.—No Services.
 EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. A. E. O'CONNOR.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. HARMAN TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30.—Closed.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Prof. G. DAVES HICKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. LEE; 6.30, Rev. T. ANDERSON.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Rev. W. H. DRUMMOND.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. J. W. COCK.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

CURREY.—At Windermere, Vermilion, Alberta, the wife of James Elliot Currey, of a son. (By cable.)

MARRIAGES.

HOLT-COPLAND.—On July 24th, at Edinburgh, by the Rev. Peter Holt, assisted by the Rev. Felix Holt, B.A. (father and brother of the bridegroom), the Rev. Raymond V. Holt, B.A., B.Litt., to Isabella Clark, daughter of Alexander Copland, formerly schoolmaster of Tyrie, Aberdeenshire.

RATTRAY-BROOKS.—On the 28th inst., at the Congregational Church Banbury, by the Rev. Charles Craddock, Minister of the Ancient Chapel of Toxteth, Liverpool, Robert Fleming, third son of Mr. and Mrs. William Rattray, Monifieth, N.B., to Mary Curral Heygate, elder daughter of Mr. and Mrs. H. R. F. Brooks, Banbury.

DEATH.

ROSCOE.—On July 24th, in London, William Malin Roscoe, of Bircham, Newland, Glos., in his 58th year.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

In these days of magnificent effort we all like to deal with large figures. It will be gratifying to our readers to hear that up to the end of June 30,000 articles of clothing, bed and household linen, and 8,500 bandages had been sent out by our Fund to the Belgian hospitals. Of the clothing 9,500 articles were bought, nearly all during the first three months of the year, when the need was greatest, and the supply of clothes sent in not so plentiful. All the rest were given by private donors and by Working Parties organised by branches of the The Women's League and other societies. These figures do not include surgical instruments, drugs, and hospital utensils and appliances of every description which have been sent out in large quantities. It has been necessary to buy most of these things, but we have also had many generous and valuable gifts in kind in this department.

* * *

We are very grateful to two ladies, Miss Rowe and Miss Taylor, who have organised work for the Fund among girls' schools, both elementary and secondary. Since April they have sent

one large box, and very often two, every week, full of useful articles made by the girls themselves in schools all over England. During the summer this source of supply is likely to fall off a little. May we suggest that work can still go on at home or in country lodgings. Amid the relaxation and enjoyment of the holidays no day ought to pass without some service of helpful kindness for the sufferers by the war.

* * *

In his speech on Wednesday, in moving the adjournment of the House of Commons till September 14, the Prime Minister adopted the line of argument which most sensible people expected him to take. He pointed out that the foolish and noisy campaign for a shorter adjournment was not really in the interests of national efficiency and the enlightenment of the public mind. Ministers have something else to do besides answering questions, some of them pertinent, others irrelevant, many of them foolish, in the House of Commons. They have to supervise the vast and intricate machinery of administration, and they have to devote themselves to careful study of proposals for new legislation. When the programme of one session is complete no public interest can be served by making a pretence of work. The best men would not attend when there is nothing useful to be done.

* * *

UNFORTUNATELY the rules of the House of Commons give ample opportunities to the captious critic or the man bent on self-advertisement. Questions are often asked because it is the only way in which certain people of small ability and great pretensions can call attention to themselves. But every question has to be answered, and there is in consequence an expenditure of time

and energy in Parliament, and a strain of work in the great Departments of State, which must be held in check if the whole machinery of government by discussion is not to break down. It is clear that Mr. Asquith, with his unrivalled Parliamentary experience, feels that the demands which are made in this way are becoming unreasonable. The distinction is not sufficiently observed between mere inquisitiveness and a desire for information which is demanded in the public interest.

I think it may be interesting to the House [he said], to take by way of illustration the total number of questions since the commencement of the Session in November last up to and including Monday last, July 26, which have been addressed to my right hon. friend the Under-Secretary for War and myself, mainly, if not exclusively, in regard to matters relating to the war. My right hon. friend has in that time given oral answers to 1,522 questions, and I have given oral answers to 468 questions. My right hon. friend has given written answers to 249 questions, and I have given written answers to 51 questions. As the House knows that is a very inadequate presentation of what has actually taken place, because I suppose for every oral question which has been put, and for every oral answer which has been given—I do not want to exaggerate—there has been on an average one, two, and sometimes three supplementary questions inspired by the curiosity of the moment.

* * *

In the course of the same speech Mr. Asquith paid a tribute to the Press for the "assiduity, patriotism, self-restraint, and public spirit" with which it has discharged its duty since the outbreak of the war, "with one or two melancholy and notorious exceptions." It was clearly a sense of the injury done by the campaign of sinister criticism and belittlement carried on by these "notorious

exceptions," which dictated his closing words; and they are intended to reach far beyond the walls of Parliament, to the conscience of the nation and the expectant hearts of our Allies.

Upon a review of the position to-day as compared with the position exactly a year ago, can there be a greater calumny of our own people both here and over the seas than to say that they have not risen to the height of a great occasion? I have said that there is no greater calumny; there is one greater still, and that is to suggest—it is a calumny not on ourselves, but upon our gallant Allies one and all—that they do not realise and appreciate to the full the contribution which we are making to the ultimate triumph of our common cause. It is in that spirit, I believe, that the House of Commons and the country at large is entering upon the second year of the war. Do not let us give any encouragement to the faint-hearted, still less to the backbiters who do what they can—I make no inquiry as to their motives or intentions—to dishearten our Allies and to encourage our enemies. Let us here in this House and in the country at large in the same spirit of unity and determination which for twelve months has inspired our combined efforts persist and persevere to the inevitable triumphant decision.

* * *

THERE is one question to which the public ought to give serious thought during the Parliamentary recess. We refer to the incidence of taxation. It has been announced already that there will be proposals for fresh taxation of a heavy and far-reaching kind in the next Budget. No man who attempts to understand the grave problems of national finance can wish it to be otherwise. But the question remains, who is to pay? Here we are on ground which is felt to be acutely controversial. It has been suggested already that there may be some lowering of the income-tax limit, and it is clear that this could not be done without making some demand upon wages. It is this suggestion which needs to be thoroughly explored. It cannot be waived aside as unreasonable or unjust with conventional phrases about taxing poverty. It has long been an anomaly that the clerk earning £200 per annum is subject to income tax, while the mechanic with £4 to £5 a week in wages escapes. As more and more of the wealth of the country passes into the hands of labour it must carry with it on any sound system of finance its liability to direct taxation; and the difficulty of collection ought no longer to stand in the way.

* * *

THE withdrawal of the Welsh Church (Postponement) Bill and the conciliatory temper in which it has been accepted has revealed the influence of the Coalition

Government at its best. Larger considerations have prevailed over the instincts of party. It is acknowledged in the words of Lord Robert Cecil, who has shown himself a stout partisan for Establishment in the past, "that internal dissension at this time is a thing every patriotic man ought to avoid if he possibly can." Is it too much to hope that some of the effects of this desire to be fair and to avoid needless irritation will survive the war? Men who have looked into one another's minds and learned to respect one another's motives, are less likely to cultivate antagonism with the old bitterness. One of the indirect benefits of the Coalition may be to re-establish the reputation of Parliament as a school of good manners without blunting the edge of honourable disagreements or robbing us of the joy of combat.

* * *

WE cannot pretend to be indifferent to the attitude of the neutral countries. For many adequate reasons they may remain neutral in a military sense, bearing only indirectly their share of the world's sufferings. But on the moral issues involved the time has come to abandon a policy of silence and balanced judgments. It is, therefore, with great pleasure that we have read a manifesto signed by many of the most prominent men in cultivated circles in Spain: professors, composers, painters, sculptors, and authors.

We have no title to speak [they say], except that given by quiet lives devoted to the pure activities of the mind, but we feel that in order to serve our country by being honest and useful citizens to her we must be honest and useful citizens of the world, and so we are confident that we are doing our duty as Spaniards and as men, by declaring that we share with all our heart and soul in the conflict which is shaking the world to its foundations. We stand firm on the side of the Allies, inasmuch as they represent the ideals of liberty and justice, and therefore, their cause coincides with the highest political interests of the nation. Our conscience reproaches all actions which detract from the dignity of mankind and the respect which men owe to one another even in the fiercest moment of the struggle.

Most ardently do we hope that when peace comes the lesson may be turned to the honour and profit of all nations, and we trust that the triumph of the cause that we hold to be just will lead to the recognition of the essential part which the life of each nation, great or small, weak or strong, has played in the progress of mankind, will destroy the riot of egoism, domination, and devilish brutality which led to the catastrophe, and will lay the foundation of a new international fraternity in which force will be directed towards its true object—namely, the preservation of reason and justice.

A LETTER addressed to the Italian nation has been issued this week as an expression of comradeship on the part of a few among her British friends. It bears more than 150 signatures of eminent men and women who represent the large company of people diffused through the British Empire to whom Italy must always be a word which glows with sacred fire. The letter pays a tribute to the courage with which she made her decision "at a moment when the prospects of early victory seemed remote, and only the arduous and imperative necessity of the task were apparent," and concludes with a fine summary of the reasons which prompted her to throw herself into the struggle.

The Italian people is at war to liberate its own brethren from an old oppression, and to avert from the whole of Europe the threat of a new military domination. Italy has staked all that she has for the same principles of nationality, humanity, and public right that inspire our own endeavours in this war. We hope with all the earnestness in our hearts that her national aspirations will now be consummated, and we wish the heroic Italy of 1915 to know from our own lips that we feel towards her as our fathers felt towards the heroic Italy of the Risorgimento.

* * *

No literary man of our day has performed a nobler task for his country than Sir James Murray, of the Dictionary, who died at Oxford on Monday. It is a matter of deep regret that he did not live to see the end of his great undertaking. Johnson's Dictionary is still treasured by a few people for its personal qualities, its odd definitions, and its quaint terms of humour; but Sir James Murray had the unique distinction of compiling a dictionary that is really interesting. It is nothing less than a history of the English language, in its origin, its growth, its modification by great writers or popular custom, and its present use as a noble instrument of human intercourse. No visitor to the "Scriptorium" at Oxford could fail to be impressed by Sir James Murray's untiring industry, his gift for directing the work of others, and his affection for words. He was little known outside the circle of his friends and fellow-workers; but he has left his mark upon the life of his time. It would be hard to mention any man who has done more than he to organise the vast resources of modern scholarship for popular use. He set a standard of accuracy, and inculcated a spirit of reverence in all our dealings with language, at a time when our native tongue has suffered many things through careless handling or vulgar abuse.

AFTER TWELVE MONTHS.



THE present issue of the *Inquirer* completes a year of anxious toil during which we have tried to uphold the national cause without flinching, and to interpret its deeper issues in the light of our religious convictions. At the beginning of last August, in common with other organs of public opinion, we were faced with a critical decision. Amid the shining days of peace the curse of war fell suddenly upon us. In a moment, in the twinkling of an eye, we found ourselves in the vast welter of a European struggle. Every other sound was lost in the boom of the guns and the tramp of armed men. What could it mean? How were those who had preached the message of brotherhood and good-will to act? There was no time for quiet investigation. Balanced judgments could win no victories, and the very thought of neutrality was an offence to the deepest instincts of duty. In the midst of this confusion one thing was plain. We must resist the German violation of Belgium. Here was a crime which we could neither allow nor condone without dishonour. For us, as for many others, this supplied the moral key to the whole situation. It was an instinct of rightness, which perhaps, at the moment, hardly grasped the larger meaning of the struggle, but we felt the strong prompting of conscience and we were content to follow it, however terrible the consequences might be.

For some weeks many of us had no clear vision beyond this fulfilment of a public obligation which good men must always esteem more highly than their own security. But having once taken this first step, which was right beyond all question, and bound our lives to the stern duties it involved, everything else has followed, and there have been no moods of hesitation or vain regret to weaken high resolve. As the issues of the war have widened to our view and the German conspiracy against the freedom and peace of other countries has been disclosed, the judgment which began with Belgium has been extended to other fields. The war in all its aspects has assumed the character of a moral crusade, and the Allies who are fighting side by

side are conscious that in offering a stout resistance to insolent aggression, they are also defending the priceless heritage of a common civilisation. It has seemed to us that it is the special task of religion to help men to walk in this path of duty without waywardness or backsliding, with reverent trust in God and generous loyalty to one another and the common cause. And so we have tried to keep this flame of moral idealism burning brightly, leaving to others to pursue intricate problems of diplomacy, or to fulfil tasks of criticism for which we have little taste. If we have been obstinate in our avoidance of plaintive moralisings and refused to have any dealings with patriotism in a minor key, it is because we believe that strong and healthy affections are the best safeguard of virtue and heavenward vision is always better than dismal rebuke.

But any success we may have achieved in this mission of courage—apart from the deeper sources of guidance and help of which it is hardly fitting that we should speak—has been due to two causes. We have had the support of the life of the nation. Never before have we been so conscious of pride in our country and of our immeasurable debt to her bounty and her goodness. It has been a spectacle of awe and delight as we have watched her awaking to a new consciousness of her unity, laying aside the spirit of faction and dissent, and gathering into her ample reservoirs of power all that is strongest in intellect, keenest in vision, most tender and gracious in Christian sympathy and faith, for this supreme struggle of her fate. In every word which we have written during these twelve months of war we have felt that we must deserve the approval of this glorious Mistress. But we have also had encouragement of a more intimate and personal kind from our own readers. It is fitting that the messages which many of them have sent to us, so warm in their appreciation, so touching in their gratitude, should receive this public acknowledgement. It has been our constant desire to help men and women to face their duties with cheerfulness, to see the guiding hand of God in all private troubles and public anxieties, and to catch even now some far-off gleam of the victory which must be won by sacrifice. The knowledge that for some

of them life has been a gladder and a braver thing because they are numbered among our readers, is the best of all incentives to go on in the path which national duty and Christian conviction have marked out so clearly for us.

For several months we have tried to combine the teaching and arguments of the editorial pen with a programme of action and a call to worship. *The Inquirer* never did a better thing than when it started the Belgian Hospital Fund. Week by week and month by month it has grown in the extent and the beneficence of its operations, till it has established its claims upon public confidence and the undying gratitude of the people whom it helps. By its means our readers are able to touch one of the sorest spots of the war and to turn their work and their money into the means of doing good just where it is most needed. The war has revealed in an unexpected way the immense resources of the womanhood of England. For us and for our readers the most remarkable woman whom it has discovered is Mrs. Bernard Allen. The Belgian Hospital Fund was the child of her imagination. She fanned it into life with her womanly sympathy. She has been the main-spring of all its activities, pleading for it with her voice and her pen, conducting the vast net-work of its business, making hosts of friends among the doctors and patients in the hospitals in France, writing charming letters to donors which make them feel that it is a privilege to give, hard at work contriving and organising from morning till night, and doing it all with a practical sympathy and a gaiety of heart, which are an unfailing source of admiration to her friends. In times of deep mental distress there is no remedy like that of doing good. In this gracious human service Mrs. Allen has been a leader and inspirer among us. While she has been curing wounds in the Belgian hospitals she has also been binding up stricken hearts at home and breathing into them fresh confidence in the goodness of life and the victories of love.

And this brings us to refer in a closing word to the quiet ministry of consolation, which has been carried on since the early days of the war in our column of "Good Thoughts for Evil Times." Here the great and good of all ages have

spoken to us and called us away from transitory things to the worship of God and the vision of peace. Week by week they admit us into their fellowship, and open for us avenues of escape from our own infirmity into the hiding-places of power. We remember that many of these words, which haunt us in their spiritual beauty and ennoble us with their soaring faith, so deep in their knowledge of life, so quick with the sense of God, were written in days of tumult, when the fate of nations hung in the balance; and remembering this, we watch and pray for the same fruit of discipline in ourselves.

This backward glance over the effort of twelve months to impart to our national duty the full sanction of religion has given us no desire either to alter our policy or to revise our judgment. We must face the struggle which lies in front of us, however long it may last, with the same tenacity of purpose, with an equal devotion to works of help and loving-kindness, and with the faith and patience of hearts continually renewed by their communion with God. The time is one of danger. The future is dark with trouble. No human ingenuity can pierce the clouds which hang upon the horizon. But doubt and fear have no place in a conflict for freedom and right. "Set your faces like a flint," says Evangelist in the 'Pilgrim's Progress,' "you have all power in Heaven and Earth on your side."

Good Thoughts for Ebil Times.



CHURCHES. II.

WERE there but one alone
Wherein we might approach his
Throne,
One only where we should accepted be,
As in the days of old
It was, when Solomon of gold
His Temple made; we then should see
A numerous Host approaching it,
Rejoicing in the Benefit:
The Queen of Sheba come
With all her glorious train,
The Pope from Rome,
The Kings beyond the main;

The wise men of the East from far,
As guided by a Star,
With Rev'rence would approach that
Holy Ground,
At that sole Altar be adoring found.

* * *

But now we Churches have
In ev'ry Coast, which bounty gave
Most freely to us; now they sprinkled
stand

With so much Care and Love,
Tokens of Favor from above,
That men might come in ev'ry Land
To them with greater ease: lo, we
Those blest Abodes neglected see:
As if our God were worse
Because his Love is more,
And doth disburse
Itself in greater store;
Nor can object with any face
The distance of the place;
Ungrateful we with slower haste do come
Unto his Temple, 'caus 'tis nearer home.

THOMAS TRAEHERNE (1636 ?-74).

As the heart worketh and willesh, such, and no other, is its prayer; all else is only form and fiction and empty beating of the air. If therefore the working desire of the heart is not habitually turned towards God, if this is not our spirit of prayer, we are necessarily in a state of prayer towards something else, that carries us from God. For this is the necessity of our nature; pray we must as sure as our heart is alive; and, therefore, when the state of our heart is not a spirit of prayer to God, we pray without ceasing to some or other part of the creation. The man whose heart habitually tends towards the riches, honours, powers, or pleasures of this life is in a continual state of prayer towards all these things. His spirit stands always bent towards them; they have his hope, his love, his faith, and are the many gods he worships: and though, when he is upon his knees, and uses forms of prayer, he directs them to the God of Heaven, yet these are in reality the God of his heart, and, in a sad sense of the words, he worships them in spirit and in truth. WILLIAM LAW.

A PRAYER WHEN THOU ART GOING INTO BED.

MOST gracious, and onely wise God!
to whom the light and the darkness
are the same, whose dwellings are eternal,
and in whose Kingdome there is no need
of Candles, nor of the light of the Sunne;

look, I beseech thee, upon thy servant, who tarries in this place all night. And forasmuch as thou (out of thy tender love and compassion on thy Creatures) hast ordained this time for their repose and refreshing, that having past through the Cares and dangers of the day they might under the shadow of thy wings finde rest and security; keep me, I most humbly beseech thee, from the hours and the powers of darknesse; watch over me this night in thy Almighty providence, and scatter all the rebellions and devices of my Adversaries. Inlighten my soul, sanctifie my body, govern my affections, and guide my thoughts, that in the fastest closures of my eyelids my spirit may see thee, and in the depth of sleep be conversant with thee. Suffer me not, O my God, to forget thee in the dark, or to say, *The Lord seeth me not, the Lord hath forsaken the earth*, but so keep me in thy fear, and sanctifie me with thy grace, that all the words of my mouth, and the meditations of my heart may be always of thee. Make my soul to thirst for thee, and my flesh also to long after thee. And at what time soever thou shalt awake me from this bodily sleep, awake also my soul in me, make thy morning-star to arise in my heart, and let thy spirit blow upon my garden, that the spices thereof may flow out. Quicken me, O Lord, according to thy wonted kindnesse, so shall I seek thee early, and make my prayer unto thee with joyful lips. And now, O my most loving and faithful Creatour, take me, I beseech thee, into thy Almighty protection, stretch over me the arme of thy mercy, let thine eye be towards the work of thine own hands, and the purchased possession of thy onely begotten, and my most merciful Redeemer Jesus Christ. AMEN.

HENRY VAUGHAN (1622-95).

THE LESSON OF SOUTH WALES.

TRULY our sins are finding us out, and we are reaping in time of trouble the bitter harvest of seeds recklessly sown in times of prosperity. If we content ourselves with thinking now of the great coal strike merely as a thing of the past, one more awkward corner turned, one more difficulty got out of the way, we shall make a grave mistake. The causes which produced it are deeply

rooted in our national life, and may at any time find expression again to the great danger of our national existence. It has been a grave warning. Can we profit by it?

Undoubtedly the action of the men was unpatriotic, as is the action of every one who now or, indeed, at any time, puts his own interest or those of his class, before the interests of his country. Moreover, it was thoroughly irrational. They said, in effect, to the employers, "You are making illegitimate profits, you are plundering the country in its time of need. Give us a bigger share of those profits and we will be quiet. If you do not, then regardless of the results to the country we stop the production which is vital to its safety." It was bad, perhaps not worse than has been done by others, but none the less, bad. Yet we cannot condemn these men as a class as unpatriotic. Thousands of them have gone to the front. Moreover, it is clear that many, probably most of those who ceased work, did so unwillingly and in obedience to claims which they felt to be higher than those of their country. We may blame them, we cannot help doing so, but we ought to try to understand how they have come to take up such a position. If we do this honestly, putting aside class prejudices, we shall see that their action has been the almost inevitable outcome of the false ideals and evil practices upon which our industrial and commercial system is based.

Those ideals and practices may be summed up as follows: Trade and industry exist primarily for the enrichment of individuals, only incidentally for the welfare and strengthening of the nation. They are a process of struggle rather than of co-operation. Therefore, it is the duty of every man to do the best he can for himself, to think of his own interests first, to sell what he has to sell in the dearest market, and buy what he has to buy in the cheapest market, regardless of the fact that this may mean that some one else has to sell in the cheapest and buy in the dearest market. In the struggle which ensues the strong inevitably come to the top, the weak go to the wall, and the nation, which is compounded of strong and weak, suffers from discord and disease. It becomes a house divided against itself, and when trouble comes has difficulty in standing.

It is not to be expected that when war comes all men will suddenly forget the lessons and abjure the practices which have disfigured the times of peace. We have all been sinners together in these matters, content, if successful, to profit by this system, hopeful, if unsuccessful, to profit by it some day. The ideals of all classes have been pretty much the same, only some have been able to realise them and others have not. Moreover, the realisation of these ideals has been preached not merely as a right, but as a duty, and in this way have arisen sectional and class loyalties which have gained a strong hold upon us, often obscuring the greater loyalty which all alike owe to the State. Then comes the war and lets in a flood of light upon the whole system. It is found to be inadequate to meet so grave a crisis in the national life. Who can avoid the suspicion that ideals and practices which

will not bear the strain of a national crisis, cannot be really sound at any time?

Some can see that at any rate at such times as the present they will not do, and that the lesser loyalties must at any rate, for the time, give place to the greater. Can we be surprised that some do not at once see this and do not rise to the height of the occasion. We excuse their failure by their ignorance and lack of imagination; but just in so far as that excuse holds good we accuse ourselves as a nation. What have we been doing with our so-called education all these years that men should be so dull and blind to-day? Have we not been largely misconceiving it or sacrificing it in the interests of parties and of persons? And shall we not reap the fruits of our default?

What then is the lesson of it all? Not that the Welsh collier is a degenerate, unpatriotic being. He is neither better nor worse than many others. He is as we have made him, loyal to ideals and practices very like those we ourselves follow in ordinary times; a little less ready to change them in an emergency than some others because of the defective education we have given him. The true lesson is that if we get through this present trouble, we shall all have to mend our ways in these matters of industry and trade, and to bring our ideals and practices in that sphere into some closer agreement with those other ideals and practices which we profess and inculcate under the name of Christianity. If we do not do this we shall assuredly move on to fresh and even worse troubles.

IGNOTUS.

SIR JOHN BOWRING AND THE LITERATURE OF THE SLAVS.

Ye who hate the chains of slavery!
Ye who love the songs of bravery!
In your happiest moments come.
Come, and crowd the Muses' home.

*Translated from the Russian by
Sir John Bowring.*

In the lecture room, behind our dear and beautiful George's Meeting in Exeter, there is a marble bust. Statuary made in England is a delicate subject to discuss. So I will refrain. I am not a judge, but I believe this is a piece of good work. It is a bust of Sir John Bowring. Among good Unitarians Bowring is held in much veneration, his hymns are sung in our chapels, and also in the chapels of the orthodox. But just now his name ought to be revived with fresh honour, for he is deserving of quite special recognition. Everywhere in our country an intense interest is awakening in the Slav and his literature. We are all pro-Russian to-day. But in the bibliography to his 'Russian Literature' Waliszewski has this laconic sentence: "England is behindhand." Now if we had followed the example of Sir John Bowring we should not have been behindhand, for he veritably opened up

for us the treasures of Russian literature at the very moment when masterpieces were being created. He was the contemporary of Pooshkin, and Krilov, "the first Russian national poet," gave him with his own hands one of his best fables in manuscript.

I have among my books two disreputable old volumes. One is 'Specimens of the Russian Poets,' translated by John Bowring, second edition, 1821. The other is a volume of 'Servian Popular Poetry,' translated by John Bowring. This bears the date 1827, and I think must be the first edition. They came from second-hand book-barrows in the glorious East End of London, and they bear the marks—but the Slav has ever been a nomad, and tough in resistance.

In the preface to the Russian Poems Sir John writes generous words on Russia, briefly discusses the language, and notes with enthusiasm its peculiar capacity for poetry. "The father of Russian poetry," he writes, "is Lomonossov," and that verdict has been emphasised lately. "This astounding *moujik*." "To this mere *moujik* Pooshkin owed the very language of which he made so magnificent a use." For though Russia is immensely rich in epic—epic extending from a far past to the Napoleonic era—though her folk-lore and fairy tales are "realms of gold"; and though she has exquisite songs from the heart of the whole people; yet that noble instrument which Tourgeniev praised so passionately, the Russian language, was forged late, and her literature is of yesterday. Bowring saw it coming, and foretold its future. This is the hard thing to do. To recognise it when it has come is easy enough. And looking back Bowring rightly named Lomonossov its father. The adventures in search of light of "this mere *moujik*" vie in romance with those of the scholars of the Renaissance. A fisherman's son, from the bitter shores of the Northern Ocean he trudged to Moscow, and the first night shivered half-frozen in an empty sledge. But like another intellectual giant he managed "to avoid dying," and grew in wisdom and stature.

In rendering the rhetoric of that "Parnassian giant," Dierjavin, Sir John is undoubtedly brilliant, but to-day Dierjavin's glitter is a little cold. Later Russian criticism has sadly damaged this figure of the golden age of Catherine—but then the maladies incidental to golden ages are peculiarly dangerous to poetic innocence; the only golden age not so seems to have been the one before the first one. Russian literature has been heavily weighted with foreign influences—French, German, English. Krilov, the fabulist, was the first to push his grim Russian personality right through such externals. He drew from the regular international supply of fables, but he is Russian to the core. But there were real giants on the earth in those days when Bowring was at work. Pooshkin and Lermontov were living stormy lives, both soon to end in duels. He may have written of these two elsewhere. I do not know. There are no selections here. With Pooshkin and Lermontov Russian literature found its own more excellent way, rhythmic loveliness, and that simple vivid actuality,

which is never mere realism because it trembles with a thousand emotions. Pooshkin seems to me to be the spiritual father of all modern Russian writers. He first showed the witchery, the changing grace, the delicate variety in woman, afterwards to be found everywhere in the Russian novel, and he was the first to draw that other ever-recurring type, the superfluous man, brilliant, pathetic, fascinating, ever alternating from the interrogative to the explanatory. Tolstoi and Tourgeniev were not only the exponents of this type in art—they were this very person in life also. Lermontov has more passion than Pooshkin—lurid light and pent-up heat. In him the national genius for landscape finds expression. But he had for scenery the magnificent Caucasus—and the feet of others have been beautiful upon the mountains—our own Byron, for example. The true glory of Russian literature in this respect lies in what her children have made of the endless forest and steppe. Gogol, who came from the steppes of Little Russia, where Cossack legends blow like strong wind. The aching melancholy of the great plain, the depth of the Ukraine night, the rhythmic sound of the rolling Dnieper—they haunt us after reading him. And Tourgeniev's landscapes, silver to the eye and ear, his fragile trees, the secret and precious favours of his birds, and his rare gift for mingling natural colours and sounds with human emotions and thoughts—the *ultima Thule* of the poet's art, and so seldom attained.

Coming back to Sir John Bowring, I must admit that as poetry I prefer his renderings of Servian ballads and songs. In the ballads he keeps the exquisite trochaic movement of the originals. Surely the trochaic is the oldest rhythmic form—is it not a dance measure? Lovers of Browning's 'One Word More' know its seduction. Of course, in these ballads we have the famous Marko. One opens with these beautifully simple trochaic lines—a charming rhythmic picture of a hero on horseback:—

At the dawn of day the noble Marko
Rode in sunlight on the sabbath morning,
By the sea, along the Urvinian mountain.

Among the shorter poems in the book there is a little gem, a 'Harvest Song.' A footnote is given in explanation: "This song is sung at the close of the harvest, when all the reapers are gathered together. Half as many reeds as the number present are so bound that no one can distinguish the two ends of the same reed. Each man takes one end of the reeds on one side, each woman takes one end at the other. The withes that binds the reeds are severed, and the couples that hold the same reed kiss one another." And this is the song:—

Take hold of your reeds, youths and maidens, and see
Who the kissers and kiss'd of the reapers shall be.
Take hold of your reeds till the secret is told,
If the old shall kiss young, and the young shall kiss old.
Take hold of your reeds, youths and maidens, and see
What fortune and chance to the drawers decree;

And if any refuse, may God smite them—
may they
Be cursed by Paraskev, the saint of to-day!
Now loosen your hands—now loosen and see
Who the kissers and kiss'd of the reapers shall be.

R. H. U. B.

BOOKS AND REVIEWS.

NONCONFORMITY IN KENDAL.

The Older Nonconformity in Kendal. A History of the Unitarian Chapel in the Market Place, with Transcripts of the Registers and Notices of the Nonconformist Academies of Richard Frankland, M.A., and Caleb Rotheram, D.D. By Francis Nicholson and Ernest Axon. Kendal: Titus Wilson, 1915.

MR FRANCIS NICHOLSON, whose interest in Nonconformist history is a family inheritance, and Mr. Ernest Axon, son of the late Mr. W. E. A. Axon, the well-known antiquary of Manchester, have co-operated in the production of a substantial work, which is a congregational history and a great deal more. It offers a store of illustrative matter from which any general outline of Nonconformist history may be filled in, or any special and local history be enlarged by interesting parallels and contrasts. These lines of brief review may perhaps be best employed in indicating a few of such points of interest.

The difficulty of carrying out the Presbyterian Settlement of the country according to the scheme of 1645 is particularly exemplified in the case of Westmoreland. In a district sparsely populated, difficult of transit, and with a very isolated clergy, there was little unity of feeling, whether political or religious, and the general policy was non-committal. Apparently neither of the two *classes* proposed for the county was ever formed. But within a few years the need of co-operation and mutual understanding began to be felt, especially with regard to Ordination and the enforcement of parochial discipline. "A brotherly association of ministers" was desired, and the Worcestershire agreement, inaugurated by Baxter, was in the main adopted, and under the influence of Richard Gilpin the "Associated Ministers and Churches of the Counties of Cumberland and Westmoreland" put forth their agreement in 1656. It seemed likely to lead to unity and peace, being subscribed by both Presbyterians and Congregationalists. But by this prospect the arch-fiend was enraged, "and surely that must needs be good which Satan so furiously opposeth," and he "disgorged from his hateful stomach a swarm of Quakers." The presence of a very combative and argumentative Quakerism, stimulated in its early stages by the frequent visits of George Fox, constitutes what appears to our authors to be "the essential factor in the early history of Westmoreland Nonconformity." It is certainly a constantly recurring element; the controversy with Quakerism bursts out again in a furious pamphlet warfare in the eighteenth century.

The vicarage of Kendal was, and is, in the gift of Trinity College, Cambridge; there was also, it is interesting to note, a Corporation Lectureship, value £15 a year, sometimes held with the vicarage and sometimes separately. The rights of the patron were not suspended under the Commonwealth, but the nominee was soon required to submit himself for approbation to the Triers. The Kendal Vicars were of several sorts; one is a Presbyterian, and endeavours to enforce the Directory, much against the will of his people, who still stick to the Prayer Book: "They desire their old mumpsimus of a service book which I hope is happily exploded;" another is a strong Independent, and another, William Brownsword, who weathered through the period of ejection, adhered to the policy of the notorious Vicar of Bray. Indeed, the ejected of 1662 had few representatives in Westmoreland; the people were much more restless than the ministers. Under the indulgence of 1672 only seven houses in the county were licensed for meetings; of these six are noted as Presbyterian, and six are in the parish of Kendal. George Benson, an ejected minister, took out a licence for his own house in Kendal, of which place he was a native, and he is reckoned as the first resident Nonconformist minister of the place. He had been Vicar of Bridekirk, and was episcopally ordained. He was ordained again at Cocker-mouth in 1652 by three Presbyters, or rather, "they did receive and admit him" without imposition of hands, "because he had been before ordained by the bishops, and the church was fearful of iterating his ordination, lest they should have offended, though they, in their judgment, were satisfied they might." Under the Toleration Act Benson was licensed as a Presbyterian teacher; but at that time he was not resident in Kendal, and for some few years the history of the Nonconformist cause in the town is obscure. There was probably a meeting-house, but we know not where, before the erection of the Market Place Chapel in 1720 under the ministry of Caleb Rotheram the elder, though the names of his immediate predecessors are known. In an interesting chapter our authors discuss the question, Was Kendal Chapel "originally orthodox?" That it was so was assumed in the work called "The Manchester Socinian Controversy" published in 1825, which was a call to the Congregational body to claim possession, by process of law, of numerous chapels (of which a list was given) then occupied by Unitarians, on the ground that they were originally orthodox. This pretension led directly to the Dissenters' Chapels of 1844. It is pointed out by our authors that it would be very rash to assume that a chapel built for a Protestant dissenting congregation of Presbyterians in such a time of theological unrest was necessarily orthodox. (Query here, the above being the proper designation, why do our authors say Unitarian Chapel on their title-page? It was certainly called the Protestant Dissenting Chapel in 1868). In the first half of the eighteenth century the Calvinism of the Nonconformists was undergoing much modification. In 1711 Samuel Bourn refused to subscribe

the Assembly's Catechism on his settlement at Crook, near Kendal, and many neighbouring ministers refused to concur in his ordination. Samuel Clarke's "Scripture Doctrine of the Trinity" (1712) was read far and wide among Dissenters, and led to the Exeter Arian Controversy. A heated controversy in the North was raised by a sermon preached to the Associated Ministers of Cumberland and Westmoreland by Joseph Dodson, M.A., of Penruddock, entitled "Moderation and Charity recommended." The date is 1719, and the writer states that the sermon was composed some time before he had any notice of the unhappy differences among the ministers at London; referring, of course, to the Salter's Hall rupture, on the matter of subscription, in that year. The sermon itself, of which considerable extracts are given, is a remarkable plea for liberty and catholicity.

Let not any of us who admire the Learning and Judgement of Mr. Calvin, join with him in reproaching those who are of a different persuasion from him in Matters of Religion..... We must discover a modest and gentle Disposition, by forbearing to rack the Consciences of one another with Subscriptions to human Creeds..... Let us not be fond of a party as such. 'Tis being zealous Arminians, earnest Calvinists, rigid Lutherians, instead of contenting ourselves with being plain and honest Christians, which is one principle cause of Contentions and Animositities.

Dodson was at once charged with speaking disrespectfully of Calvin, and even treating his memory with indecency and reproach; also with indulging in Arian cant; this latter probably meaning his protest against subscription. Our authors conclude, after a moderate and well-argued contention, that the Kendal congregation during the long pastorate of Dr. Rotheram (1716 to 1752) belonged to the non-subscribing party, and "willingly and knowingly left it open to their successors to exercise the right of private judgment which they claimed and exercised for themselves."

Here we must take leave of the congregational history, and say a word as to a most important part of the book containing remarkably full accounts of Frankland and Rotheram, the men themselves, their academies, and their students. Richard Frankland left Rathmell for Natland, a village within the old parish of Kendal, in the early part of 1674; he remained there till 1682, and during the intervening period he seems to have had no less than 77 students with him. The list of Frankland's pupils, 308 in all, with biographical notes, is singularly complete and interesting. Dr. Rotheram's academy in Kendal, 1733 to 1752, was of much repute, and a similarly annotated list of his pupils is here given. Rotheram had a great name as a teacher of experimental philosophy and the higher mathematics, studies which were particularly characteristic of the Dissenting Academies of this line. In this connection we have one of the many little illustrative jottings which Mr. Nicholson is able to furnish from his own family papers. The following extract from a letter of Dr. Rotheram is of interest to those of us who wonder how the tutors of those days made a living; but it does not allay our curiosity. The date is 1735.

You may please to acquaint Mr. Nicholson that I have good convenience

for lodging his son in my house, that the terms on which I take young men are 8 guineas a year for lodging and boarding, and 4 guineas a year for Learning, they find their own Fire and Candle in their Rooms, and wash their own wearing Linnen, that if they go through a whole course of Mathematicks, as that obliges me to a particular attendance when their other Lectures are over, I have a distinct consideration for that Branch of Instruction.

Another son of the Mr. Nicholson here mentioned was Robert, also a student with Rotheram, and great-grandfather of our author. He was one of the first of Liverpool merchants to withdraw, on conscientious grounds, from the slave trade; perhaps the earliest instance of such protest.

There is excellent digging to be had in the small print of this book. The authors are to be heartily congratulated on the production of a work which combines wide interest with laborious investigation. It is further enriched by a considerable number of pictures and portraits.

J. E. O.

THE BENGALI POET AND SEER.

RABINDRANATH TAGORE: A BIOGRAPHICAL STUDY. By Ernest Rhys. London: Macmillan & Co. 5s. net.

To those who read, about two years ago, with the surprise of a new joy, *Gitanjali*, and, later, with continued though subdued joy, *The Gardener* and *Sādhana*, some account of the life and spiritual heritage of the author of these remarkable works should be exceptionally welcome. If Mr. Ernest Rhys disappoints them in some measure, in that they turn to his book expecting more than he has to give, this should not be urged too strongly against him. Matters of great interest concerning a personality so elect and impressive would doubtless be out of reach to an English biographer, and others, though known to him, may be justly withheld from the publicity of print. Yet it is impossible not to close the book with a slightly murmuring protest: "Here is too little about the man and too much comment on his writings, too meagre a story and a superfluity of exposition." For those who really care for such unique poetry and prose as Tagore's love best to discover for themselves the truth he has to give, the loveliness and the charm with which he offers it in words. What they would like is a more connected and plain record of the poet-seer's life in this our everyday world; whereas, for those who do not greatly care for his writings, this study would have, in any case, but small significance. Yet some things are told us here of quite vital interest, for which we should be thankful to Mr. Rhys; and his discussion of the sources of inspiration in earlier Indian poets, and the light he throws on the opening years of Mr. Tagore's life, are a valuable contribution to our knowledge and to our chances of appreciation.

The chapter entitled "Shanti Niketan," with its excellent account of the school

at Bolpur founded by the poet, and kept, by his influence and personality, on so high a level of educational equipment, is all that could be wished. The story of that wonderful achievement is an illustration of what all readers of *Gitanjali* and *Sādhana* must have discovered—that this Eastern seer, this poet of the contemplative religious life, is also a man of action, a reformer, a lover of deeds that make for human progress in this imperfect world. It reminds us of that remarkable chapter in *Sādhana* on "Realisation in Action." We seem to discover the mystic of the East and the energetic worker of the West combined in this bringer of visionary ideals into the practical activities of the modern world. "O Worker of the Universe," he exclaims at the close of that chapter, "We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring. . . . Let our newly awakened powers cry out for unlimited fulfilment in leaf and flower and fruit."

Some literary blemishes in Mr. Rhys's work suggest haste in writing or carelessness in correcting printers' errors. The reader stumbles on such phrases as "A poet who was living in the time of Burns and wrote love-songs that *something offer his passionate sincerity*" (p. 31); "Emotion tied to congenial rhythms and concrete forms" (p. 47); "a savour of childish mystery about the girl who is the signal figure" (p. 59). "He (Tagore's father) provided the congenial atmosphere in which that son's nature could grow to its full flourish" (p. 121). The words we have italicised, even where they make sense, are surely unworthy of such a critic and so loyal a promoter of good literature as the author of this Study.

But against all that, let the following passage stand for illustration of the many true and luminous statements and appreciations with which these pages abound. Speaking of the "Song-offerings," as the poems of *Gitanjali* are called, the author says, we found in them "an accent that was new to us, yet natural as our own hopes and fears. They took up our half-formed wishes and gave them a voice; they rose inevitably from the life, the imagination, and the desires of him who wrote. They were the vehicle of a great emotion that surprised its imagery not only in the light that was like music, the rhythm that was in the waves and sound itself and the light-waves of the sun; but in the rain, the wet road, the lonely house, the great wall that shuts in the creature-self, the shroud of dust, the night black as the black-stone. It was an emotion so sure of itself that it made no effort after originality, but took the things that occur to us all, and dwelt upon them, and made them alive and musical and significant."

Mr. Rhys tells us that, in the original, "Tagore," is spelt "Thakur." How grievous that a name so much more pleasing to sight and hearing should have been changed in English to the harsh prosaic Tagore! Is it too late to adopt the Bengali name, both in spelling and pronunciation? "Rabindranath Thakur" would read and sound so well.

W. J. J.

WE have received 'AN ELEMENTARY COURSE OF LESSONS ON THE WAR: BEING AN INTRODUCTION TO THE STUDY OF INTERNATIONAL RELATIONS,' by Miss M. Catherine Gittins, reprinted from *The Sunday School Monthly*. Copies may be had from the secretary of the National Conference Union for Social Service, the Rev. H. H. Johnson, The Orchards, Croft Road, Evesham, 2d., post free; 1s. 8d. a dozen post free. The lessons, which are grouped under the headings, 'Geography,' 'History,' 'International Relations,' and 'Physical, Moral, and Spiritual Force,' will be found useful even by those who feel that some of the statements of the author need considerable modification before they can be made to fit the facts. A short list of books for the use of the teacher is given at the end of each section.

'WOMEN AND WAR' is a recent sermon preached by the Rev. Charles Craddock in the Ancient Chapel of Toxteth, Liverpool, and published by the Liverpool Booksellers' Co., Ltd. It is one of the penetrating utterances, full at once of practical wisdom and the unaging spirit of religion, which have given to Mr. Craddock's ministry a characteristic note of quiet spiritual distinction. His friends will prize it all the more highly because he is one of the wise teachers who shrink from loud advertisement and the publicity of print.

Le Figaro states that all copies of the book 'J'ACCUSE!' have been seized at the kiosks and railways stations in Switzerland by order of the military authorities. A protest has been lodged against this action. In Holland the first edition of 10,000 copies has been at once exhausted and the sales of the French edition are very great. The English edition will be issued immediately both here and in America by Messrs. Hodder & Stoughton.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

28TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	5,105	16	10
Mrs. C. E. Maurice, from a fund left in her hands by Miss Octavia Hill	10	0	0
Mrs. J. Taylor Jones (second donation)	5	0	0
Miss A. Gillespie (sixth donation)	5	0	0
Miss N. Currall	10	0	0
Mr. and Mrs. P. D. Freeman	5	0	0
Collection in Toronto by Miss Mary Barber:—			
Mrs. R. Henderson	2		
Miss V. Larratt-Smith	2		
Mrs. Christopher Robinson	150		
Mrs. John Cawthra	5		

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Mrs. Tilley	25			
Mr. Wade Gardner	5			
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Miss M. T. Allan	200			
Mrs. Y. T. Smith	25			
Mrs. T. Annesley	5			
Mrs. Hiam	10			
The Rev. Lennox Larratt-Smith	5			
Mrs. C. Y. Le Poer Trench	5			

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Miss H. M. Davis	10	6		
Mrs. McAndrew	5	0	0	
Miss R. A. Reid	1	0	0	
Miss Emma Thompson	5	0	0	
P. J. W. (second donation)	50	0	0	
Mrs. Peyton (third donation)	25	0	0	
Mr. Arthur Taylor (second donation)	10	0	0	
Aberystwyth Meeting House (third collection)	2	10	0	
Mrs. Edward Bond (second donation)	2	2	0	
The Misses E. and G. Coe (fourth donation)	2	0	0	
Miss Katherine H. Greg	3	0	0	
Mrs. Chris. James (fourth donation)	5	0	0	
Miss Florence M. Thorn	5	0	0	
"D."	5	0	0	
Mrs. Arnold Lupton (second donation)	2	2	0	
Mrs. A. M. Tonge	10	0	0	
Mrs. Russell Martineau (second donation)	10	0	0	
Miss Gertrude Martineau (fourth donation)	5	0	0	
Miss Susan Bruce (second donation)	10	0	0	
Mr. and Mrs. Nanson (second donation)	5	0	0	
R. L. (second donation)	10	0	0	
Miss A. Smith	5	0	0	
Mrs. H. Enfield Dowson (second donation)	5	0	0	
Mrs. Hartley Wicksteed	10	0	0	
All Souls' Church, Belfast (third collection)	1	6	6	
M. R. H. C. (second donation)	2	0	0	
Miss Winifred Holiday	2	6		
Mr. and Mrs. Harold Coventry	1	0	0	
Mrs. Wm. Tangye	5	0	0	
Mr. E. Wadley	2	10	0	
Wimbledon Unitarian Church (fifth monthly contribution, per Mr. W. N. Martin)	1	4	0	
Miss White (second donation)	1	1	0	
Miss H. Partridge	1	1	0	
Mr. E. B. Squire (second donation)	3	3	0	
Children of Eldon Street Girls' School, Barnsley, per Miss M. Frith	0	10	6	
Mrs. Geo. Webb (fourth donation)	20	0	0	
D. C. S.	1	0	0	
"From a Friend" (fourth donation)	10	0	0	
Mr. H. W. Guernsey, New York	10	18	5	
	£5,435	17	8	

Parcels have been received from:—
The Women's League, Padiham (per Mrs. Hargreaves); Mrs. George Webb; Mrs. Nottcutt; Mrs. J. Taylor Jones; Muswell Hill Congregational Church Ladies' Working Party (per Mrs. Allbon); Mrs. Titterton; Miss E. C. Harvey; Mrs. C. W. Cornish; Miss E. Case; Miss

E. A. Eveleigh; Mrs. A. M. Chesshire; Mr. Lomas; Mrs. F. E. Baines; Mrs. Johnson; Mrs. W. Copeland Bowie; Miss Currall; Mrs. Garnett; the Camden School for Girls (per Miss Drummond); Miss Rowe and Miss Taylor; Mrs. Haslam; Miss Mary T. Worsley; Mrs. Woodhouse; Mrs. Marnham; Miss Bruce; Mrs. Francis Bishop and Mrs. W. H. Travers; Mrs. French; Cedar Lawn Military Hospital (per the Quartermaster, Miss Wurtzburg); Mrs. Wallis and Miss Meugens; Mr. and Mrs. Harold Coventry; Miss Waterall; Mrs. Wm. Healey; Maid's Working Party (per Mrs. Priestley Smith); Miss Whitfield; Mrs. Arnold Lupton; Miss Mary Dendy; Miss M. S. Beard; Mrs. Hans Renold; Mrs. Frank Taylor; Miss Rowe and Miss Taylor; Bury Branch Women's League (per Miss Johnstone, two large bales); Working Men's Club and Institute (per Mr. J. Argyle, fifty games); Mrs. Maitland; Mr. A. D. Tyssen; Mrs. Varian; Mrs. Wetherbee.

About fifty pairs of boots have been sent out for the refugees in Calais. More are required, but should be sent to Belgian Hospital Fund, 'c/o Messrs. Mulholland, 53-55, Seven Sisters Road, N., where they are repaired and packed for shipment free of charge to this Fund.

List of garments, &c., wanted:—shirts, socks, vests and pants (woven or of natural coloured flannel), towels, handkerchiefs, also bags in strong cotton material, two feet by three feet, with a string run in the neck (for the men's clothes).

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

MANCHESTER COLLEGE, OXFORD. THE NEW HALL.

THE following architectural description of the new Arlosh Hall appeared in a recent issue of *The Oxford Journal Illustrated*. It is written by Mr. Harry Paintin.

"Among the important buildings erected in Oxford in recent years, the Hall of Manchester College will assuredly occupy a prominent place. Imposing in elevation and generous as regards scale, the new work harmonises with the section built some years ago, though the altitude of the Chapel roof and also that of the new Hall entirely dwarfs the proportions of the gateway tower that forms a prominent and pleasing feature of the work just completed. The tower consists of four stages, and here, as is indeed the case with the Hall itself, decorative features have been sparingly introduced, but where they are employed their type is of a high order. Angle buttresses, which die into the main wall at the second stage, agreeably break the rigid contour of the tower, the southern face of which carries a small oriel of beautiful design, though the shingle weathering is somewhat unusual. Above are the arms of Warrington, York and London....on the north occur those of Manchester and Oxford....The tower contains two lecture-rooms of modest dimensions, but

beautifully and simply fitted, the fire-places being especially charming. On the first stage a small apartment communicates with the Hall, and here the dividing parapet is marked by severity of treatment. The Hall consists of five bays, four of which are lighted by transomless-windows with tracery placed somewhat high. Between the windows are buttresses of considerable projection, which die into the main building at the wall-plate. Had they been carried through the parapet and terminated with pinnacles, the paralleled horizontal lines formed by the ridge and parapet would have been broken and consequently destroyed the rigidity of outline, which is possibly the least satisfactory feature of the work. The parapet might also have been crenellated, as is almost the universal custom in Oxford. Above the windows and repeated throughout the building are the initials "J. A.," sometimes separately and in other instances monogrammed, placed in sunk foliated panels. They refer to James Arlosh, the munificent benefactor who presented the building to the college. The fifth bay carries the principal doorway, which is of imposing proportions and deeply recessed, the latter feature made possible—as is the case at Pusey House Chapel—by weathering. The door-mouldings are simple and bold, and the principal bears the following in relief: "E Munificentia Jacobi Arlosh, A.D. MCMXIV." Above the door the wall is relieved by a small tenantless niche. The roof is extremely fine, and the slates, from the Eyeford quarries, tone well with the stonework below. The great southern gable is destitute of decorative features, and the apex is also quite plain. In addition to windows corresponding with those on the east, the western front is broken by an imposing chimney-stack, and a finely proportioned oriel, the latter abutting on the high table. Externally Doulton stone with Clipsam dressing has been employed. Internally the finely grained and richly toned Guiting stone has been used. Reference has already been made to the fine proportions of the Hall.... A screen and gallery, the latter approached by a fine newel, guards the southern end. The screen consists of unpierced panelling with a well-cut cornice, enriched with vine and trail, not unlike the well-known example on St. Frideswide's watching-chamber. The dais or high table screen is more elaborate, and the carving, though somewhat restricted, is excellent in quality. The mouldings are extremely good, and the coving cut from the solid. The transomless oriel, to which allusion has already been made, bears the arms of Warrington, York, London and Manchester in rich glass, the beautifully rich tones imparting an agreeable and welcome colour to this sector of the Hall. The oriel ceiling afforded an ideal opportunity for the display of a fan-vaulting, for which the existing plaster-work is not an altogether satisfactory substitute. The floor is composed of oak herring-bone parquet laid on reinforced concrete. Possibly one of the most satisfactory features is the roof, barrel-shaped, formed of fibrous plaster and large curved oak ribs, and supported by English oak tie-beams of great scantling. The soffits

of these are carved on the solid and well-executed, as is the case with the wall-plate cresting and cornice, the latter being utilised for ventilating purposes. The principals between tie-beams and inner-roof are enriched with cusped-tracery, and in consequence of the strike last autumn, this and other woodwork was exposed for a considerable period, and the weathering thus obtained has imparted an agreeable toning of colour which is altogether lacking in new work. Reference should also be made to the modelled lead spouting and the beautiful spout-heads, which, together with other details, attest the ability and care of the architect, Mr. Percy Scott Worthington, M.A., F.R.I.B.A., of Manchester, and late of Corpus Christi College, whose father designed the existing buildings at Manchester College. Messrs. Benfield Loxley have executed the work with their usual thoroughness, and Mr. T. T. Ward has proved a capable and vigilant clerk of the works."

A MESSAGE TO OUR DEFENDERS.

Mr. Hugh R. Rathbone, the President of the National Conference, is anxious to send a message of greeting to the members of the churches on the Roll of the Conference, who are so bravely defending their country by sea and land. In order to do this it is necessary to obtain their names and naval or regimental addresses. Ministers and secretaries of congregations are requested to supply this information as soon as possible to the Secretary of the Conference, the Rev. James Harwood, 60, Howitt Road, Hampstead, London, N.W.

THE Rev. W. G. Tarrant writes:—"One or two rogues in khaki are known to have imposed upon our ministers lately. The story is told of a sudden emergency, money lost, applicant due at Aldershot, Dover, or elsewhere; the fare is "borrowed"—and that is the last heard of the case. The latest recorded is a man purporting to be a Canadian, and showing a letter written by a well-known Unitarian minister in Canada; this man has already victimised more than one London minister."

NEWS OF THE CHURCHES.

Blackpool.—On Sunday last, July 25th, at the Lytham Road Unitarian Church, South Shore, the Rev. H. Bodell Smith concluded his ministry by preaching farewell sermons to good congregations. After evening service a congregational meeting was held to express good wishes to Mr. Smith and his family and to make a farewell presentation. Mr. J. J. Bowles, the chairman, said how deeply they all regretted that Mr. Smith was departing from them, and bore warm testimony to his services as preacher and worker, and to the effective help rendered by Mrs. and Miss Smith in various church activities. Mr. John Cuncliffe, church treasurer, voiced the feelings of the church, saying that their minister had established the church on more enduring foundations and made a settled ministry more secure amongst them, and was leaving the church and Sunday School in a much

better condition than he found them. They all wished Mr. Smith, Mrs. and Miss Smith every happiness and prosperity in their new sphere of life at Nelson, and on behalf of the congregation he was requested to ask Mr. Smith to accept a cheque. In accepting the presentation the Rev. H. Bodell Smith thanked them for their kindness and for the words of appreciation expressed towards him and his wife and daughter. For over three years they had spent a very pleasant time amongst them. There had been the happiest kind of friendship all round, and complete unity of spirit. He was sure that with their devoted support of his successor the church would continue to increase in strength, prosperity and usefulness. Mr. A. Fielding and Mr. Ford spoke on behalf of the Adult School movement which had received some active assistance from Mr. Smith, and they expressed hearty acknowledgment of his help and public spirit. Mr. Smith begins his ministry at Nelson on August 1st, and he is to be succeeded at South Shore in September by the Rev. B. C. Constable of Longsight, Manchester.

Liverpool.—In place of the Annual Excursion of the Sunday School Society, a service was held on Thursday evening, July 22nd, conducted by the Rev. Charles Craddock, at the Ancient Chapel, Toxteth Park. The minister gave a profoundly thoughtful and valuable address on the text: "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Macclesfield.—A Garden Party and Sale of work was held last Saturday in the grounds of Mr. and Mrs. Winder. The sale which was opened by Mrs. H. P. Greg of Styal, was in aid of the School Building Fund in connection with the King Edward Street Chapel. The Sunday School work is badly handicapped by lack of proper accommodation for Sunday and institutional work. The congregation is making strenuous efforts to increase the sum already in hand, and to secure a site near to the chapel. The weather conditions were all that could be desired, and a large company met to purchase the articles produced by many month's industry on the part of the Ladies' Sewing Committee. Mrs. Tootal Broadhurst sent a generous donation of £20, and the total for the day's effort was £84. This sum was highly gratifying to all concerned. The Rev. J. Hipperson expressed the thanks of the congregation to Mrs. Greg for performing the opening ceremony, and to Mr. and Mrs. Winder for their generous hospitality. Last Sunday morning Mr. Hipperson exchanged pulpits with the Rev. W. E. Ireland, M.A., minister of Park Green Congregational Church. The exchange was much appreciated by both congregations. As Mr. Hipperson was recently elected Secretary of the Macclesfield Ministers' Fraternal, this is additional evidence of the increasing goodwill between the ministers and congregations of different denominations in the town.

Manchester Domestic Mission.—A most successful Garden Entertainment was held on July 14 on behalf of the funds of the Mission in the grounds of the Unitarian Home Missionary College, Victoria Park, by kind permission of the Committee of the College. Miss E. B. Manning's play, 'Paris of Troy,' was performed under her direction by a company from the Renshaw Street Mission. Folk dances were given by children from the Willert Street Mission who had been trained by Mr. W. T. Pritchard. The play and the dances were very much admired by a large audience and a good financial result will accrue to the Mission funds.

Rochdale.—The Unitarian Church mourns the loss of Mr. Joseph Standing, who died on July 14th. He had just entered upon his 80th year, and during his long life-time he had been devotedly

loyal to both the church and the school. Besides being a Trustee of the church, he had from time to time held various other offices, amongst them being membership of the choir, membership of the church Committee, Co-Superintendency of the Sunday School, and Presidency of the Sick and Burial Society. He was also the oldest member of the local Spinners' Association, and for over thirty years the highly-respected Treasurer of that Society, holding the office to within a very short time of his death. To mark their appreciation of his long and faithful services the Executive Committee of the Association had decided to grant him a weekly pension, and that decision would have been ratified by the general meeting of the Spinners, on the evening of the day on which he died. It is pleasant to think that he knew of this further evidence of the warm regard in which he was held by his fellow members. A large body of the Spinners, with their Secretary—the Mayor of Rochdale—at their head, attended the funeral service at the church, and walked in procession before the hearse to the Cemetery. Representatives of the Trustees and of the Church Committee were also in attendance at the church and at the Cemetery, as well as a very large number of his friends.

NOTES AND JOTTINGS.

THE BRITISH INSTITUTE OF SOCIAL SERVICE.

The Annual Report, which has just been issued, calls special attention to the important part which its Hon. Secretary, Mr. Percy Alden, has taken in the work of Belgian Relief. Quite early in the war he was placed on the British Commission for the Relief of Belgians in Holland, and has paid four visits to that country in connection with the work of inspecting the camps in which the Belgian refugees are housed, selecting refugees to be brought to England, arranging for the work of transport, and assisting so far as possible in the proper placing of refugees on this side. He has been in close touch with the Committee that was appointed to deal with employment for the refugees and also with Sir Duncombe Mann, the permanent Chief of the Metropolitan Asylums Board, which has had charge of the Government Clearing Houses for the accommodation of the Belgians. The Hon. Secretary's work in Holland since the Government work closed has made good progress. The scheme which he inaugurated for building wooden houses with Belgian labour has been up to the present a complete success. These houses are built so that they can be taken to pieces after the war and rebuilt in Belgium, being placed by the side of the ruined towns or villages. The President of the Official Dutch Committee, Baron de Tuyl, has expressed his warm approval of the scheme and is giving all the assistance in his power, while it has met with the approval of the British, Dutch and Belgian Prime Ministers. Quite recently a contribution of £29,000 was made by the Danish people to this scheme.

PROTEST FROM THE MOTHERS OF CANADA.

A remarkable petition has been extensively signed and sent to the Prime Minister of Canada against the supply of

alcoholic liquor to the Canadian soldiers in training in England and in service at the front. The petition calls for the abolition of the wet canteen, which it describes as a double danger, robbing the King of success in arms, and robbing Canada's women of the manhood they gave into the Empire's keeping. Major-General Sam Hughes had promised that alcoholic beverages would not be supplied to the Canadian soldiers, and that they should "return home as clean and as manly as when they went." It was on this condition that many mothers consented to the enlistment of their sons.

PARIS LIQUOR-DEALERS AND THE GOVERNMENT.

General Gallieni, Military Governor of Paris, has just ordered the inclusion of the whole department of the Seine and Oise in the decree prohibiting the sale of alcoholic beverages, with the exception of wine and beer, to officers and soldiers. Evidently the progress of the Temperance movement is causing grave anxiety in interested quarters. The National Association of Liquor-Dealers and Restaurant and Hotel Proprietors of France has (says Reuter's Paris Correspondent) called a general convention to consider the following questions: (1) The measure adopted by the Government and military authorities for the suppression of alcoholic drinks; (2) the ways and means for putting an end to the campaign aimed at destroying the liquor trade conducted by cafés, restaurants, and hotels; and, (3) the uniform application of measures adopted in all districts under the jurisdiction of the National Association.

GIFT BY MR. CUTHBERT C. GRUNDY.

At the monthly meeting of the Council of the Union of Lancashire and Cheshire Institutes, held last week, a letter was received from Mr. Cuthbert C. Grundy, offering to hand over to the Union an inscribed War Loan scrip certificate for £200, productive of £9 per annum, and to supplement it with a cash gift of £24, so as to make the total for twenty-four years £10 per annum for an exhibition to be devoted to any subject of instruction which the Council might think most useful. A resolution was passed conveying the thanks of the Council for this response to the appeal of the Union for help to increase its means of aiding the higher education of evening students employed in industry or commerce.

CHURCH MUSIC.

Henry Ward Beecher once wrote:—"It is probable that music, since the world began, has been employed to express religious feeling. It has great power to excite that feeling. It may be questioned whether hymns and music do not divide power with preaching. If the sources of popular religious knowledge could be examined, perhaps the hymn and the psalm would be found to be the real sermon, and singing the most effectual preaching. Congregational singing must either spring from a common religious life in the church, or it must lead to it; or else it will not live long at all."

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 8.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. J. HARWOOD, B.A.
 Brompton, Port Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. L. JENKINS JONES.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 and 6.30, Mr. BASIL VINEY.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. ALBERT LAZENBY.
 Highgate Hill Unitarian Christian Church, 11, Mr. E. R. FYSON. No Evening Service.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington Unity Church, Upper Street, 11 and 7, Rev. T. M. SALMON.
 Kentish Town, Clarence Road, N.W.—No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road.—Closed. Services resumed on September 5th.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNO-WETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. G. W. PETERKEN.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. JOHN TOYE.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road. Closed during August.
 South Norwood League House, 141, Portland Road, 7, Mr. VICTOR FOX.
 Stoke Newington Green, 11.15, Mr. HOWARD YOUNG. No Evening Service.
 Stratford Unitarian Church, 11, and 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon Smaller Worples Hall, 7, Mr. E. CAPLETON.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHEARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45. Rev. O. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. H. S. SOLLY, M.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30. Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street. Closed morning. Evening, Rev. W. G. TOPPING.
 EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. F. K. FREESTON.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. W. T. LUCAN-DAVIES.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. JOSEPH WILSON.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30.—Closed.
 MANCHESTER, Upper Brook Street Free Church, 11, Mr. C. HELPTON; 6.30, Mr. L. GORDON RYLANDS, B.A. B.Sc.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Prof. G. DAWES HICKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHBEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church, Rev. W. H. DRUMMOND.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. J. W. COCK.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

DUNKERLEY.—On July 30th, at 8, Windsor Quadrant, Kelvinside, Glasgow, to Mr. and Mrs. H. M. Dunkerley—a daughter.

MARRIAGE.

BROWN—SAUNDERS.—On July 29th, at St. Paul's Church, Cambridge, by the Rev. C. J. N. Child, George Leonard, son of Mr. G. W. Brown, of 78, Belsize Park Gardens, Hampstead, to Cecilia Lucie, daughter of the late Mr. J. E. Saunders, of Clayhithe, and of Mrs. Saunders, of 102, Hill's Road, Cambridge.

DEATHS.

ROLLASON.—On the 30th ult., in Field Hospital, Northern France, Arthur Gilbert Rollason, aged 23, Captain, 7th Worcestershire Regiment, only son of Mr. and Mrs. Arthur A. Rollason, Dixon's Green, Dudley.

WILD.—On the 2nd inst., at Netherton, Heywood, Betty, the beloved wife of William Wild, aged 80 years. (No flowers by request).

YATES.—On July 28th. at Rumney, Cardiff, Graham, second son of Thomas and Eva Yates, formerly of Salford, aged 29 years.

Situations

VACANT AND WANTED.

MISS SIMON, L.L.A., Inter. Arts (Lond), Teachers' Diploma (Camb.). Care and Education of Girls (under twelve) at Zulla Road, Nottingham.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

ONCE again we would send a word of thanks to all the donors to our Belgian Hospital Fund. Naturally the steady growth of the Fund is a source of pleasure to ourselves, but that is simply because it proves that we are doing something useful. Our readers have responded most generously to our appeals and show no sign of growing tired or impatient because we strike the same note so often. It is most gratifying that the holiday season seems to be making very little difference in the steady flow of gifts. This week has brought us a most charming letter from the General in charge of the hospital work in the Rennes district. He is most grateful for what is being done and seems to be specially struck by the promptness and practical character of the help. The men housed in a mediæval castle—our readers will remember Mrs. Allen's picturesque account of her recent visit to them—are now in comparative comfort. The 200 beds which our Fund has provided were to arrive several days ago, and proper bathroom accommodation has been installed. It was the quick eye of a woman which detected this crying

need, and steps were taken to obtain estimates and put the work in hand without a moment's delay.

* * *

OUR friendship with these exiled Belgians in France enables us to be of service to them in some pleasant ways, which are not connected directly with the work of the Fund. Mme. L—, who superintends the work of our Hospital for Refugees in Calais, has taken a deep interest in the children of Belgians resident there. There are many poor families, bargees, fisher-folk, and labourers, who are unsuitable for service in the army. For many months their children have been entirely neglected. They do not go to school and have drifted away from all the elevating influences of religion. Their casual life in the streets leads to begging and other evils. It has been decided to open a school for them which will be placed in charge of two qualified Belgian teachers. One pressing difficulty was to find suitable accommodation, but now through the kind offices of Mr. Kelland a building has been obtained free of charge, and we understand that the school for these refugee children will be opened at once.

* * *

THE anniversary of the outbreak of war was observed on Wednesday in a manner entirely suitable to the occasion. There was no bluster or gaudy pageantry, but a solemn dedication of the people to their perilous task and a pledge that with God's help they will be faithful to it to the end. The King went to the national service in St. Paul's almost like a private citizen. He was simply a humble worshipper in the presence of the Lord of All. The address by the Archbishop of Canterbury had in it the ringing note of courage: "Watch ye, stand fast in the faith; quit you like men; be strong";

but it was also a call to penitence for everything that has been unworthy in our service of the highest.

A year has gone by [he said] since we set our hands to this fearful task. We have learned much, we have given our very best and bravest, and, before God, we believe it is worth while. And now, as the second year of our high emprise begins, we realise, far better than we did last August, our country's claim upon us all. Please God, no man or woman here is going to leave it unanswered, unfulfilled. That offering can be a very sacred thing if it be given in the name of Him in whom we citizens of a Christian land believe. He surely calls us as a people, His people, to penitence and prayer—penitence for forgetfulness and waywardness, for lust and sloth, for selfishness and lack of discipline. And to-day, as we gird ourselves anew, we think upon what we His children might have been, and are not. But He is here, and we can speak to Him to-day. We do. Lord, we believe; help Thou our unbelief.

* * *

IT is remarkable how naturally words like these come to us in the midst of the vastest military preparations which we have ever known. No great war was ever carried on with so little noise. The sense of its deep moral seriousness has dimmed its blazonry. We do not want to see our King appear "in shining armour," or to shout our defiance in arrogant military display. We are still citizens before we are soldiers, and children of God trying to honour His law in our hearts before we are Englishmen. When some mournful friend feels it to be his duty to warn us that the whole country is being captured by the evil spirit of militarism, we can only wonder in what dark cave he spends his days. No military caste is riding rough-shod over us. We have ceased to care who belong to the profession and who are soldiers for the duration of the war. Our citizen-officers have carried their

own spirit everywhere, and no set of men devoted to the grim tasks of war were ever so free from military ambition for its own sake. They are keen, industrious and reckless in courage, because they are anxious to return to the ordered ways of peace. A military state on the Prussian model is the last thing they wish to create.

* * *

WE need not follow the daily press and attempt any summary of the lessons of the past twelve months. Perhaps all that need be said is that we have lived more intensely than we have ever done before and we have gained experience through living. Many of the things which we did twelve months ago we should not do now, but it does not follow that we were very foolish and incompetent to do them then and that somebody ought to be blamed. Personally we never had much affection for the motto "Business as usual." But, none the less, it may have served a useful purpose during the weeks when it was displayed by every shop as a patriotic badge. It helped to keep people hopeful and busy during a difficult period of transition and saved them from panic. We have had to lay it aside and to put "Nothing as usual" in its place, and we have done it on the whole with extraordinary cheerfulness, for we see now, as even men of keen imagination did not see then, that this is not a struggle in which the army and navy and the Government can manage things for us. We are all engaged in it, and no man must stand aside, or put his own interests before those of the country, or refuse his full share of the common burden.

* * *

BUT perhaps the most striking lesson which experience has brought is the strength of the ties which bind us to our Allies. Sympathy, mutual understanding and unswerving loyalty to one another are not only unimpaired, they have grown in depth and volume in spite of the strain of bitter disappointments and terrible sufferings. It is an axiom of Prussian statecraft that alliances are mercenary and can be broken up by astute bargaining or intrigue. It must be a cause of bitter chagrin to Germany that her cunning reliance upon the baseness of human nature has been completely baffled. She has had to face stupendous moral facts, which have never entered into her calculations. In trying to sow suspicion she has only become more deeply suspected herself. Even Russia has failed her, and has turned to England and France for the deliverance of her soul from the crushing weight of Prussianised methods of government and treacherous plots to suborn the loyalty

of her subjects. We are all wide awake now, and none of us is likely to become the victim of newspaper campaigns or sinister rumours made in Germany. Once again the Allies have made it quite clear that they stand or fall together and there will be no separate peace.

* * *

THE appeal of the Pope for peace, which he has addressed to the belligerent nations, will be received with the respect due to his position, but it will be with a cold respect. For it is merely a document of pious sentiment and exhortation, from which every word which could give offence has been excluded. Underlying it is the tacit assumption that no moral principle is involved in the war and that all the combatants are equally to blame. He addresses them as wayward children who are fighting simply to gratify the lust of their own hearts. "Let the mutual will to destroy be laid aside," he says; but this is to misconceive the whole situation. At the close of a year it is clearer even than it was at the beginning that the war has long been planned by Germany to gratify her dream of domination, and she has carried it on with calculated cruelty and entire disregard of the obligations of justice and honour. About all this the Papacy is discreetly silent. It thus abdicates its claim to be the moral instructor of the nations. For the rebuke of wrong and the inflexible demands of righteousness it substitutes an eloquent description of the miseries of war and a sentimental appeal for peace. We do not believe that such an appeal can possibly succeed, or that its success would do anything to fortify us against similar aggression in the future. Deeper than our reverence for peace must be our reverence for justice. We must approach the problem of international peace by cultivating first of all respect for international law.

* * *

WE are glad to find that the official organ of the International Arbitration League is in close agreement with the attitude which we have consistently maintained on this subject against some of our pacifist friends. The following passage is taken from a leading article on 'Peace Proposals' in *The Arbitrator* :—

In the last resort justice comes before peace. Mankind, we believe, can be persuaded to accept the process of law instead of the anarchy of brute force as the means of adjusting differences between nations, but it will never willingly choose peace for its own sake apart from justice.... Pacifists must get out of their heads the notion that peace is promoted by merely making appeals or demands for it, regardless of time and circumstances. To cry aloud for an end to be put to the terrible carnage now going on does

not necessarily serve a useful purpose. No such feeling animates the overwhelming majority of the nation. We have to face the stern realities of the situation as it is. The militarism which has outraged Belgium and almost every international sanction is unbroken. Whilst it is, there can be no peace, and there will be none. Unless the progressive forces in Germany can rid themselves of their worst enemy, it must be left to the armies and navies of the Allies to render it impotent. The psychological moment will come when the peace movement can speak with effect; but for the present it must occupy itself in thrashing out proposals for the reconstruction of international relations after the war is ended.

* * *

THE same issue of *The Arbitrator* contains a stirring message from the Editor of *The Hibbert Journal*, which it is a pleasure to transfer to our own columns.

I believe that there never was a time in the history of nations when the issue between Good and Evil was so transparently clear as it is at the present moment. It seems to me that every Briton may throw himself, heart and soul and body, into the cause of his country, with that absolute peace of conscience, and entire disregard of the consequences to himself, which come to a man when, and only when, he knows himself to be serving the right, the true, and the just. It is unlikely that such an opportunity of definitely placing ourselves, and all we possess, at the service of the Good will ever come to us again. Not to take the opportunity is to incur an everlasting reproach. To take it is to place oneself in a position where, whatever happens, no real evil can befall us. And if we all take it together, the nation will come out of the ordeal regenerated and purified and ready for achievements nobler than any of which the past bears record.

* * *

UNDER the dismal title 'Drunkenness and the War' *The Manchester Guardian* published a fairly cheerful article on Tuesday. The total convictions for drunkenness in 1914 show a decrease of 5,049 compared with 1913. This decrease, it is stated, was not spread over the whole year. In every month of the first half of the year except May—when they were down by three—the figures were higher than in the previous year; and in every month of the second half of the year they were lower. The most rapid decrease occurred in the north of England during August and September. Greater London did not reveal such a striking improvement as other places, and the total figures in the Metropolitan area for 1914 were higher than for 1913. It must be remembered that a decrease in convictions may be due to various causes and does not necessarily indicate a decrease in excessive drinking.

LOSS AND GAIN.



MANY people hoped that the position would be much better than it is at the close of the first year of war, and that the end would be in sight. There is consequently a mood, we will not call it depression, but of mournfulness as we read the record of the past twelve months and remember all the things which we might have done differently. The first strong excitement has passed away, sorrow and suffering have claimed their victims through the length and breadth of the land and we have settled down to the routine of being at war with little leisure of mind to think of anything else. There are few hearts so recreant as to ask whether it has been worth while, but many of us begin to feel that loss and gain are too evenly matched or allow ourselves to drift into a deepening anxiety about the result. How will it be if at the end we have simply to cry quits and nothing is settled after all?

This battle fares like to the morning's war,
When dying clouds contend with growing light,
What time the shepherd, blowing of his nails,
Can neither call it perfect day nor night.
Now sways it this way, like a mighty sea
Fore'd by the tide to combat with the wind;
Now sways it that way, like the selfsame sea
Fore'd to retire by fury of the wind:
Sometimes the flood prevails, and then the wind;
Now one the better, then another best;
Both tugging to be victors, breast to breast.
Yet neither conqueror nor conquered:
So is the equal poise of this fell war.

The words sound prophetic. We are startled by the accuracy of the description. Only we must be on our guard against the regrets of the disenchanted king and his deep sorrow for himself—

Here on this mole hill will I sit me down.
To whom God will, there be the victory!

For it depends upon ourselves, upon the stoutness of our hearts and the patient tenacity of our wills, whether this menace shall be removed far from our homes, and public right shall be vindi-

cated in the sight of men, and redress be won for the innocent victims of the war. These large interests of humanity are committed to us as a sacred duty, and we dare not relax our efforts till the "equal poise" is changed into decisive victory.

We do not wish to be blind to all that we have lost. There are many things to be placed to the debit side of the account. The conditions under which we are living are unnatural and may exact terrible penalties. It is not good for any nation to be at enmity with another, and a quarrel which raises barriers of suspicion and misunderstanding is a public disaster. This is what has happened in our relations with Germany. The loss of her friendship is a thing which all sensible men must deplore. We did not desire it, and to many of us it seemed an incredible thing even while she was engaged in plotting against us. But now that it has happened we must deal honestly with the situation. This is no passing disagreement which calls merely for the medicine of a little patience and good temper. It is the clash of opposing principles, and it goes down to the roots of life, to the foundations of equity and right thinking and reverence for what is good and holy. For those who know Germany best, and do not merely indulge in sentimental theories of friendship without any close acquaintance with her people or her national mind, the loss is grievous and past repair. It is our respect for her that is gone. There is no longer any ground for mutual trust. We do not wish to dwell upon it any more than we think it wise to hide it or to pretend that it is not there. She was our friend and friendship has ceased, until repentance and reparation make it possible again. This is one of the moral disasters of the war. It is terribly saddening, and it is terribly wrong.

But we mention it now in order that like wise men, we may pass away from it. We must never allow it to weaken our strength or to make us blind to the value of our manifold compensations. Already the war has brought us moral gains of more consequence than many victories in the field. If our rather one-sided friendship with Germany has been sacrificed to her military ambition, common danger and the need of common succour have bound us closely to our

Allies. We know them, and we respect them as we never did before. And this friendship has upon it no taint of mercenary motives. We cannot remember any other Alliance in history which has been animated by such generous idealism, or shown itself capable of inspiring the same kind of popular enthusiasm for freedom and goodness. We all feel that we are fighting for something of larger public concern than our own safety. The soul of the armies is the soul of the countries to which they belong, in its bold defiance of barbarous strength and its quiet acceptance of suffering for the sake of a noble cause. We are nearer than we were, even a short time ago, to a true comity of nations. Never before has there been so rich a promise of enduring international friendship.

We have been a good deal chastened lately by our domestic critics. If they have saved us from the snares of complacency and made us more sensitive to our sins of omission, let us try to be grateful in spite of their unpleasant manners. But they are little better than enemies in disguise if they encourage low spirits and discontent at a time when our hearts ought to be lifted up in wonder, love, and praise. These large armies which we have raised, they have sprung into life through the noble dedication of our young men. This new sense of national unity which meets us everywhere, it has softened class distinctions and driven the grosser forms of selfishness into dark hiding places and filled us all with a passionate desire to help and to serve. Behind all the activity of our training camps and factories and in the homes of the people mighty forces of the Spirit are at work. We do not wish to boast in any way of the greatness of what we have achieved. We want simply to remember that it represents consecration, self-sacrifice, a stern sense of duty, the willing surrender of material comfort for unseen ends.

All this must be set against our losses. It is, indeed, what we have always believed, that our misfortunes may be turned to glorious gain and disaster itself be an open gateway of life. We knew this formerly by the hearing of the ear. Now we have seen it for ourselves. We have passed through the fire of discipline, and at last we understand.

Good Thoughts for Ebil Times.



Love is and was my Lord and King,
And in his presence I attend
To hear the tidings of my friend,
Which every hour his couriers bring.

Love is and was my King and Lord,
And will be, though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,

And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.

In Memoriam.

MY heart shall indite a good matter :
I will bless the Lord who giveth me
light :

I will say to the sorrowful, be comforted :
and to them that wait for the morning,
be glad of heart :

For the glory of the Lord is risen upon
the earth : the day breaketh and the
shadows flee away.

Lo, the Master calleth his servants :
be ready to meet him, O my soul :

Who forgiveth all thy sins : who
healeth all thine infirmities :

Who openeth thy way into the kingdom
of heaven : who maketh thee heir
of eternal life.

O Lord our God, lift up the light of thy
countenance upon us : renew thy promise
as in the days of old.

In thy light we shall see light : and
thou wilt lead us to thy holy hill :

And dwell with us and be our God :
and the days of our lamentation shall
be ended :

And all tribes shall be gathered together :
and thy spirit poured out upon
all flesh :

The old men shall dream dreams : and
the young men shall see visions.

Then shall the earth clothe her in
beautiful raiment : she shall shine as the
daughter of the Great King.

The houses of mourning shall be full
of light : and the rod of the oppressor
shall be broken for ever :

And man shall rejoice in the work of
his hands : and the habitations of darkness
shall be no more.

Be glad, O ye nations, and shout for joy :
be strong and of a good courage,
ye servants of the Lord :

For the living God is our helper : he
that sitteth above the heavens shall
bring it to pass.

Glory to him that hath his throne in
the heavens : and his kingdom in the
heart of his servants.

His kingdom is an everlasting kingdom :
of his dominion there shall be no
end.

From Two Orders of Public Worship for use in the
Chapel of Manchester College, Oxford.

O GOD, the Father of our Lord Jesus
Christ, the Prince of Peace ; give us
grace seriously to lay to heart the
great dangers we are in by our unhappy
divisions. Take away all hatred
and prejudice, and whatsoever else may
hinder us from godly union and concord :
that as there is but one body and one
spirit, and one hope of our calling, one
Lord, one faith, one baptism, one God
and Father of all, so we may henceforth
be all of one heart, and of one soul ;
and, united in one holy bond of truth
and peace, of faith and charity, may
glorify thy blessed name for ever and
ever. AMEN.

From Two Orders of Public Worship for use in the
Chapel of Manchester College, Oxford.

THE NONCONFORMIST PIONEERS.

THE unexpectedly wide interest shown
at Whit-week in the formation of our
Historical Society encourages the hope
that even in these times some notes on a
book of great importance in this connexion
may be found useful. The book consists
of three big volumes, two of which were
published in 1911, and the third (which,
as the author says, is really an "Introduction"
to the others) was issued last year. The
title is, "Original Records of Early Nonconformity
under Persecution and Indulgence," the
publisher is Mr. T. Fisher Unwin, and as
the price of the third volume is 25s. net,
the cost of the whole may be roughly inferred.
It is to Prof. G. Lyon Turner, of Cheshunt,
that we are indebted for the book, and how
great the debt is can only be measured
by those who closely study his pages and
discern the immense toil evidently given
to them.*

The first two volumes consist of
documents, hitherto only partly accessible
in more or less ephemeral prints, and
here first issued as a whole. They are
(a) "Episcopal Returns" made in 1665,
1669, and 1676, by order of Arch-

* All three volumes are available for reference at
Essex Hall.

bishop Sheldon, respecting the Nonconformists known to the clerical authorities in the different dioceses, so far as these "Returns" are preserved in vol. 639 of the Codices Tenisoniani in Lambeth Palace Library, with certain omissions from the 1665 MSS., and (b) "Licence Documents," as contained in vols. 320 and 321 of the State Papers, Ch. II., and three "Entry Books" relating thereto, all these being at the Record Office.

The "Episcopal Returns" are for various reasons incomplete, the temper of the Bishops concerned being one of the reasons ; but they suffice for a fairly adequate estimate of the magnitude and condition of the Nonconformist movement in the years referred to. They give lists of the conventicles known to exist in the respective parishes, the sects and numbers of the attendants, the names of the "Teachers or Preachers," and in some cases those of their "Abettors." The fullest particulars are those given for 1669, seven years after the Ejectionment, five after the first Conventicle Act, four after the Five Mile Act. Those for 1676 represent the state of things six years after the second Conventicle Act, and four after the short year of Indulgence, 1672-73. Only a portion of the 1676 report is preserved at Lambeth, but Professor Lyon Turner refers students to the William Salt Library at Stafford for a complete MS. copy. His analysis of the material available is carefully and thoroughly carried out ; all that need be said on this point here is that the numbers reported are surprisingly large, considering the harshness of the laws set in motion against the early Nonconformists.

The "Licence Documents" are of greater bulk and of more directly personal interest. True, as Prof. Turner says, the Calendar of State Papers for 1672-73 has been so well drawn up that most investigators have been content to consult its *précis* of the originals, when seeking information as to the issue or refusal of licences to persons or places in which they were interested. But a sight of these originals, as transcribed into these volumes, especially with the transcriber's notes and comments, proves at once his statement that to be satisfied with the bare facts of the Calendarist is to lose an immense amount of vital interest. Prof. Turner avowedly writes as a warm admirer of the heroic men and women whose names crowd his pages, and the more closely we follow the story of one and another as elucidated by him the more infectious his enthusiasm becomes. Under his skilful touch the dry bones come to life ; what was but a name becomes a portrait, and what was but a bundle of withered papers takes on the fresh colours of the busy, actual world. And to make the impression the more vivid, he not only tells us what he has gathered as to the status and history of those who applied for licences under Charles II.'s Declaration of Indulgence ; he makes us intimately acquainted with the officials to whom they applied, and with the very clerks in the office. The finishing touch of the realist is given when he supplies us with an excellent plan of Whitehall palace, and traces out the paths by

which the wistful applicants would journey thither from London and its vicinity, or from far distant places.

The author thus circumstantially shows the overt drama; he also takes us behind the scenes. In every political crisis there are persons of high importance to the action who are hidden from the public eye and may escape the notice of the historian. But to overlook such unseen forces is to miss a great part of the play. Prof. Turner lays his hand upon several of these reclusive actors and brings them to the lime-light. One of them, indeed, has not heretofore lurked altogether obscure, for he is no other than that celebrated Colonel Thomas Blood who once on a time almost succeeded in stealing the regalia from the Tower of London. By what surprising turns, and owing to what unsuspected qualities, this romantic person became a negotiator between the King and the poor painful preachers of the Word the reader may discover in these pages. Another go-between was a "Mr. Church," respecting whom even Prof. Turner can find very little to say. But Church was associated with a Dr. Nicholas Butler, who, in spite of the fact that he is not known to the "Dictionary of National Biography," turns out to have been very notable alike in his personal character and in the share he took in the matter of these Licences. Some sixty pages are given here, and not one too many, to the story of Butler's "strange and fascinating career"; they form one of many episodes that make this third volume itself a fascinating one. We see how the thing was devised, how it was "worked" and the routine prescribed, who first and who last took advantage of the royal (but unhappily illegal) offer of freedom to worship and preach, the romantic spelling of the applicants, and the occasional blunders made in the office; we are even made sure of the human fact that tips were expected by the clerks. Of course all history cannot be treated so, but once in a way, and in connexion with events pathetically important to us, we may be grateful to have it so. We shall know our history the better for being able to smell the sealing wax.

Among the most interesting personal descriptions given by Prof. Turner are those of the men who were busiest in getting licences for distant friends. One of these is John Hickes, the famous preacher who stands first in the ministers' list of our old chapel at Portsmouth, and who ended his adventurous career on the scaffold for joining in Monmouth's rebellion. Another is James Innes, a son of an Ejectee, whose remarkable success in obtaining licences (probably with some fees accruing for the service) suggests that he was no unworthy representative of the genius of North Britain. But further instances must be spared. Enough has been said to assure the student that, in spite of its bigness and its copious tabulations, the work is by no means a dry accumulation of "facts and figures" heaped up after the deadly dull manner attributed to statisticians and German experts. Further encouragement is given by the author himself, who has devoted some pains to showing the student how to use

his book in the pursuit of inquiry. Naturally, in spite of every care in a work of the kind, running to more than 2,000 large pages, errors have occurred, but these the author has done his best to correct in appended lists which should be carefully noted. The prevailing accuracy, which is a quality religiously to be coveted by any historian worthy of the name, is due not only to the author's own unwearied zeal, but to the assistance of several hands eminent in this kind of work, including the Rev. Alexander Gordon, whose many notes and illustrations are a special feature of the book. As to the inferences and theories put forward upon the basis of the facts recorded, the reader will, of course, use his own discretion; one gathers, however, that while writing with enthusiasm and vivacity, the author's judgment is not lightly given in cases of controversy. In particular, attention may be directed to the bearing of these documents upon the claims and history of the "English Presbyterians." It is suggestive to note that this quite invaluable contribution to Nonconformist history resulted from a "challenge" thrown out in the Transactions of the Congregational Historical Society in 1904. Who knows but that ten years hence, if Europe lasts so long, the Unitarian Historical Society will have borne similar fruit—better is hardly possible.

Meanwhile the memory of our brave and indomitable pioneers is no bad medicine for minds needing a tonic to-day.

W. G. TARRANT.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WOMEN'S WAGES.

APPEAL BY THE WOMEN'S INDUSTRIAL COUNCIL.

To the Editor of THE INQUIRER.

SIR,—The increased employment of women in work hitherto done by men, may either enrich the country, or impoverish it. Every new person who undertakes productive industry under proper conditions adds to the general wealth, since all of us are consumers, and those who do not produce are a charge upon the community. But if those who do produce are underpaid, the whole basis of national wealth becomes insecure, the very citizens who mainly create that wealth deteriorate, their labour deteriorates too, and the whole community grows poorer. In the health, the intelligence, the efficiency of its workers consists every country's real wealth, and those qualities can be maintained only by an adequate level of pay. Now women workers, as a whole, have been, in this country, greatly underpaid, much worse paid than any inferiority in quantity or quality of their output would warrant. In many branches

of industry the competition of these lower-paid fellow-workers has either ousted men or reduced the level of men's pay. Working women and working men have both been wronged and have both suffered, and there is now a danger that this wrong and this suffering may recur on a very large scale. This danger, which is truly a national one, can be averted only by women being paid for their work at the same rates as men. Where a woman, that is to say, is doing exactly the same work as a man, she should be paid what a man would be paid. Where—as is not infrequently the case—some process is omitted by the woman, (such as cleaning or oiling machinery or carrying away printers' "forms" when "made up"), her pay should be lessened by the precise value of the omitted process and not by a penny more. In regard to this question all classes of citizens have a duty to perform. Employers do well to employ women; they do ill to pay them at lower rates than men. Women do well to work; they do ill to accept lower pay than men and so compete unfairly with their brothers and husbands. Trade Unions do well in helping women to organise, in inviting them into their own ranks and in supporting their demand for equal pay; they do ill (and moreover are doomed to failure) in attempting to keep women out.

Finally, every voter in the country does ill who fails to protest against the unequal payment of women in the service of the Government, that is, of the nation. The Treasury, which fixes the remuneration of such workers and which should set a faultless example to all other paymasters, stands badly in need of economic conversion.

We are, yours faithfully,

CLEMENTINA BLACK (President.)

HERBERT BURROWS (Vice-President.)

L. WYATT PAPWORTH

(Secretary and Treasurer.)

7, John Street, Adelphi, Strand, W.C.

BOOKS AND REVIEWS.

A NEW LITURGY.

ORDERS OF PUBLIC WORSHIP FOR USE IN THE CHAPEL OF MANCHESTER COLLEGE, OXFORD.

No small part of the value of a liturgy consists in its familiarity. It is common prayer endeared by common use. The Anglican Prayer Book is a wise combination of new and old. Some of its most familiar portions were novelties in the time of the reformers, but they were blended with a wealth of material which was already approved by experience and mellow with centuries of worship. The compiler of these two Orders of Public Worship for use in the Chapel of Manchester College Oxford—there is no need to conceal the fact that it is the new Principal, Dr. Jacks—has adopted the same plan. He has gone to the ancient sources of Christian devotion as every wise man must do, and he has combined those precious and familiar things with

others which will have to win acceptance and can only do so if they have the same enduring qualities. In general arrangement he has followed the Prayer Book model; but he has also preserved the essence of continuity in the deeper things of the spirit. These services have a place within the historical tradition of the Christian Church. It is not merely that the language of Christian affection is used with happy confidence; the quality of spiritual life which they express, the needs to which they minister, the confession of sin, the healing of forgiveness, the sense of deliverance, the security and peace of fellowship with God—these things link the worshipper at once with all who recognise that Christianity is not only a vision of perfection, but also a divine method of attainment. They pass beyond the cold abstractions of moral culture and glow with the conquering faith of the religion of salvation.

From the literary point of view the seven original Canticles are the most interesting feature of the book. Few modern experiments of this kind have been quite satisfying and successful. If it is difficult to write a modern collect, it is tenfold more difficult to write a modern psalm. Can these words, interesting and helpful as they are, sing their way into our affections like the 'Magnificat' and the 'Te Deum'? We doubt whether they are quite rich enough in lyrical quality. Their language is, perhaps, a little too suggestive of a Biblical mosaic which has been skilfully constructed. For the present, however, we prefer to suspend our judgment. It is only when they are wedded to music and become the common language of the congregation, that they will reveal their rich beauties, or it may be their liturgical defects. But however well they may stand this test many people are likely to share our own feeling of disappointment that no place has been found in these services for some of the ancient songs of the Church. The need of familiarity and proved worth has been recognised in the prayers. Is it wise to give quite such a large place to new work in the Canticles?

We cannot close this notice without expressing our surprise at the strange and forbidding announcement which is inserted like a rubric for the worshipper at the end. "These services are introduced," so it runs, "as a means of giving expression to the collective and social aspects of worship and calling the congregation into active participation in the offices of praise and prayer. But they are neither imposed as exclusive forms in which the spirit and traditions of the College are to find expression in worship in this place, nor are they to be taken as authoritatively endorsing or excluding any system of theological belief." These words may easily be construed into an invitation to believe nothing and to accept nothing except the divine right to doubt and disagree. They greet the worshipper as he rises from his knees, like a chill wind from the critical world which sterilises the spirit of worship and cripples the high confidence of faith. We cannot believe that this is the intention. We attribute them rather to a lack of humour and to the blindness which the constant use of high-sounding

rhetoric about freedom induces in some sensible people. Perhaps the inverted commas, within which they are enclosed, betray their origin as a quotation from the minutes of a committee, and committees are seldom conscious of their own absurdities. But we ask quite seriously whether Manchester College is satisfied at the present moment to be the victim of its own phrases and negations? If it has no Gospel for the world except the virtue of the open mind, and cannot even invite men to say their prayers together without warning them not to believe more than they like, its spacious buildings and costly equipment will not avail to save it from religious failure. It is because these words are a danger signal, and reveal how sorely the College is still hampered in attacking the real tasks of religion by abstract theories of liberty which have little positive content, that we venture to call attention to them in this emphatic way.

THE HEALING OF NATIONS. By Edward Carpenter. (Allen and Unwin, crown 8vo, cloth, 2s. 6d. net; paper, 2s. net.)

WAR is a disease, a disorder of the body politic, but a curable disease, according to Edward Carpenter. So, like a social physician he attempts first to diagnose the trouble, and then set out the way of mending. Without patriotic bias, in the cool detached manner of a scientific investigator, he probes the hidden causes of the present hideous conflict. If the mass of the people of any nation never want war, and have no quarrel with the mass of any other nation, how comes the horrible thing about? There is a military party in every nation, but nowhere obviously as powerful as in Germany. And a machine is made to be used not to rust and rot. Then there are armament makers to whom war means good business. There are members of the Diplomatic Service. If they mean peace and goodwill, they have utterly failed; if they meant mischief, the results could not be much worse. That they belong to a distinct class is exemplified by the fact that 67 per cent. of the candidates for the English Diplomatic Corps are drawn from Eton alone, and one of the qualifications is that each must have at least £400 a year of his own. Then there is a body of men desirous of dominion, of exercising their will over others. War is a means to that end. All these classes have a direct vested interest in war. But none of these or all together could initiate war unless they were helped in imposing their desires upon the people of their respective nations by a widespread commercial error. It is the mistake which is at the bottom of all commercial jealousy, that the financial prosperity of the country one trades with is inimical to one's own prosperity. The commercial magnates of the various countries regard each other as rivals. They seek to diminish each other's trade, to curb each other's activity, to reduce each other's power. Their money, controlling the destinies of the press, furnishes the means of guiding public opinion in the direction they desire.

Ample evidence exists of German jealousy of England's vast colonies, with their huge markets. She long prepared to challenge England's mercantile supremacy and to oust her from her place as the biggest trading power. She chose her own time for striking at her. Carpenter, though he tries to make out a case for Germany, has to admit that the moment of the precipitation of war was chosen and insisted on by her.

"In the present day—though there may be other influences—it is evident enough that rampant and unmeasured commercial greed, concentrating itself in a special class, is the main cause, the tap-root of the whole business. And this, equally evidently, springs out of the innumerable greed of individuals, the desire of private persons to get rich quickly at all costs, to make their gains out of others' losses, to take advantage of each other, to triumph in success regardless of others' failures. And these unworthy motives again spring obviously out of the mean and materialistic ideals of life which still have sway amongst us—the ideals of wealth and luxury and display of which the horrors of war are the sure and certain obverse." And the way out? "Nothing but the general abandonment of the system of living on the labour of others will avail. There is no other way." The responsibility for war he therefore throws upon the system of competitive capitalism favoured by the well-to-do classes in all countries, a system that violates every principle of humaneness, of brotherhood, of Christianity, and the only hope for the future is by way of social democracy, the international union of the working masses throughout Europe in taking charge of their own government and shaping the western world to the heart's desire of the peoples that inhabit it.

"Unless we can reorganise our western societies on a real foundation of actual life, of practical capacity, of honest and square living, and of mutual help, instead of mutual robbery, the social machine will collapse again." He does not foresee happy times after the war. The book is a serious warning, and many share his fears that the problems that shall face us after the war will be more serious than the problems of war itself. The old order has failed, the old social chaos rather. The semi-feudal system, with its privileged classes and pampered idleness, its large-acred landlords, and ponderous savants, and Machiavellian millionaires, all flourishing on a floor below which a vast multitude of the ignorant and disinherited sweated and sweltered through a miserable devitalised existence of drudgery and wage-slavery—has furnished no security against the marauder, the pirate and the murderer. Materialist science has shown herself in her true colours as the handmaiden of Odin and Thor, the church patronised by the tyrant and the oppressor is dumb, and the crowd of the inefficient awakened in the hour of national peril to a sense of honour, find themselves helpless before unscrupulous formidable brutal efficiency. After the shrieking nightmare is past, are we to go back again to the old travesty of society that engendered its tragedies? The classes that make war cannot carry

on war without the masses, whom too long they have hounded to do their dread work. There is the hope that the men who come back sobered by the colossal Inferno in which they have participated from a sense of grim duty, may ask for some stake in the country for which they have fought and their comrades died. Carpenter also rests his hope upon women receiving a larger share in the political and social work of the future. He has probably seen how slow social progress is, not to indulge in too roseate a hope; but if the masses could be made to understand, never again should a conscience-reft company of military experts let loose a hell of devastation on a world whose deepest hunger is for brotherhood and fellowship and peace.

J. T. D.

MEETINGS AND GENERAL NEWS.

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Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE OXFORD SUMMER MEETING.

THE GENIUS OF ANCIENT GREECE AND ITS INFLUENCE ON THE MODERN WORLD.

(FROM A CORRESPONDENT.)

ONE objection made to holding the session as usual this year was the opportunity it apparently gave for forgetting; for shutting one's self up in refined intellectual contemplation away from the menacing actualities of the time. No doubt we all have to justify to ourselves and others the fact that we are taking a holiday when things themselves are so awful and so pitiless. Principal Jacks, preaching at Manchester College Chapel on Sunday to an audience probably largely composed of members attending the session, spoke plainly on the point. He said: "We are all public persons now; all we do has a public reference. We are all men and women with a mission beyond the area of our private interests. We must all help our country. Unless we are helping our country we have no right to the protection she is affording us day by day, to the protection won for us by the men who day by day are exposing their lives. But for their valour we should not be here; Oxford would be as Louvain. What return shall we give for this privilege of quiet study, our homes left behind us in safety—this study of the people who laid the foundations of western civilisation? All

smaller aims and objects are not for these times... That we may strengthen through knowledge of a great past a wise citizenship in this critical hour and the yet more critical hour when peace is made; that we may combine such a study with the other great forces working for peace, and for peace which shall last; this alone is the aim which can justify any mental detachment." It is not, then, that we are flying to a little shelter from the storms of the world—at least, to the more thoughtful of the hearers gathered in this fairest of home cities. It is rather that, in contemplative contact with the greatest creative efforts in the history of humanity as we are, we may be helped to face not ignobly nor ignorantly in our several spheres the great creative act that lies before us when this bitterness is overpast.

Another objection urged was the remoteness of the subject from present events and anxieties. All the lectures given up to the time of writing have most effectually disposed of this. The appropriateness of the study of Hellenism in the face of present problems is amazing. "If it is true," said Mr. J. A. R. Marriott in his opening address on Greek Polity, "that our debt to Greece is overwhelming, how can it be remote from modernity?" The best justification for the session, however, is given in Dr. Wicksteed's fine words which formed a sort of preface to the meeting: "In this time of travail and anguish of the nations, it is not so much relief and distraction that we seek (when not directly engaged in the work demanded of each one of us by the crisis) as a renewed power of realising, in and below the present storm and havoc, the abiding issues of life that underlie and will survive them. We are fortunate, therefore, in having chosen as the subject of our study a civilisation and a literature that so pre-eminently appeal to the immaterial side of life and stand for its permanent being, as distinct from its transient happenings, as does Hellas. The race whose prehistoric poets could evolve the materials of the Iliad and Odyssey, whose scattered and often harassed or persecuted thinkers, intellectual adventurers, disillusioned politicians and sojourning exiles could rear the fabric of systematic thought which still dominates our highest thinking, whose lyrists could make events equivalent to those of the cricket-field, the race-course, or the river of our day the occasion for songs of immortal beauty and wisdom, and whose dramatists and historians made the long agony of the Peloponnesian war yield a 'possession for ever' to humanity—surely this race can even yet 'purge the emotions of pity and terror in our souls' by bringing each man's own sense of compassion and apprehension into relation with the universal sufferings and aspirations of humanity, and with that august over-ruling march of destiny or providence which we so dimly gauge. No study could better tend to ennoble our sorrows and purify our resolves."

Not merely then with an intellectual curiosity, but a sense of walking on holy ground, we approach this vast temple of ideas whence issued the love of knowledge, the love of rational beauty, the love of freedom, whereby the uses of life

have been incalculably ennobled. We are to consider what Hellenism means as opposed to Barbarism, and that at the very moment when the great things Greece initiated and stood for are in danger. And as Professor Gilbert Murray said in his opening lecture on the Greek Epic, though we may feel diffident in turning our thoughts to any remoter subject than the subject which absorbs us all, it is clear that we who must remain at home have a duty to perform in trying to keep clear in our minds the standard of civilisation now being threatened in the world. We cannot allow now more than ever the standards derived so largely from the bright and heroic records of Greece to fall in our minds or in our midst.

The Inaugural Address was given by Dr. Mahaffy, the Provost of Trinity College, Dublin, but unfortunately various causes, among which was the intervention of "Great Tom," combined to render his lecture (like all the lectures it was delivered in the Christ Church Hall) inaudible to most of the audience.

Sunday was an interesting day. At Manchester College Chapel it was marked by a new Order of Service and the introduction of a surpliced choir. A noticeable feature in the new Orders of Service is the addition of Meditations and Prayers for Private Use before Worship. The worshipper is given the means of making a definite "act of adoration." "Place thyself in God's Presence; behold Him with the eye of Faith; let thy desires actually fix on Him as the subject of thy worship, and the reason of thy hope, and the fountain of thy blessing." So from the moment of entering the Chapel the worshipper is brought into reverent contemplation of the "Light of our seeing and Soul of our souls; within all spirits and beyond all worlds," and the whole Order of Worship should worthily assist him to remain at that elevation. The singing was interesting; but the opinion may perhaps be ventured that it was taken too slowly.

The sermon by Dr. Jacks was devoted to the subject of peace. We were praying now for peace, he said; but what kind of peace? All kinds of peace were not equally good. Some peace was worse than any war (Dr. Jacks carefully pointed out that he was not advocating war). There was a kind of lethargy, indifference to high things, base material contentment, deadness of soul, when men had lost the sense of high values worth fighting for, which was worse than war. When peace covered up spiritual unrest, when there was a suppressed quarrel which was one with demoralisation and decay and belittlement of soul, there was more destruction to life-values than mere accidental losses in battle. Did we want a spurious peace like the peace before the war? Let them look back five or ten years. Were ever minds less poised, less clear, less concentrated, less at rest than they were then? What turmoil and confusion there were in society, politics, religion, philosophy! It seemed as if religious chaos and old night had broken confines. There was even arriving an habituation to this confusion and conscious disintegration of the social fabric, a critical interest in confusion of thought. Yet formally there was peace.

If peace brought back the spiritual and moral chaos they had before the war it would not be blessed. That would be deplorable, however the war ended, even with British triumph. True victory meant much more than delivery from Prussianism and militarism. It must mean a cessation from that class and personal self-seeking which absorbed men into pursuit of wealth and then quarrelled over its distribution; from insincerity, moral, religious, professional—or peace would be but a repetition of the spiritual anarchy of which the war was one dire product. But there was a hopeful side. The war had imposed a measure of peace on this inward strife, and they were now more truly at peace than they had been twelve months ago. The call of the war had given a centre of poise, a concentration of spiritual steadiness and purpose, and a peace of mind not in the country as a whole before. The common vision, common call, common task, all marked by immense agitation on the surface, showed a new central calm in the nation's life. There was thus a paradoxical peace in the very midst of war.

The interest was sustained in the evening when the Rev. W. Temple preached an arresting sermon at the Church of St. Mary the Virgin. Christianity, he declared, made the heroic appeal. It was not just a gentle bearing on life and the little troubles of life; it was a readiness for all. It appealed to the spirit of adventure and was a religion for heroes; Christianity beckoned away to that unknown country which was apart from self, and the adventure of the Kingdom of Heaven was first and foremost a heroic adventure. The preacher found himself the other day at a meeting for considering the religious aspect of the war, and a friend of his who had gravely watched the proceedings beside him remarked in his ear, "These gatherings always consist of women and mild men!" Many people thought the same of Christianity—it was a religion for women and mild men. Every soldier who had gone to the front belied that; he gave a new meaning to the old words of the Christian religion. Contented people were given to regarding God as a remote official, as an employer of labour paying an exact wage for services given, as the agent of a great insurance system against eternity. Christianity was not like that. Our heroic chief, our "great captain Christ," showed by his teaching and his life that one must not approach God in a bargainingspirit. He demanded an absolute surrender and promised no more reward to us than He did to Christ. "I offer neither comfortable quarters nor wages," cried Garibaldi; "I offer hunger, thirst, homelessness, death. Let him who loves his country with his heart and not with his lips only, follow me!" They followed him. They followed him as they would never have done for an exactly stated reward, and they did what they would never have done for a reward. That was God's appeal—not for "mild men" but for heroes; not for talkers but doers; not for comfortable shirkers, but for fighters for the right. He offered no rewards that the selfish man could enjoy; not high wages, not comfortable quarters; but to share His own life.

LADYBARN HOUSE SCHOOL.

RETIREMENT OF MISS BEARD.

EDUCATION in Manchester, says the *Manchester Guardian*, will suffer a real loss through the retirement, which is now announced, of Miss Mary S. Beard from the head-mistresship of Ladybarn House School, the excellent co-educational school for boys and girls founded nearly half a century ago by that remarkable educational reformer Mr. William Herford, and for many years carried on by his daughter, Miss Caroline Herford, now a lecturer at Manchester University. Miss Beard succeeded Miss Herford eight years ago, and under her charge the school has greatly prospered and has fully maintained alike its usefulness and its ideals. It is difficult in these days of municipal schools and public endowments for a school possessing no such support and conducted on independent lines to keep its place in the front rank, but this school has shown that it can be done, and it is to be hoped that the day may never come when the dead uniformity of a State system will supersede original development and independent ideals in education, particularly in the education of young children.

Miss Beard's retirement is deeply regretted by the Council of the school. She brought to its service a breadth of interest and of intellectual outlook, combined with a sympathetic understanding and love of young children, which were bound to secure the affection and confidence of her pupils and to leave a permanent mark upon the school.

THE girls of the Plumstead Secondary School held a Sale of Work and Entertainments at the end of last term with the result that the headmistress, Miss Bartram, had the pleasure of sending a cheque for £100 to the funds of the English Red Cross Society.

NEWS OF THE CHURCHES.

Birmingham.—A meeting of the congregation of Waverley Road Church, Birmingham, was held on July 24th, to receive important communications from the Minister and Vestry Committees. The Minister, the Rev. Gertrude von Petzold, placed before the meeting certain facts which necessitated an application for a leave of absence extending over twelve months. She reminded them of her several applications for naturalisation which, unfortunately, had not been granted. She called upon them to uphold the Church and its institutions in this time of trial, as they had done in the past, and to look forward to a time when she would be able, if they so wished, to work with them again for the cause of Christianity and the brotherhood of man. The unanimous applause of the meeting gave proof of the high esteem and great affection which the members and friends of the church have for Miss von Petzold. A resolution was submitted to the meeting asking them to grant the leave of absence suggested, which had become almost necessary owing to the war, and to re-affirm its unabated confidence in and affectionate regard for its minister, the Rev. Gertrude von Petzold, and further to pledge itself to loyally maintain and uphold

the Church and its institutions pending her return. This was carried unanimously. Another meeting took place on July 29th for the presentation to Miss von Petzold and Miss R. Widmann of some token of remembrance. A considerable sum had been subscribed which enabled the congregation and friends of the church to present Miss von Petzold with a gold wristlet watch and Miss Widmann with a handbag containing a sum of money. There were presents from the Women's Class and also a few personal gifts. In thanking the meeting for these tokens of friendship Miss von Petzold and Miss Widmann gave expression to the hope that this would not be a complete separation but only a temporary one. There was no sad note. Cordial hand-shaking and best wishes concluded the meeting.

Cullompton.—On Thursday, July 29th, friends from Exeter, Taunton, and elsewhere, joined with the minister and people of Pound Square Chapel in celebrating the completion of their beautiful little House of Prayer by the erection and dedication of an organ. The new instrument, which has been built by Mr. George Osmond of Taunton, is in perfect keeping with the other furniture of the Chapel, and is a delight to both eye and ear. The proceedings began with the presentation, by the Rev. Jeffery Worthington, of a silver-mounted key to Lady Hepburn, who unlocked the organ. A prayer of dedication by Mr. Worthington, and a voluntary on the organ by Mr. W. P. Short, of Taunton (who kindly acted as organist for the day), were followed by Divine Service, conducted by the Rev. R. H. U. Bloor, of Exeter; with sermon by the Rev. Dr. J. E. Odgers, of Oxford. After the service tea was provided in the schoolroom by the ladies of the congregation, and a small sale of work was held near by. In the evening Mr. Short gave a Recital (with hymns and vocal solos), in which the qualities of the new organ were well displayed. It is gratifying to know that the proceeds of the Opening Services will enable the congregation to claim "the last £10," promised by the Western Union to complete the £130 needed. Mr. Worthington's many friends will share the thankfulness of his congregation that he has been spared to see this result of his long and self-sacrificing labours, though few can have any conception of the courage and devotion with which he has overcome the difficulties of age and failing sight. *Finis coronat opus!*

Dudley.—The Rev. E. Glyn Evans, minister of the Old Meeting House, Dudley, who joined the Royal Army Medical Corps early in June, has been promoted sergeant. He is now in camp with his unit at Malvern Wells, and in addition to his R.A.M.C. duties in connection with the Gloucester and Worcester Regiments encamped on the same ground, he has been acting as chaplain, conducting the church parade services on Sunday mornings in the open air.

Horsham.—By the death of Miss Mary Ann Welbey the congregation of the Free Christian Church has lost one of its most respected members. She and her sister had attended the services for nearly thirty years and their seats were rarely empty. The funeral took place on Wednesday afternoon in the quiet graveyard attached to the church, the service being conducted by the Rev. J. J. Marten.

Liscard.—The ladies of the Red Cross Society in connection with the Memorial Church are earnestly appealing to the members and friends of the congregation to join in assisting them to equip and maintain some of the Belgian hospitals for sick and wounded soldiers. It is recognised that these hospitals need immediate and generous help, and the response to earlier appeals has been very gratifying. The amount collected from the middle of April to the end of June was £10 10s. 1d.

Nottingham.—*The High Pavement Chapel and Christ Church Chronicle* publishes some extracts from letters sent by members of the congregations who are at the front. A Mechanical Transport man in Alexandria writes as follows: "The wounded from the Dardanelles come here by hospital-ship, or troopship, and we convey them to the many hospitals...we have carried over 10,000. The men come here in all stages of suffering but I am glad to say that the proportion of minor injuries is very high. The greatest number have had no attention since the first dressing was applied on the battlefield. The men show wonderful courage and patience...some come limping down the gangway trying to look as though the pain were not so great after all, and others are gently carried off as they approach the end of mortal life. Many men and officers of the R.A.M.C. from Nottingham are here and are doing very good work." Another, a Lance-Corporal in France, writes: "Yesterday we buried one of our comrades in the little churchyard here. Our little party of twelve gave him a last tribute on a lovely summer afternoon. We were surrounded by all the beauty of nature. The sound of the guns had ceased, as if all this was to be done in solemn and splendid silence. As our little party stood at the 'present' I felt how grand it was to give one's life for such a great cause as ours."

Willaston School. *The Willaston School Chronicle* for July contained a portrait of Aldred Eric Rawsthorn, Second-Lieut., 4th (Service) Battalion, Loyal North Lancashires, who was killed in action near Festubert on June 15th. As an old Willastonian his death is deeply regretted by all who knew him in his schooldays, and considerable space is given to extracts from his letters and the fine testimony of his fellow officers and the men of the battalion to his courage, ability, and popularity. Mr. Lang Jones, the Headmaster of Willaston School, contributes a sympathetic appreciation which fully bears out the impression created by the portrait which accompanies it. In the course of it he says: "Much of his character may be read from what has been recalled of his career—his enthusiasm, and eager enjoyment of all that is best in life; his sane outlook on things, which made his opinion always one to be respected; his courage; his high sense of duty; and, above all, his unswerving loyalty—it can have been no mere chance that found him serving with the Loyal North Lancashires. And, besides all this, none who knew Rawsthorn will ever forget the sunny disposition, the sincerity, the purity of heart, that endeared him to one and all." Lieut. Rawsthorn, who had crowned a brilliant school career by winning an open History Scholarship at Balliol, was 23 years of age.

NOTES AND JOTTINGS.

A DESCENDANT OF THE FOUNDER OF HARVARD UNIVERSITY.

The *Sunday Observer* has published an interesting account of one of our new recruits, Lionel de Jersey Harvard, who sailed for England to enlist after receiving his bachelor's degree at the University which bears his name. His story is not without a touch of romance. It appears that, among the papers of George Bancroft, United States Minister to Great Britain in the Forties, was found a letter from Edward Everett (his predecessor) asking him to seek out a Rev. John Harvard in Plymouth (England), and give him certain books relating to Harvard University. The discovery of

this letter led to inquiries being made in 1908 about the descendants of this John Harvard, and the result was that the parents of Lionel Harvard were found. Their son was desirous of entering Emmanuel College, Cambridge, but it was not certain whether he could afford it. The facts were brought to the notice of the authorities of Harvard, who sent him an offer to prepare himself for Harvard College, where favourable opportunities would be given him. The offer was gladly accepted, and a highly successful college career has been the result. Commenting on his patriotic action in joining the army the "Harvard Alumni Bulletin" says:—"It is all of a piece with the devotion which the best young men of Europe are rendering to their flags, which our own youngest graduates rendered so freely a half century ago. Harvard has had good reason to be proud of her sons, but seldom more than of that son who bears her very name."

THE RELIGIOUS FAITH OF JAURÈS.

It is just a year since Jaurès, the great French Socialist and lover of peace, was murdered on the eve of the war. The anniversary has been fittingly commemorated by M. Charles Rappaport, who has published a study of his life under the title, "Jean Jaurès, l'Homme, Le Penseur, Le Socialiste." It is interesting to learn that this fearless thinker, who professed no definite religious faith, had nevertheless a belief in the spiritual and material unity of the universe which was really at the bottom of all his hopes for humanity. The following passage from his pen recalls the Pantheistic emotion to which Richard Jefferies gave expression in "The Story of my Heart." "How many times in wandering along the paths, across fields, I have suddenly said to myself that it was the earth I trod, and that I belonged to her, and she belonged to me, and without thinking about it I slowed down, because it was not worth while hurrying over her surface, as at each step I felt her and possessed her completely, and that my soul, if I may say so, walked in her depths."

IN MEMORY OF JOHN HUSS.

The British and Foreign Bible Society has made the Quincentenary of John Huss the occasion for making a free grant of 5,000 Bohemian New Testaments to be given away among the University students of Bohemia. Mr. Eberhard Philidius, of the Student Movement, Vienna, has described how the books are being distributed. "We have until now," he says, "sent to the front a large number of Gospels—over 2,000—in the different languages of the monarchy. We first secured the addresses of about 500 students, and sent them the Gospels, with a postcard enclosed asking for names and addresses of other students in the field. A great many answered, sending us as many as ten or twenty names in reply. Then these sent more, and so on, in "snow ball" fashion. Meanwhile, the Technical High School, and other institutions put at our disposal a large number of field addresses of students. In this way we have obtained over 4,000 addresses. Five thousand testaments are not too many, seeing

there are more Bohemian University students than that. A large number of students serving in the war are wounded or sick, and these can be reached through the hospitals."

MUSIC AND THE WAR.

Miss Dorothea Hollins pleads, in a letter to the *Westminster Gazette*, that the "language of the soul" should at least be free from restraint in these difficult days, and that music should not be dragged into the bitter atmosphere of international feuds. Sir Arthur Markham has referred to "people who, during the war, for the sake of amusement, go and listen to German music, chiefly Wagner." "If it were, indeed, for the sake of amusement only," Miss Hollins writes, "one might quarrel with their going to listen to any music, not only German music. But during this time of unspeakable strain and suffering, is not the deliverance of the soul through music a necessity rather than an amusement? And do we not need the very best music for this purpose? I have no wish to disparage Russian, French, or English music, but can we forget that we owe the greatest moments in our lives to German composers and German music (to say nothing of musicians such as Richter, Joachim, Madame Schumann, &c.)? To deny it would surely be ungenerous and therefore un-English. Twenty wars between us and Germany cannot alter that fact, and it is a fact lifted so entirely above the dust stirred up by the war that we should assuredly cherish it as one little bright spot in the present darkness and as a herald of the time when, this fever-dream being over, Germany may perhaps again recognise that the 'Kingdom of the Air'—not Zeppelins, but Idealism—is her true province. Personally, Wagner does not seem to me on a level with the immortals, but since thousands find in him their spiritual nutriment, they ought surely not to be debarred from it on the score of his nationality."

THE INTELLECTUAL CLAIMS OF GERMANY.

Dr. C. W. Eliot lends his powerful support to the plea which has often been made in our columns that the claim to intellectual superiority put forward by Germany and accepted meekly by many people in other countries will hardly bear examination. In his recent book 'The Road towards Peace,' he denies that in the spheres of thought and imagination Germany has produced great pioneers. "In the first place," he says, "German literature and philosophy are, like German industrial development, comparatively young. That they should become preeminent so soon was not to be expected. In the next place, the German race has not yet developed leaders of thought in literature, philosophy, poetry, and statesmanship who can bear comparison with the supreme personages in England, France, and Italy. Germany has produced no men that can be placed beside Dante, Michael Angelo, and Cavour in Italy; Shakespeare, Milton, Newton, Faraday and Darwin in England; or Pasteur in France. As to America, it seems to a native American profane to mention Bismarck and the German Emperor in the same breath with Washington and Lincoln."

DEPTFORD GENERAL BAPTIST (UNITARIAN) CHAPEL.

APPEAL.

WE appeal on behalf of the Trustees and Congregation for donations to a fund being raised to save this Chapel from destruction. The building was founded in 1674, and is of great historic interest. Of recent years there has been a marked revival in the work under the leadership of Mr. E. A. Carlier. Some idea of this may be gathered from the following list of activities which are at present being carried on under considerable difficulties:—

Sunday Services: evening attendances, 60 to 80.

Sunday School: 150 children and 14 teachers.

Monday: Mothers' Meeting and Winter Concerts.

Tuesday: Band of Hope and Boy Scouts.

Wednesday: Girls' Sewing Class and Women's League.

Thursday: Women's Devotional Hour; Girls' Club; Choir Practice.

Friday: Boys' and Young Men's Clubs.

While those whom the Chapel serves are of the poorest class they are able, with the aid of a small endowment, to pay their way; but this is largely because Mr. Carlier receives no salary from the Congregation.

A few weeks ago the Trustees were served with a notice from the London County Council condemning the building as structurally unsafe, and requiring immediate and extensive repairs and rebuilding as an alternative to its being entirely demolished. We feel that the loss of this Chapel would be a disaster which the Unitarian public will desire to avert.

To meet the cost of absolutely necessary alterations a sum of £700 is required. The General Baptist Assembly and the British and Foreign Unitarian Association have each made a grant of £50. The Congregation, poor as they are, will raise £50. The London District Unitarian Society warmly supports the appeal. Nothing but the most urgent need could warrant its being made at the present juncture. That need exists, and we earnestly hope that you will see your way to assist in preserving this ancient Chapel for present-day services and work.

Donations will be gratefully received and acknowledged by the Treasurer to the Deptford Fund, Mr. F. C. Creak, Fernwood, North Hill, Highgate, N., or by the Rev. J. Arthur Pearson, 4, Ella Road, Crouch Hill, N. Mr. Pearson has had special opportunities of seeing the good work carried on by Mr. Carlier, and of assisting him in various ways.

C. HERBERT SMITH, President of the London District Unitarian Society.

F. C. CREAK, Treasurer, The Deptford Chapel Repair Fund.

July 31, 1915.

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FIRST LIST OF DONATIONS, JULY, 1915.

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British and Foreign Unitarian Association	50	0	0
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Mr. Charles Hawksley	50	0	0
Mr. Edwin Tate	50	0	0
Mr. Ronald P. Jones	25	0	0
Rev. S. Burrows	3	3	0
Mr. H. Chatfield Clarke	5	0	0
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Mr. H. G. Chancellor, M.P.	0	10	0
Mr. C. F. Pearson	20	0	0

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 15.

LONDON.

Acton, Creffield Road, 11.15 and 7.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 and 6.30, Dr. WM. THOMSON.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate Hill Unitarian Christian Church, 11, Mr. F. COLEBROOK. No Evening Service.
 Ilford, High Road, 11 and 7, Rev. A. H. BIGGS.
 Islington Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W.—No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road.—Closed. Services resumed on September 5th.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. WALTER RUSSELL.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road. Closed during August.
 South Norwood League House, 141, Portland Road, 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15, Mr. T. PALLISTER YOUNG. No Evening Service.
 Stratford Unitarian Church, 11, Mr. F. COLLECOLT; 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon Smaller Worple Hall, 7, Mr. VICTOR FOX.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. HENRY GOW, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street. Closed morning. Evening, Mr. W. L. TEASDALE.
 EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Rev. RODGER SMYTH.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. W. T. LUCAN-DAVIES.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. C. R. FYSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30.—Closed.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30, Mr. CHAS. A. BREEDON.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. WALTER WALSH, D.D.
 NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. HARGROVE.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisdarg Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

LETHBRIDGE—ROBINSON.—On August 5th, at St. Birinus, Morgan's Vale, by the Rev. B. W. Randolph, D.D., Canon of Ely, assisted by the Rev. E. H. Iden-Hart, of Downton, the Rev. Hugh C. B. Lethbridge, Vicar of the Parish, youngest son of the late J. C. B. Lethbridge, J.P., D.L., of Tregeare, Egloskerry, Cornwall, and of Mrs. Lethbridge, Ravenscourt, Minehead, to Gwendolen Frances, daughter of the late Octavius Robinson, and of Mrs. Robinson, Redlynch House, Salisbury.

DEATH.

BROADBENT.—On August 7th, at Oriol House, The Wallands, Lewes, Betty, widow of James Broadbent, aged 78.

EVANS.—On August 10th, Sarah, widow of the late Rev. George Evans, M.A., aged 61 years.

MARTIN.—On August 4th, at 23, Chislehurst Avenue, North Finchley, Hugh Perceval, the dearly loved little son of the Rev. Basil Martin.

Situations

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MISS SIMON, L.L.A., Inter. Arts (Lond.), Teachers' Diploma (Camb.). Care and Education of Girls (under twelve) at Zulla Road, Nottingham.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR Belgian Hospital Fund still makes good progress, but we are unable to give any fresh details about its administration this week as the Editor has again gone over to France on a tour of inspection with Mr. and Mrs. Allen, and is not expected to return for a fortnight. He will then probably have a good deal of fresh information to give us; in the meantime we would thank our readers once more for their generous support, and plead for further help on behalf of those to whose heroism we are so much indebted.

THE fall of Warsaw overshadows all other news from the various fields of war. It closes a great chapter full of dramatic incidents in the terrific conflict between Russia and Germany. Four times during the last twelve months the Germans have approached and threatened the Polish capital. Their success at the fifth desperate effort appears to be rather of the nature of a Pyrrhic victory. The cost in life and treasure has been reckless and enormous. Nor has it yet ceased. Meanwhile the Russians are bearing their defeat with admirable composure. There

is no panic: on the contrary, the immediate effect of defeat is to unite all parties of the empire in a determination to continue the war to the utmost until the success of the Allies is ensured. If the rumour of the Kaiser's proffer of peace be true, and it appears on good authority, it is an attempt to divide the Allies by a favourable treatment of one of their number. The peremptory refusal of the Russian Government to consider any suggestion of peace at the present moment is what might have been expected. France, England, Italy, and Russia have bound themselves not to accept any terms of peace in which all four do not concur. It has always been a part of the German scheme to detach one or other of the Allies from the coalition, and before the German attack begins to decline. We believe that every such attempt will be as futile as the present. The Allies have united in presence of a common danger, knowing well that their only chance of victory is by standing together.

THE evacuation of Warsaw has left but little plunder for the Germans. As far back as July 15th the Russians began the work of removing all valuables, art treasures, munitions, bank balances, and everything that could be utilised as war material. Even the church bells and the telegraph wires were removed. It is curious to read that among other treasures, the heart of Chopin, the great Polish musician, which had been enshrined in a Warsaw church, was taken to Moscow for safety. One third of the population went with the materials. The work was completed on August 5th, when the last Russian soldier left, after factories and bridges had been destroyed, leaving, from the military point of view, nothing but an empty shell.

MUCH as the fall of Warsaw is to be regretted, and deeply as we sympathise with the Russians in this their bitterest hour since the war began, we congratulate them on foiling the German plan of enveloping their army. The Kaiser, in his braggart telegram to his sister, the Queen of Greece, boasted that "my destructive sword has crushed Russia," but no such calamity can happen while the Russian army remains intact and still able to give a good account of itself. Its one weakness, lack of munitions, will ere long be remedied. Russian resources far exceed those of Germany, and time is on their side. Russia was no more prepared for war than we were, and time is their friend as it is ours.

THE Kaiser is by no means the strong, silent man of the Carlylean gospel. He is as loquacious as a barrel of beer with the spigot out and lost. His last protestation of innocence—"Before God and history I did not will the war"—is as unconvincing as his earlier deliverances. Every fresh bit of the history that comes to light of the events behind the scenes leading up to the declaration of war is evidence against him. Yet after all it may be true, as *The Westminster Gazette* wittily observes, that he did not will *this* war. No, the war he willed was to be over before Christmas, with Paris and Calais in his possession!

THE latest manifesto on the war by German Professors is perhaps the most amazing of them all. It is signed by an Imperial Minister, the Burgomaster of Frankfort, and by half-a-dozen learned doctors. After the usual declaration of Germany's peaceable occupation with her own affairs until assailed by her

enemies, it goes on to express Germany's plans for the future. It is good enough to say, "We do not wish the domination of the world" (for this relief much thanks!), "but the possibility to extend our culture and our commercial and industrial power throughout the world." France is to be finished with once for all by improving the whole frontier from Belfort to the coast, and in addition must pay a large indemnity. Belgium must remain in German hands. Russia must pay an indemnity in kind by giving up rich agricultural lands, supplying an outlet for surplus German population. Great Britain is to be crushed, her over-sea trade supplanted, her naval supremacy extinguished. Egypt is to come under German rule, and other wonderful changes to ensue. The whole manifesto concludes with this saying of Bismarck:—

"Whenever, in any sphere of politics or elsewhere, one thinks one has touched an obstacle with one's finger, courage and victory no longer stand in the relation of cause to effect, but are identical."

* * *

THE nation does not quickly learn the need and the duty of thrift. Newspapers may scold, economists may preach, food reformers may proclaim their various nostrums, Cabinet Ministers may utter solemn warning, but all with apparently small result. Still the Englishman goes pleasuring. Still the rich buy their new motor cars, still the poor crowd the Cinemas, and still the wicked waste of food in the military camps goes on unchecked. The fact is, it is difficult to make the poor believe in the necessity of saving for the rainy day when they see so many signs of extravagance on the part of the well-to-do. And so many of the speeches and the lectures take on the tone that it is the working-man specially who must be instructed and urged. Truly, he often spends too much on beer, but he wants to know why he should give up his beer when the very officers of the army refuse to give up their wine, in spite of the King's example. As for the particular economies recommended to the housekeeper, there are thousands of middle-class families where these economies have been practised for years. There are thousands of ministers of religion, missionaries, teachers, struggling professional men whose income never exceeds £200 a year, who must deny themselves holidays, theatres and concerts, wine and tobacco—men and women who have carefully to guard every penny of expenditure. They manage to save a little for future contingencies, but the rise in prices has hit them so badly that now they have

literally no margin for saving. They do not complain; they only feel a little sore when Duchesses and Cabinet Ministers, and other superior persons tell them that at last they must learn to practice thrift. Let the well-off begin. An ounce of example is worth a ton of good advice.

* * *

LET it not be thought that we under-rate the necessity for thrift. That necessity is bound to increase for years to come, nor will it be without its distinctive moral advantages if it leads to the simplification of living. But a necessary duty may easily become a curse to the nation if it is wrongly carried out. Here is *The Saturday Review* heading a crusade for the abolition of free elementary education, by which it avers the nation will save twenty-five millions a year. We are to return to the bad old method of school fees. Anything more disastrous for the future of our people can scarcely be imagined. With the loss on the battlefield of a whole generation of her young men, England will want more than ever that the new generation shall be not only healthy of body, but so vigorous of mind, so trained and instructed, that they shall contribute more efficiently than any past generation to the national welfare. To stunt and starve the minds of the children in the name of thrift would be as fatal as a German victory.

* * *

It is with much regret we hear of the resignation of Mr. Hall, the minister of our church at Johannesburg. Until the war broke out Mr. Hall's ministry had met with considerable and gratifying success. But first the war and then the rebellion aroused such deep feelings and differences of opinion on both sides that a great gulf opened between minister and congregation, so that further co-operation appears to have become impossible. We do not intend to discuss the matter here. But Mr. Balmforth's letter opens up another question of the gravest importance, namely, the freedom of utterance claimed by the pulpit. We have made much of that freedom; it has been an honourable boast of our community. Generally speaking churches have loyally stood by ministers, even when patience and forbearance have been sorely tried, and many ministers bear grateful witness to the generosity of their congregations in according the freedom claimed. Nevertheless it comes about that there are limits. If minister and congregation are to live together and work in harmony, there must be some measure of agreement. In the name of freedom of utterance a minister of a Christian church is not at liberty to

preach Atheism or even Agnosticism. Nor is he at liberty to outrage the feelings of his congregation to such an extent that they can no longer profit by his ministry. Were he to denounce legal marriage as slavery and advocate free love, he would be abusing his position. Freedom of utterance must have regard to many things, and among others to the possibility of wrecking a church by stoning the congregation. It is a wide, delicate, and difficult situation, and requires more consideration than it has yet received.

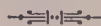
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WE are glad to see that the authorities have at last taken measures to abate the nuisance of street collections for charitable—or alleged charitable—purposes. Not long ago the Head Mistresses Association issued a protest against the practice of sending young girls into the streets to sell flags or favours, or to push collecting boxes in the face of pedestrians. In future no one under sixteen may collect money in the streets. No collection at all will be allowed without a licence from the Chief Commissioner of Police, and no paid collectors, whether by commission or salary, will be authorised. A few deserving institutions may suffer, but a considerable amount of fraud will be prevented. The friends of the deserving societies must find other means of approaching the public.

* * *

At the annual meeting of the British Association, which will be held in Manchester next month, the influence of the war will be felt in many ways, and it is likely that Prof. Schuster, in his presidential address, will deal with some subject of general interest, and refer to the part which science is playing in the present struggle. The papers on economic questions, education, agriculture, the position of women in industry, credit and finance will, of course, be considered in a similar way in relation to the war, but in the Chemistry Section it will be possible to get away from the terrible obsession of the moment in the discussion of Dr. Dalton's atomic theory, Mr. R. J. Strutt's paper on 'Active Nitrogen,' and such subjects as smoke prevention and homogeneous catalysis. Mrs. Henry Sidgwick will preside over the Section of Educational Science in the course of which some eminent men will take part in a discussion on 'Methods and Content of History as a Subject of School Study.' The subject of military training in schools will doubtless be debated with much keenness, and the report upon outlets for labour after the war should also provide stimulating food for thought.

PATRIOTISM.



YEARS before Johnson defined Patriotism as the last refuge of a scoundrel the word stank in the nostrils of all honest men and all true lovers of their country. For those who flaunted their patriotism were nearly all men who could be bought. They crowded the benches and the House of Commons, and many a peerage was the price paid by the Government for a safe vote. Offices and sinecures rewarded the faithful. The national coffers were fair game for every needy adventurer. So the noble word patriotism became soiled with all ignoble use. Thank God that in our day it has recovered something of its purity; to be patriotic is just to be a loyal, brave, devoted self-sacrificing Englishman. It is true there are still men in our midst who would make a national crisis such as the present war an occasion for lining their own pockets. It is true that something of what passes for patriotism still consists of jingoism, or the merest bigotry and narrow-mindedness, exhibiting itself as national prejudice, national conceit, national hatred. But all this bears a small proportion to the immense volume of pure and passionate feeling for our native land and our country's cause which never since the days of the Armada so thrilled the community as to-day. Patriotism does not mean "my country right or wrong." It means that when the country is engaged in a righteous cause and demands in its extremity the sacrifice of ease, wealth, and life itself, we give and serve, obey and suffer like Wordsworth's "Happy Warrior" who, when called upon to face

Some awful moment to which Heaven
has joined

Great issues....

Is happy as a Lover; and attired

With sudden brightness like a Man
inspired.

It is worth while asking, what are the elements and powers of a true patriotism? They are surely a certain exaltation of spirit, gratitude of heart, pride in the heroic deeds, labour, and martyrdoms which have made our country what it is, together with a passionate jealousy for her good name, and an equally passionate conviction that it is for the

advantage of the whole world she should be strong and free and honoured. Further, it is like loyalty to our own family just because it is our own. No doubt there are superior persons in our midst, citizens of the world, cosmopolitans, and others of the same queer make who tell us that this is narrow, parochial and exclusive. Loyalty to the family is an old-fashioned superstition. Our family is all mankind; *our* country the whole world! We have learned that to love all we must not love any one in particular with a special and peculiar affection. Well, well! The objector can only reply, "Show me a man to whom his own father and mother are no more and no less than any other old man or old woman, and I will show you not a man at all but Carlyle's 'forked radish with a curiously carved head.'" The world-wide roots itself in the special and individual. Certainly, love that stops at the individual, at the home, at the native land, will soon cease to be love. But the love that cuts itself off from the individual, be the individual brother, or friend, or country, and does this in the name of the world-wide and universal, will ere long shrivel, decay and die. It is by increased loyalty to the family that we become loyal patriots; it is by increased loyalty to our own race and country that we learn to respect and honour all other races and countries. The man who counts it an unspeakable blessing to be an English citizen, is the very man who will count it an unspeakable blessing for a Frenchman to be a citizen of France, a German to be a citizen of Germany, an Italian to be a citizen of Italy, and so on the world over. The more he estimates the worth and grandeur of his own citizenship the better will he learn to honour the citizens of other States who feel to their country as he feels to England. The man who honours most the distinctive characteristics of his own race and nation is the man who will best honour the distinctive characteristics of other races and nations. It is a false patriotism that seeks to impose on other countries its own type of civilisation. This is the initial and the colossal mistake of Germany, that she wishes to Germanise every other European nation. All are to take on German "Kultur." And this is the great reason why all the world is up against her. Men are doing battle

with an attempt at world dominion by which all shall conform to one standard. Germany in her arrogance fails to realise that many types of civilisation are needed to the development of the human race, and that no one type is to be an Aaron's rod, swallowing up all the rest. Her attempt to Germanise Poland and Alsace by forbidding their inhabitants the use of their own languages, by imposing on them her military system, her school system, her habits and manners, is a hateful tyranny which in the long run breeds a terrible revenge.

It appears to be necessary that this should receive some emphasis seeing there are persons in our midst who tell us that it would make little difference to us in our individual lives should England become a German province. We should go on with our work much the same, take our wages as of old, eat and drink and visit the picture palaces with the same zest as to-day. We may think such people too insignificant for much notice, but the fact of their presence in our midst is an indication of deplorable ignorance, perverted reasoning, and an utterly false conception of what it is to be a citizen of a free country and the descendant of a line of heroes. The flabbiness of such an attitude of mind is only equalled by its meanness.

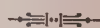
The value and blessing of a pure patriotism is that it fulfils the essential condition of an ideal outside our own personal or family interests, an ideal which has power to awaken in us capacities for devotion, service and heroism that are deaf even to the penetrating cry of self. It is an ideal that calls out all that is best within us by offering us the radiant image of something nobler and more enduring than self; something that shall fulfil our own thwarted hopes and aspirations when we are but a handful of forgotten dust. It is an ideal that derives strength and inspiration from the feeling that we belong to an illustrious race, that we are the heirs of their greatness, and are called to perpetuate their glory. It is an ideal by which men overcome the fear of death and offer themselves gladly on their country's altar. The life of nations or of men is a treasury of experience. Loyalty to the nation, the loyalty which gives and serves and asks nothing for reward, elevates and upholds by the memory of the great

deeds, the noble sufferings and the valourous achievements of the men of old. The patriot is he who feels that the life and honour of

This sceptred isle,

This precious stone set in the silver sea, is worth all the sacrifices that men are making. The call that is now made is for endurance. The first enthusiasm when the nation arose with the flame of battle in her eyes—how potent it was to inspire enthusiasm! There is needed to-day a nobler quality—patient continuance amid unforeseen delays, difficulties and disappointments—the patriotism that can stand in the evil day and having done all, still stand. It is possible to turn this necessity for endurance into glorious gain if it strengthens resolution and gives fresh assurance of the righteousness of the cause for which we are in conflict. There is but one temper which will win the victory. It is that of patient perseverance and enduring fortitude.

Good Thoughts for Evil Times.



WHEN my soul is in heaviness: and my heart is disquieted within me:

When darkness is round about my path: and all thy tempests go over my head:

Then will I betake me to the great congregation: to hear the psalm of thy redeemed and to cast my burden on the Lord.

Thou shalt cause me to hear of joy and gladness: the songs of the blessed shall visit me in the night:

They shall declare the might of thy spirit: they shall also make mention of thy peace:

Of love made perfect through suffering: and the rest that remaineth for the children of God.

As a cloud of witnesses they shall surround me: as ministering spirits they shall strengthen my soul.

They fought the good fight, they kept the faith: they came through great tribulation, enduring unto the end.

And now, O Lord, they rest in thy keeping: they shine as the stars for ever and ever:

That the lost may be gathered in from all nations: and thy way made known to the uttermost parts of the earth:

To such as wander in the wilderness: and to them that are afar off upon the sea.

Thou callest us into the communion of thy beloved: the glorious fellowship of the children of light:

That we may walk in the joy of thy presence: who wilt greatly refresh us with the river of thy life.

O send out thy light and thy truth, let them lead me: let them bring me to thy holy hill and to thy dwelling-place.

O draw me from out the great waters: lead me to the rock that is higher than I.

Then shall my soul return unto her rest: I shall come to the haven where I would be.

[From Two Orders of Public Worship for use in the Chapel of Manchester College, Oxford.]

O THOU who art the God and Father of mankind, may thy blessing rest upon all men, that in every nation thou mayest be adored, and thy holy will acknowledged as the universal law. May prosperity be founded in justice, sympathy, and goodwill. Through the communion of thy Spirit may the people be joined to one another as a sacred brotherhood, each seeking the good of all. Let selfishness, violence, and fraud perish for ever. So may war and cruelty pass away from the world, and men live together in unity, peace, and concord, through loving subjection to thee, who art the Lord of nations and the King of kings. AMEN.

[From Two Orders of Public Worship for use in the Chapel of Manchester College, Oxford.]

QUAKER WOMEN.

MRS. BRAILSFORD'S book is a study of the origins and initial energies of "the peaceable people called Quakers," to use their own expression in the petition to James II., though in view of some of the energies piquantly but sympathetically described here the adjective may seem a little ironical. Not herself a Friend, the writer enters with understanding into those emotions and crises, that "dim world of intuitions and withal of unshakable convictions in which the early Quakers had their being"; and her presentation of the psychology of George Fox, at least, is acceptable to that modern

Quaker Women, 1650-1690. By Mabel Richmond Brailsford. London: Duckworth & Co., 7s. 6d. net.

mood of ours—the mood which examines the credentials of the makers of thoughts and words who claim to be our spiritual teachers; secretly and under whatever normal habit of public worship asking, "By what authority?" and demanding that the Fiat Lux shall be made good to the soul. George Fox's answer to many questing souls has been satisfying. There are those outside the body of believers in direct descent from him to whom his doctrine of the Inner Light seems the nearest possible point of contact with the Life which is the light of men; which is merely saying that the mystics are of one family. He was, it seems, a visionary who was lucid and a mystic who was actively practical, combining, as Mrs. Brailsford insists, idealism and common sense; he led his spiritual children in their heroic age of persecution through appalling afflictions into the realms of the Illuminated Life, and through his inspiration they were triumphant victors over material circumstance. A little while ago martyrdom seemed obsolete; now we know it is not so. Yet, immersed as we are in the horrors of a devilish ingenuity which is new every morning, the physical endurance of these early Quakers and especially of the women, seems a thing almost incredible to us. There was a Mayor of Marlborough who, secretly "convinced" by Barbara Blaugdone, confessed ingenuously that "he could not take up the cross to walk in that way." We cannot help some sympathy with the Mayor's pusillanimity; but Barbara, whom the author calls a seventeenth century militant, who went on a fortnight's hunger strike, not as a protest but as an "exercise," in prison, who did not despise the lodgment offered by a "Pig-stye very clean and never a Pig in it" after being refused at the inn at Bridgewater, who was brutally flogged, who was 46 at "convincement," walked in that way for nearly half a century more of life. She was a well-connected woman with some means, "never chargeable to any," as she said; and it seems true that George Fox's message had in it for her as for so many others new depths of the divine. But over and above the spiritual initiative which centres in George Fox, this book is a contribution to the history of the Woman Movement, and there is indicated a curious parallelism in the doings of these early Quaker women and the militant suffragettes of yesterday. The methods employed: constant protest, speaking in season and out of season, distribution of letters and pamphlets, appeals to authorities, including Cromwell, Charles II. and James II., all of whom from varying motives showed themselves on the whole remarkably patient with the Quakers, interruptions and "brawlings" in places of worship and meetings: seem to bring the seventeenth-century contestants outwardly, at least, into touch with their twentieth-century sisters.

Mrs. Brailsford asserts that the status of woman had been lowered by the revolt against Catholicism and by the contentions of Puritanism—a generalisation open to controversy as a whole, but true in certain particulars, such as the suppression of religious houses and the disappearance of ecclesiastical women—and is perhaps rather too condemnatory of "the sectaries and bigots" of that

world. Among these sectaries and bigots by her own showing the Quakers were some of the noisiest, and it is possible that Fox's championship of women had consequences which he did not originally contemplate. This championship was, of course, the logical outcome of his mystical convictions. Inward reality his great pre-occupation, this intuitive pioneer kept at the root of his thinking the revelation that had come to him at the age of 24: he had come to know, he says, "the hidden unity of the Eternal Being," and here he found justified his claim of equal rights and responsibilities for man and woman. The Inward Light knew no sex favouritism. The service of God was as much the end of woman as of man. His master-idea being the Light that lighteth every human being coming into the world, the dividing lines between man and woman, between class and class, were obliterated for him, and God Himself was within the soul of woman and asserting its validity. This thought of woman was very different from that of Knox and Calvin; it rather approached from the inner and mystical side the idea of the noble Elizabethan woman as seen and portrayed by Shakespeare. From this followed Fox's ideas concerning "the true and greatest interests of women," of women preachers, and of marriage. Milton's "He for God only, she for God in him," would have been an absurdity to Fox; God Himself, and not God through a husband, was the medium of the woman's divine experience.

Fortunately, Fox's personality remained lovably humorous through all his transcendent experiences, and the dangers of women's worship were avoided by his calm good sense. For his call "to them to come out of prison" had an immense response, and Mrs. Brailsford pictures the ranks of women, young, middle-aged, old, rich, poor, gentle, simple, from Mary Fisher that adventuress serving-maid, to Jane Stuart, James II.'s natural daughter, who "fielded and span" to cast in her lot with the Friends, pouring through the door he opened to serve a gospel which claimed all their faculties, eager then as in later times to refute by their achievements the imputation of inferiority and lack of soul.

Fox's two great discoveries—that "to be bred at Oxford or Cambridge was not enough to make a man to be a minister of Christ," and "the steeple-house and yt ground on which it stodee was noe more holier than yt mountaine," determined rather unfortunately the first activities of many Quaker women. These Mrs. Brailsford treats with a pleasant humour indeed but apparently sympathetically, without quite perceiving the unbeautiful implications underlying their interruptions and brawlings in the "steeple-houses," and the extravagant methods they adopted to make themselves heard. It is surprising to us that people who held the tenet of the Inner Light should even in those intolerant days have found it so impossible to recognise the possibility of that Light's being found in other people. We are well able to realise some of the effect produced by the sudden breaking in upon the quietude of a house of God, and the violent interruption of a spiritual message not always inadequate or insincere, when a strident

female voice, hysterically pitched, condemned as damnable its divergent ideals, and we cease to wonder at the physical persecutions which followed. Anne Blaykling, for instance, described by her friends as a "pretious lively heart," affronted the minister in the pulpit of Haverill Church, "callinge him Priest, hirelinge, and deceiver, greadie dumbe dogge, with many more words of the same nature." It is satisfactory to learn that Anne was severed for a time from the Quakers on account of her "singularity and whimsies in several things," which, perhaps, may indicate a certain interrogation in the body concerning the women who thus "shouted their way into notoriety." The touching phrase of one woman preacher deserves to be noted: "I returned into the silence out of all babling talk." But what are we to say of the devastating address administered to one of the Quaker persuasion itself at Limerick—an address neatly characterised by the Quaker historian as "a few words, but powerful"—"Serpent, be silent!"? The unhappy preacher thus wounded in the house of his friends never preached again, and "became foolish in the latter end of his days." We can well believe it; such proceedings do not make for sanity.

Fox's first adherent was Elizabeth Hooton, a comfortably circumstanced matron of 50—"that antient woman" as they frequently called her—who became the first woman preacher of the new doctrine. She came from the Baptists to whom Fox unconsciously owed much; and Mrs. Brailsford suggests her influence in the attitude he adopted towards women's work in the church. She was a most enthusiastic, adventurous person, interesting to us not so much on account of her Quaker zeal and sufferings as for her anticipation of Elizabeth Fry by 150 years, in insistent pleas from her own prisons for gaol reform. This agitation is thus seen to be as old as Quakerism. Her long interest in the wretched prisoners was eventually recognised, for in her old age she was made one of the overseers of the Fleet Prison to care for imprisoned Quakers. The history of Mary Fisher, servant girl and pioneer of Quakerism in New England, carries the missionary zeal which was so marked among them up to its most romantic height. She went incredibly on foot across the Morea, through Greece, and over the mountains of Thrace to Adrianople in the hope of converting the "Grand Turk" himself. She was unable to ask her way; but as the amazed peasants looked on her as either a messenger to the King or a mad woman, and to be respected in either case, she somehow arrived and obtained her audience. Mrs. Brailsford draws an attractive picture of the Quaker woman's appearance in this Oriental milieu. The Sultan heard her courteously in her attempt to convince him of the error of his religion and the truth of hers, and she returned safely. Apparently there were no other tangible results. Mary Fisher shares the distinction of being publicly "whipt," after having delivered herself of some candid opinions regarding the undergraduates of Sidney Sussex College, that "Cage of Unclean Birds" and "Synagogue of Satan." They appealed to the Mayor against preaching women, and her punishment made some stir even

in those callous days. The justices of the town repudiated all share in responsibility for the action: an unusual proceeding.

Of the strange adventures of the aforementioned Barbara Blaugdone; of fifteen-year old Elizabeth Fletcher, "an able minister of the Gospel through many parts of the nation"; of Susanna Worth, Quaker, and wife of the Bishop of Killaloe; of "that prating woman Audler"; of Jane, the Stuart among the Quakers; of Judith Zinspinning, preacher and author in Holland and many others, Mrs. Brailsford, evidently embarked on a labour of love, has much of interest to say, and for this the reader is referred to the book itself. It is well worth reading not only for its interest but for the questions which it opens up in the reader's mind.

Early Quaker history is a history of contradictions. Quaker enthusiasts were extravagantly and violently fanatical, uncharitably abusive in speech, unseemly in behaviour, stupidly and uselessly obstinate in defying legitimate authority. Looking at this side of them only one is inclined to endorse Clarendon's estimate: "Their faction is their religion." A religion which appears to consist chiefly of antagonisms and denunciations is always suspect, and the persecutions which followed these "rawe spirits raveing up and down" were inevitable, granting the characteristics of seventeenth century humanity. But there is the other side, perceived by both Cromwell and Charles II.: their passion for truth which often explained their discourtesy; their absolute integrity, so that we have the odd picture of a body of Quaker prisoners marching without a keeper through the busiest streets of London from Newgate to Bridewell, trusted to be there "before bed-time"; their humanitarianism which began in the prisons and was presently to extend to consistent care of the poor and the emancipation of the slave; their real humility of soul which withdrew into the silence to wait upon God. To-day their spiritual heirs, divested of outward extravagances and no longer persecuted by a world which is, indeed, inclined to admire them rather sentimentally for their invariable respectability, their frequent wealth and their vaguely understood tenets, still witness by their spiritual sincerities to the authenticity of George Fox's message. But the inability of the Friends to deal influentially or weightily with the present appalling situation is disappointing, and seems to be due to the amiable weakness which, refusing to face realities, thinks that the pedantry of barbarism can be adequately confronted by a pedantry of pacifism. A little of George Fox's inspired common sense is needed to deal with the new facts and yet retain idealism.

The thought of Margaret Fell fitly closes this procession of women which Mrs. Brailsford conjures from a strange and violent past. On her the eye, tired of antinomies, rests with satisfaction. In this "nursing mother of Quakerism" there seems no shrillness or want of balance, but rather, given up as she was to a spiritual cause, all that is most noble in human character. A woman of some position and of culture (was she or George Fox responsible for that joyful rendering of Habeas Corpus as "horpus

scorpions" ?), of great moral influence, of immense industry and organising power, of clear logical mind, of heroic powers of endurance, of sane estimates of things "in the world," it is Margaret Fell whose spirituality and humanity we still feel, joined with the qualities of her second husband, George Fox. It is she who personifies the ideal which dawns upon our mind at the suggestive word "Friend." The other women are strange and unfamiliar to us. But Margaret Fell is a companionable presence given to us by Quakerism, and still warm and alive.

F. R.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

OUR MEN AT THE WAR.

To the Editor of THE INQUIRER.

SIR,—In reply to the circular recently addressed to the Ministers or Secretaries of Congregations, asking for the names and addresses of those who have joined the King's forces, sixty-six replies have thus far been received. The lists have been prepared with much care, and I desire to thank sincerely those who have responded to the request of the President of the National Conference for the trouble they have kindly taken. But there must be many others who would desire that their heroes should receive the message of remembrance and encouragement which the President wishes to send. I shall be glad to hear from them as soon as possible.

So far about a thousand names have been received. If we consider the size of our congregations, this number is, I think, quite creditable to their patriotic spirit. It is especially gratifying to note the comparatively large numbers that have been recruited from many of our country congregations.—Yours, &c.,

JAMES HARWOOD.

60, Howitt Road, Hampstead, N.W.,
August 10, 1915.

HIDING OUR LIGHT.

To the Editor of THE INQUIRER.

SIR,—My present military functions have brought me into the neighbourhood of some of our East Anglian Churches. Will you allow me to relate my experience of visits to two of these, as shining examples of the policy of "hiding our light under a bushel"?

Let us call the first X. The chapel here is at the moment closed and services are not held, but it happens to be, historically and architecturally, one of our finest meeting-houses, and in its prime used to draw crowded congregations of several hundred worshippers.

I found the building without much difficulty, as its exterior was well-known to me, though I had not been to X before ;

the gates of the chapel yard were padlocked, and there was no visible notice-board of any kind. The visitor is therefore unable to discover the nature of the building, the name of the secretary, or the place where the keys may be found. My next move was to look for the secretary whose name is given in the 'Essex Hall Year-book,' and on finding his house, at a great distance from the chapel, I was told that he had left X two months ago, leaving no address, and was believed to be living in London. Finally by enquiry among the houses adjoining the chapel I happened to discover that the keys were kept by the solicitor to the trustees, and was able to penetrate into the forbidden ground, and to observe on the wall of the chapel, quite concealed by a large holly bush, a notice board from which every vestige of lettering had been obliterated by time and weather.

On my second visit, I met by chance a young officer, an ardent member of one of our suburban congregations, who had been quartered at X for some months, and had never been able to get inside the chapel, which he was anxious to see.

In the town of Y, not many miles away, there is another chapel of great age, where regular morning service is held. On arriving at Y, two Sundays ago, I was told which street led to the chapel, and after a quarter of an hour's search discovered it down a side lane, entirely hidden behind some houses, with no indication whatever, either on the main road, or down the lane, that the building existed at all, or could be reached in that direction.

It sounds incredible, but it is a fact, that even on the chapel itself I was unable to find any notice board giving the time of service, or the minister's name, and I only knew that I had found my destination by seeing some of our familiar green posters inside the vestibule.

What must be the condition of the congregation where such a state of things is possible? X and Y are not sleepy country villages, but small towns of some activity, in or near which large numbers of troops have been, and still are stationed. Imagine the impression made on a young man from one of our great Sunday Schools in Lancashire or Yorkshire, who finds himself in camp at these places, and wonders whether there is a chapel near at hand where a stranger will receive a friendly welcome! Do the dozen or so adults who constituted the congregation that morning at Y think it impossible that such a man should exist near their town, when hundreds of our Sunday scholars and Church members are undergoing military training? If any particulars have been sent from Y for the statistics on public worship recently collected by the National Conference, one is inclined to wonder if the small attendance at their service is attributed entirely to the pursuit of Sunday amusements.

You may say, of course, that these cases are exceptional, and it is to be hoped they are; but why should there be any exceptions at all in this matter? It surely ought to be regarded as an essential condition that every Chapel and Church we possess should display, in a

conspicuous position, a proper notice-board, giving the name of the place of worship, the name of the minister, if there is one, and the name of the caretaker, or other person who has charge of the keys.

The last point is often neglected even when the others are attended to, and I have before now been defeated in a prolonged attempt to get into one of our finest chapels in a large town through which I was passing, owing to entire ignorance in the neighbourhood of the building as to whether there was a caretaker at all, and, if so, where he might be found.

Whatever the world may think of our particular "light," can we not at least ensure that it is set on a candlestick, and not hidden under a padlocked bushel with no indication as to the whereabouts of the key?—Yours, &c.,

RONALD P. JONES.

Headquarters 2/1st East Anglian Division,
Thetford, August 10, 1915.

CLOSED FOR THE HOLIDAYS.

To the Editor of THE INQUIRER.

SIR,—As the other day I rose from the reading of the National Conference's "Report of the Special Committee on Public Worship" and was reminded that at its meetings in October the chief discussion of the Conference would be on this fundamentally and primarily important matter, I turned to our denominational newspapers and found that several—relatively a considerable number—of our churches in London and elsewhere would be closed this month. Could anything be more ironical? I have since heard that others of our churches will be closed too.

Now, Sir, while it may be the business of the committee of a particular congregation to determine whether its church shall be open for public worship on Sundays in August, or any other month, I protest against the decision to close. If it is not "worth while" to open, I contend that it is less worth while to close, and that this closing is an advertisement to the world of a disregard of public worship which is detrimental to our denomination. How many churches of the Establishment will be closed? How many Roman Catholic churches will be shut up? How many Nonconformist? Will the witness of any other denomination to the need of God in these days of national suffering and peril be as lax as that of our own? At a time when we should multiply, not reduce the facilities for public spiritual testimony and supplication, it is grievous for any man who believes that our churches have anything whatever of truth and helpfulness and peace for others to contemplate any single one of them with the repelling legend on its doors, "No admission."

After eighteen years in the Unitarian ministry, most of which have been spent in the deliberate endeavour to bring the unchurched into our communion, I am convinced that the chief reason for the want of success of most of our congregations in gathering numbers is the indifference with which not a few of our

people regard the act of public worship. As a whole we do not give the impression that we are a worshipful people, and this circumstance is strikingly emphasised and accentuated by such decisions as that against which I have protested.

I write to you after conducting services for what have been by reason of the day the smallest congregations of the year. It has been uplifting to be with those of my people who could not go away for holidays, and a few strangers who were glad to come in. It was worth while for us to be together; it was good to be in "the beauty of holiness" on a very quiet day of the Lord with one or two new worshippers who had found that the church door was open.—Yours, &c.,

WILLIAM C. HALL.

Northampton, August 10, 1915.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

30TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	5,535	13	2
Miss A. H. Lunn (second donation)	3	0	0
Miss A. M. Lunn (second donation)	2	0	0
Miss E. G. Wood	5	0	0
Mr. A. F. Jones (third donation)	10	0	0
Mrs. Jolowicz, for the Belgian Refugee Hostel, Compayne Gardens (fourth donation)	7	0	0
Mr. F. Maddison (fourth donation)	10	0	0
Anonymous	5	0	0
Miss Edith Preston (second donation)	5	0	0
Ordnance Survey Office, Belfast, per Mr. Kinsman ..	5	0	0
Mr. Wm. Spiller (second donation)	5	5	0
Mr. F. Burton (second donation)	5	0	0
Mr. and Mrs. Lawrence Hall, (monthly donation) ..	1	0	0
Dr. A. Hugh Thompson (second donation)	10	0	0
Mrs. Helen Buckton (fourth donation)	2	2	0
Mrs. Elizabeth Brown (third donation)	2	0	0
Mr. C. Reynolds (second donation)	10	0	0
Miss C. M. Horsnail	1	1	0
Miss Ellen Chapman (third donation)	1	0	0
Miss Mary E. Swaine (fourth donation)	2	0	0
Punnett's Town School, per Mr. B. H. Naylor ..	10	0	0
Mr. Jesse Argyle, for a Friend (third donation)	10	0	0
Mr. Marsden (eleventh donation)	1	0	0
Mr. Percy Sedgfield (per Mrs. Sedgfield)	5	0	0
	55,605	11	2

Parcels have been received from:— Mrs. P. William Kessler; Miss Lucy Colton; Mrs. E. A. Wurtzburg; The Memorial Church, Manor Road, Liscard; Westbourne Park Chapel Women's Relief Corps (per Mrs. W. H. Browne); Mrs. Varian; Miss Taylor; Swinton and Pendlebury Belgian Refugees Fund; The Misses Badland; Miss Green and Mrs. Williams; Mrs. Marsh; Miss E. Drummond; Miss A. Langley; Clapham Ladies' War Relief Committee; Miss Nettlefold; Miss Taylor and Miss Rowe; Miss Bruce; Mrs. William Healey; Mrs. Edward Chitty; the Rev. W. Carey Walters, Mrs. Titterton, Mrs. Nuttall, Mrs. Priestley-Smith, Lewins Mead Domestic Mission, and Miss M. T. Worsley.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A MESSAGE TO MEMBERS OF OUR CHURCHES AT THE WAR.

MR. HUGH RATHBONE, the President of the National Conference, is sending the following letter to the men of our churches at the war:—

"Dear Friends,—In the name of the National Conference and as its President I am privileged to send you a message of sympathy and good cheer. At the call of your country's honour and danger you have bravely offered yourselves for her defence. Many of your friends at home are making large sacrifices, giving of their money and their service for the same great cause, but you have done more than they in giving *yourselves*, and you have done it fully and ungrudgingly. We want you to know that your friends are proud of you, and that your country admires and blesses you for your splendid courage, faithfulness, and temper. In the face of danger, delay, disappointment, fatigue, saddened by the death of many noble comrades, you have carried yourselves as famously and fearlessly as ever man did on earth. God has given you the high task of fighting for the freedom not of your own country only, but of Europe and true civilisation.

"Believe that you are fighting in God's everlasting war against injustice and wrong. May God's blessing be on you. Remember how many at home are thinking of you, praying for you, feeling with you in your dread hour of trial. Your brothers, friends, and teachers in the Schools and Churches to which you belong send greeting after greeting. They would have you bear yourselves on the battlefield as good soldiers of Jesus Christ, who is the great Warrior against all wrong. Fight for the sake of the victory of the Right, not for the sake of revenge. May the Spirit of God make and keep you true, honourable, chivalrous, and obedient even in the hottest of the fight, and when your need is the greatest may the thought of the Eternal Righteousness ruling the worlds be to you strength, hope, and comfort. And the prayer of all who know, love and honour you is that you may come back with

'eyes that tell of triumph tasted,' and with the gift of Peace in your hands for the land you love.

Your sincere friend,

HUGH R. RATHBONE.

Liverpool, August, 1915."

Ministers are urgently requested to send the names and regimental addresses of members of their churches and schools who have enlisted for the war to the Rev. J. Harwood, 60, Howitt Road, Hampstead, N.W.

SOUTH AFRICAN NOTES

THE war is bringing its tale of grief, suffering, and misery everywhere. The heroic sacrifices which are being made are the accompaniments of widespread cruelties and sorrows. Here in South Africa we are living for the moment in sight of gay banners and streamers, and with the plaudits of victory sounding in our ears, but many of the country districts are seething with passion, families have been divided, social relationships embittered, Churches almost rent in twain, and educated men forced to do what is virtually convict labour for refusing to take up arms in an aggressive expedition which they felt to be unnecessary. Our own Church in Johannesburg has suffered, and seems hardly likely to weather the storm, the Rev. R. J. Hall, our minister there, having been compelled to resign owing to differences with leading members of his congregation with reference to the war. That a Liberal minister, in a so-called Liberal Church, should be compelled to resign because he preaches what he believes to be the truth, that truth taking the form of Christ's gospel of Peace and Love, shows how deplorably the war spirit may warp the judgment of otherwise fair-minded and good-hearted men and women.

It appears that since the beginning of the war Mr. Hall has felt himself out of sympathy with popular feeling on the subject, whether German or British, and for some time he refrained from preaching about the war. But with the exacerbation of public feeling between England and Germany,—a feeling of bitterness and hatred, stimulated by what I can only describe in this relation as a gutter Press, and culminating in Johannesburg in widespread and systematic destruction of property, and an organised attempt to boycott all Germans out of business and commercial life,—silence became unworthy and unendurable. Mr. Hall was privately informed that an attempt would be made to procure his resignation at the annual meeting of the Church on the grounds that his "labour sympathies and attitude on the war were objectionable." He therefore decided to restate his position in the pulpit. A summary of this re-statement I give in his own words.

(1) "Prior to the war I preached, and the congregation accepted without question, the Fatherhood of God. That doctrine involved His love for Germans, Austrians, and Turks as for English, French, and Russians. I should be bound, therefore, to protest against the enlistment of religious institutions

on one side or other as though God were exclusively either pro-Entente or pro-Triple Alliance.

(2) "Prior to the war I preached, and the congregation accepted without question, the Brotherhood of Man as a logical outcome of the Fatherhood of God. That doctrine implied the necessity that I should try to make my brother hate hatred and loathe crime, not that I should kill him because he had killed some one else. To act in the latter way would be to reduce myself to his level of attainment. I could not see the wisdom of fighting hate with hate, but only with love even to the point of losing one's own life.

(3) "Prior to the war I had preached, and the congregation had accepted, the Leadership of Jesus, not as a supernatural guide, but as a practical man in close touch with the everyday problems of human life. I still felt that up to the present time the highest human wisdom was embodied in the teaching of Jesus as it related to war, and that while the opposite course might be momentarily advantageous, on a long view only disaster could come from adherence to it.

(4) "Finally, I had preached the ultimate salvability of every human soul, that it was not for us to assume God's prerogative of judgment to the point of taking life.

"If I could not myself take the life of any foe, neither could I be party to asking another to take that life.

"These were the points of my re-statement. The sermon was labelled Pro-German by members of Committee. One member sent a letter to Committee protesting that I did not represent my congregation, and was disloyal to my country. I therefore resigned.

"At the Annual Meeting, held on July 12th, my resignation was considered by the congregation. In view of the deep-seated difference between us on the matter of war and non-resistance, it was decided by the congregation to terminate my ministry forthwith. I have therefore ceased to be minister of the Johannesburg Unitarian Free Church as from the evening of July 12th.

The reader will notice that the attitude taken up by Mr. Hall is that taken by the Society of Friends, the Mennonites of Holland, the Tolstoyans, the recently formed "Fellowship of Reconciliation"—which embraces such widely respected representatives of religious thought as Dr. Henry T. Hodgkin and Dr. W. E. Orchard—and last, but not least, by Jesus Christ in the Sermon on the Mount, and, even to ignominious death, on the Mount of Calvary. It is not, therefore, the attitude of an eccentric or a visionary, but that of deep and earnest students and leaders of religious thought. It has always been the crowning glory of our faith that it was free—free from the bondage of hard and cramping religious dogmas, free and untrammelled to enter the uplands of the Spirit as a pioneer to purer and deeper life. How often have we been reminded of this freedom! How often, from pulpit, platform, and College Hall and chapel, have we been told to exult in its privileges and to prepare ourselves for its responsibilities—

"free from any subscriptions, tests, or obligations inconsistent with the sacred rights of truth and conscience." Now, if the example of the Johannesburg "Free" Church is followed, a new test will be imposed on our ministers: "Are you a Quaker? Are you a Mennonite? Are you a Tolstoyan? Are you a member of the Fellowship of Reconciliation? Are you a preacher of the Sermon on the Mount?" I am quite sure there is not one of the principals or professors at our colleges but will lament this deplorable action of the Johannesburg Church. It is a wound in the very heart of our religious life, and a blow at our highest and noblest traditions. If its example be followed, spiritual freedom will become a byword amongst us, and we shall become the laughing-stock of the whole religious world.

There is this, indeed, to be said in extenuation of the action of our Johannesburg friends (for I have good friends there, and I write more in sorrow than in anger), that the bitterness engendered by the war, the racial hatred which has been fed and stimulated by a Press which has no corrective or counter-balancing influence, and the dreadful misdeeds of German militarism, produced an atmosphere in which charity and fairness of judgment became daily increasingly difficult. With the return of normal times I am sure a truer spirit and temper will again assert itself. Already, indeed, we are learning from the accounts which are slowly trickling through from the East that militarism is much the same everywhere, that Russian militarism has been guilty of deeds as dreadful and terrible as those of Germany, and that our condemnation and pity must not be confined to one nation alone.

Mr. Hall is a young man, and, with the impetuosity of youth, he may have been less tactful than an older minister would have been in the trying circumstances in which he and the congregation found themselves. During the past year the deficit with which the year began has been almost wiped out, and the Treasurer reports that "the Church may congratulate itself upon a highly satisfactory state of affairs financially." In his work in connection with the Workers' Educational Association Mr. Hall has had the support of the Rev. S. F. Hawkes, Mr. R. T. A. Innes, the Chief Astronomer, Dr. Corstorphine, Dr. Lehfeldt, Prof. Orr, and other well-known citizens of Johannesburg.

R. BALMFORTH.

Cape Town.

[It is scarcely necessary to remind our readers that the attitude of Mr. Balmforth and Mr. Hall towards the war is not that of THE INQUIRER. On former occasions we have dealt with the arguments of the Peace-at-any-price Party, and do not feel called upon to repeat them.—ED.]

A GIRLS' CLUB AT WOOLWICH.

By the kindness of the Editor I am permitted to give an account of a girls' club at Woolwich which was started last year soon after the outbreak of war in order to provide a place for rest and recreation for the girls living in this busy

garrison town, the need being extremely urgent owing to the shifting population of thousands of soldiers. The social workers in the neighbourhood have long wished for a girls' club which would be run on democratic lines, the girls being invited to express themselves in all the several activities which are being carried on for their benefit, both educational and recreative, and also for a club that would be non-party and non-sectarian. I think we may say, even in the short time of our club's existence, that this spirit has been kept in view, the consequence being that we already have girls from several denominations or none working side by side. It is believed that this mutual forbearance may gradually become a strong link towards breaking down the sectarian differences which are often keenly felt, though not, perhaps, understood by girls of the class for whom the club exists.

The house is not altogether satisfactory, but was the best that could be obtained at the time, consisting of three rooms for classes and social life, with a hall which is used for a gymnasium, dancing, and concerts. The club has been called upon to face peculiar difficulties in the past few months from the fact that a most capable leader was suddenly called away to other work, the ties which had been formed between her and the girls being thus broken. The attendance fell away, and for some little time it was considered doubtful whether the club could be kept alive. However, a fresh start has been made, and to show what it is proposed to attempt for the coming winter, a few of the offers of help from ladies and gentlemen which have been received may be of interest: the conducting of a citizenship class, a dramatic class, and classes for drilling, Morris dancing, singing, needlework, and sweet-making. An archaeologist who has written a very good history of the surrounding neighbourhood, is willing to give the Rambling Club some afternoons, when he will endeavour to awaken the latent love for the beauties of nature which I venture to think exists in every human being. Other offers are for lectures on 'Plant Life' (illustrated by lantern slides), and 'American Humour.' Friends from Hampstead have already promised help in entertainments on Saturday evenings and in various other ways.

May I now mention what further is required and the developments which can proceed if help is forthcoming: (1) The services of a lady doctor once in two or three weeks. This, I believe, will be an entirely new venture for Woolwich, yet it surely needs no pressing. The boon such services can confer on the members, and ultimately, it is hoped, on their mothers also, is beyond reckoning. (2) A "talker" on infant care, hygiene, and allied subjects. (3) A helper to volunteer regular work in running a penny bank to provide a nest egg for the girls in the months after the war, when it will be sorely needed. (4) On Sundays it is intended to inaugurate, if possible, an hour's quiet time in the hall (this is to be looked upon as a privilege, and only those will be expected to attend who desire to do so) which shall be devoted to talks on various subjects, with the intention of drawing out the spiritual

and creative side of the girls' characters. Among other subjects it is much hoped that it will be possible to have some simple talks about the value and meaning of music.

The club is badly in need of equipment, among other things some easy chairs and good pictures. It was very lucky last week in receiving from H.R.H. Princess Louise, Duchess of Argyll, a couch, twelve chairs, and two forms, which have already cheered many a weary girl who is at present working from 8 to 8, all day Saturday, and, in some cases, also Sunday. A scheme for providing the voluntary munition workers at the Arsenal with a cold luncheon on Sundays is also under consideration. From this outline of work and hopes it will be seen that a great effort is being made to establish a permanent club where the aims and aspiration of its members may be fulfilled, and to make the Woolwich Girls' Club an invaluable asset to the civic life of the borough. It costs £250 a year to run. The hours for opening are from 7 to 10 P.M. every night in the week. On Saturday afternoons those members who are free to do so can play tennis and hockey on the L.C.C. grounds; there is also a good swimming bath which some enjoy. The fees charged are 2d. per week for each member, with small subscriptions for games, outings, &c. Through the hospitality of an interested friend there has been an excursion this summer to Bromley, to which nineteen members and their leader were invited. Towards this excursion the members were asked to pay a small amount, as it is believed that the principle of giving, even to working girls, everything for nothing is not to be encouraged. It was greatly enjoyed and a very happy result followed. The hostess, coming into close contact with one of the members less strong than the others, has offered her hospital treatment, to be followed by a three weeks' holiday. As the club and its usefulness become more known, it is very much hoped that such personal contact between those who can give and those who need to receive may very much increase.

Any assistance offered will be most gratefully received by the Hon. Club Leader, Miss Ada Murray, at 51, Wellington Street, Woolwich. She would also be delighted to show the club to any lady or gentleman who would care to write for an appointment. A. M.

NEWS OF THE CHURCHES.

Auckland, New Zealand.—Friends of the late Mr. and Mrs. Macky, whose death occurred in the sinking of the *Lusitania*, will be tenderly interested in the following lines from a letter just to hand from an Auckland correspondent:—"The last service they were at here was a Harvest Service, the first ever held in the Auckland Unitarian Church. Mr. Macky was not the one to say much, but he looked as if the great desire of his heart had come to him; and he was glad that his last Sunday at home had been full of the note of gratitude. Knowing what I do of the way in which he had prepared everything as for the end (for he liked to face all possibilities), I feel

sure that he took the service as a fitting conclusion, if it was to be, of his praise here on earth." A city Memorial Service was held in the Town Hall on the Sunday after it was certain that they were lost; the Rev. W. E. Williams was asked to take part, and offered the prayer. There were nearly 4,000 people present, and "scarcely a dry eye in the place." The church held its own Memorial Service a week later. Up to the end of June three of its young men had been lost in the war; notwithstanding these sad experiences the congregation is keeping well on its way.

Belper.—As a sign of the effect of the war in drawing the various churches together it may be noted that for the first time the Unitarian minister has read a lesson in the parish church. The Rev. A. Leslie Smith performed this part in the representative service at St. Peter's on the evening of August 4th. He also read last Sunday afternoon at the drum-head service of the Home Guards, of which he is a Section Commander and the vicar is Chaplain.

Derby.—The Rev. E. S. Lang Buckland has resigned the pulpit at Friar Gate Chapel in order to devote himself to the welfare of the blind of the town.

Doncaster.—It is gratifying to learn that twenty-four members and friends of the Free Christian Church have joined His Majesty's Forces, and this week the minister, the Rev. Percy Jones, goes into camp in the R.A.M.C.

Heywood.—The late Mrs. William Wild.—On August 2nd the death occurred of Mrs. Wild, aged 80 years, at her residence in Heywood. Mrs. Wild had been closely identified with the life of the Heywood Unitarian Chapel for over half a century. Associated in their service and sacrifice with the first generation of worshippers, whose enthusiasm ensured the prosperity of this vigorous church, she exercised during these years a social influence upon the lives of a younger generation of workers; and, by her example and generosity, encouraged every effort which furthered the equipment of church and school for their spiritual work. A well-known and beloved personality in the philanthropic life of the community, she was honoured by all, and not least by the struggling and honest poor to whom she was an unfailing friend. While at home she regularly joined in worship at the Britain Hill Chapel, and her presence there will long be missed. Many of the earlier generations of students at the Home Missionary Board who used to come to preach at Heywood, will recall the hospitable home at which they were always welcome, and the gentle spirit whose motherly instincts made their stay with her a peculiarly happy and helpful time.

Leeds.—On Sunday morning, August 8th, the Rev. R. Nicol Cross, preaching at Mill Hill Chapel, spoke especially of the events which had taken place during a year of war. As a nation we could, he said, look the world in the face, and say that against our most earnest plea and argument were the forces of devilry let loose by him who held the key. This was a strength and comfort, but not the only one. "What do they know of England, who only England know?" How true it was, when they saw the men of Canada, Australia, and New Zealand flocking to the colours of a land which many of them had never seen. Stranger still did the mystery of the power and personality of England grow when they thought of the position of India and South Africa. Despite initial follies, not to say misdeeds, there, she had won confidence by her subsequent wise and generous statesmanship. What of the Motherland herself? She had not sought to save the skins of her soldiers by being a traitor to civilisation. When they turned from the field to look at home they need not be less justly proud. Women had

given their own, their best; with something of the pride of the mothers of Sparta, and that was the finest thing in all history. As a nation, however, they had not risen as high as they might have done; they had not struck off all their fetters. There had been a deep, an unusual seriousness in the land, but it could not be said that much difference had resulted so far as organised religion was concerned, and we had still to make our people a sober people. In conclusion Mr. Cross referred to the change which had come over Germany. They were right to be Germany's pupils when she was a master, he said, but they would not be her slaves when she was a tyrant. The service closed with the singing of the National Anthem.

London: Plumstead.—In September next the Rev. D. Delta Evans will have completed two years' service as temporary minister of the Woolwich and Plumstead Unitarian Congregation. The church council, through the Executive Committee of the London District Unitarian Society, has extended to him a cordial and urgent invitation to continue his charge for another twelve months, pointing out that the work is beginning to show tangible results. A long-standing promise to conduct the service at the Links Hall was fulfilled last Sunday evening by Sapper A. George Tarrant, B.Sc., of the L.E.E. Anti-Aircraft Detachment (a member of the London Unitarian Lay Preachers' Union), who took for his subject 'Rebuilding the City: the City of the World's Peace.' He laid emphasis on the need and the value of a strong religious faith to carry us successfully through the present struggle, and made an earnest plea for loyalty to their religious convictions on the part of those whose duties did not call them away to the actual scene of battle. Another member of his Majesty's forces, who attended for the first time, expressed his real pleasure at the unexpected privilege of listening to a sermon by a comrade in khaki. Since the annual meeting three of the new supporters of the cause have joined the forces—Messrs. Elliott, Parsons, and Knight, two of whom, being old soldiers, have obtained commissions; while from one family, long connected with the congregation, no fewer than six sons are now serving with the colours. A few days ago, the Secretary (Mr. F. J. Munns) received an interesting letter from Pte. Knight (A.S.C.), in which, after describing some of his experiences in France, he says: "If friend — could have a month here, he would cease grumbling for ever on his return home. I often lie awake in my tent of a night, thinking of home, and of you at the Links. Although Sunday here is hardly distinguishable from any other day, nevertheless, last [Sunday] evening from 6.30 till 8 my thoughts, if not my body, were with you. Let me express the hope that you as a congregation may increase and prosper. Do your best to reward your able and eloquent minister; for in honouring him you are honouring yourselves and the faith to which you profess allegiance. May God bless you all is the earnest wish and fervent prayer of your sincere friend, R. Knight." Pte. Knight is well known in the district, and other parts of London, as an interesting speaker at Sunday afternoon gatherings.

Mountain Ash, Glam.—Successful anniversary meetings were held in connection with the Sunday School on July 18th. The children's choir, conducted by Miss Mabel Wilkins, L.L.C.M., ably acquitted themselves, and the musical part of the services was a great success. On the following Sundays, July 25th, and August 1st, special services were held on the mountain side, attended by large congregations. A special feature at the morning service was the large number of men who were present.

Wandsworth.—On Sunday, August 8th, the services at the Unitarian Church were of a special character in connection with the close of a year of war. In the morning the Rev. W. G. Tarrant spoke on the subject of national greatness. He held that the Christian principle: "He who serves most is greatest," applies not only to individuals and small groups, but also to nations. When, he asked, was England greater, when her merchants grew rich on the slave-trade, or when her Parliament voted a great sum of money to abolish slavery in her dominions? When was Spain greater, when she ruthlessly exploited the aborigines of South America, or when her missionaries and governors laid the foundations of civilised life in that continent? Was France great when her neighbours were over-run by the armies of Louis XIV., or, rather, when she freed her peasantry, secured just administration, and opened the gates of liberty to mankind? Was the Russia of a hundred years ago, when her rulers deliberately encouraged drunkenness, to be ranked as high as the Russia that had recently sacrificed a huge revenue in the interests of sobriety? As for Germany, it was difficult to speak with moderation. Its true greatness had lain not in wealth, or power, or cleverness, but in the services rendered to mankind in art and scholarship and uplifting thoughts. We had seen her led by ambitious militarists into the tragic mistake of supposing that the Christian principle had no force for the State, and that national greatness was to be sought in domination, not in service of mankind. It behoved ourselves to guard against cheap denunciation of others, while our own record needed our serious attention, and the ideal of helpfulness was in danger of being lost in the pursuit of selfish ends. In the evening, Mr. Tarrant referred to the causes of the outbreak a year ago, and expressed a conviction, deepened by the careful study of the diplomatic documents issued since then, that our nation did its duty when it resolved to withstand to the utmost the destroyers of international equity. Let the issue be what it may, to persevere in that duty with unswerving resolution was in his judgment the only right course for us.

NOTES AND JOTTINGS.

THE ANGELS OF MONS.

The story of angelic intervention between the English troops and the enemy at Mons is still being retailed, and although Mr. Machen has frankly explained that the myth is the outcome of his own imagination, and appeared in the form of a short sketch in an evening paper last September, many people still refuse to believe that it is pure fiction. Mr. Machen, in the introduction to his newly-published book, in which the Mons story, and other "legends of the war" appear, attributes this to the fact that angels, with certain reservations, have retained their popularity in England; and, apart from this, many people who are interested in the study of the occult find it difficult to relegate the belief in certain "ghostly" experiences to the region of crude superstition, although they do not deny that it often degenerates into a craving for uncanny stories which leaves the credulous and ignorant mind open to the grossest deception.

WITH THE RUSSIAN RED CROSS.

Mr. and Mrs. Aylmer Maude have contributed to the *Daily Chronicle* a translation from notes made in her diary by Countess Tolstoy, one of Tolstoy's daughters, who is acting as a Sister of Mercy in the eastern theatre of war. She describes how, in the course of her experiences, she had considerable trouble with a wounded officer who was being transferred with other wounded men from the hospitals in Grayeva to Belostok. A sister from Grayeva who accompanied him warned her that he was very capricious, and sometimes wanted to drive everybody away, and to throw everything on the floor. "At first he did look askance at me," she says, "but afterwards I managed to feed him, and even to converse with him in writing. The Sister mentioned to him that I was Leo Tolstoy's daughter, and he smiled and wrote: 'I had not the happiness of being in Yasnaya while my ideal was alive. The heavy blow of his death fell while I was still in the military school.' After a while he wrote 'November 20, 1910?' the date of my father's death, and looked at me inquiringly. I nodded. He smiled joyfully. He was pleased to be able to remember the date. He took my hand and pressed it warmly. We took him to the best hospital in Belostok, and he nodded to me pleasantly as he was carried away on stretchers."

THE NEW ENGLAND LITERARY TRADITION.

Miss Gertrude Atherton has done scant justice to the New England writers in her recent utterances against "the blight of the New England tradition," but there is some truth in what she says, though some of us may still sigh in days of a more abundant vitality for the silvery peace and "other worldliness" of Concord and the Transcendentalist period. American writers to-day have another message to deliver, another order of life to interpret, and it is an astonishing thing that they so often fail to do this with the freedom and courage that characterises the activities of other men, who, in different ways, are shaping the future of their nation. "We certainly are lacking in self-confidence in literature, music, painting—in all the arts," says Miss Atherton, and it is to this that she attributes, not only the gratitude with which America accepts everything artistic and literary that the other nations choose to send her, but the pathetic veneration for the New England tradition (perhaps more peculiarly characteristic at the present time of the smaller towns of the Middle West) which still has some of the old-established journals and best known writers in its cold grip. The New England school of thought makes for stiffness and preciseness and the elaboration of phrases, rather than for vital ideas and a sense of contact with the actual life of men. "It is really the *Spectator* tradition, the Addisonian tradition." In England it is discarded and forgotten, like the poets with long hair and black silk stocks who are still, it seems, to be found in cosmopolitan New York.

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It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 22.

LONDON.

Acton, Creffield Road, 11.15 and 7.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. CHARLES HARGROVE, M.A., D.Litt.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. F. G. BARRETT-AYRES.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTHAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.
 Highgate Hill Unitarian Christian Church, 11, Mr. A. STEPHEN NOEL. No Evening Service.
 Iford High Road, 11 and 7, Mr. E. R. FYSON.
 Islington Unity Church, Upper Street, 11 and 7.
 Kentish Town, Clarence Road, N.W. — No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road.—Closed. Services resumed on September 5th.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. C. SHERIDAN STEVENS.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale Road, 11 and 6.30, Rev. W. L. TUCKER.
 Richmond Free Church, Ormoad Road. Closed during August.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.
 Stratford Unitarian Church, 11 and 6.30, Dr. WM. THOMSON.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon Smaller Worples Hall, 7, Mr. VICTOR FOX.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

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 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45. Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. PERCY W. JONES.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. JOHN LEE.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D., S.S.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street. Closed morning. Evening, Mr. S. R. GIBBON.
 EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Mr. E. CAPLETON.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30. Mr. HAROLD W. STEPHENSON, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. W. STEPHENS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. HARMAN TAYLOR; 6.30, Rev. J. C. ODGEES, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. S. P. PENWARDEN.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUGHLAN, M.A.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. WALTER WALSH, D.D.
 NEWPORT, Isle of Wight, Unitarian Church. High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. H. GOW, B.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A. LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. G. A. PAYNE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

SCOTT.—On August 13th, at Linthwaite, Windermere, the wife of Sir Samuel H. Scott, Bart., of a son.

MARRIAGES.

GIBSON-SMITH.—On the 17th, at Wheeler Street Chapel, Lozell's, Birmingham, Sydney Edward, only son of Mr. and Mrs. E. T. Gibson, "The Laurels," Esme Road, Sparkhill, Birmingham, to Nelly Maude, youngest daughter of Mrs. Smith, Handsworth.

WATKINS—GOODLAND.—On July 31st, at Christ's Church, Purley, Capt. E. V. Watkins to Grace, third daughter of Mr. and Mrs. Edward Goodland, of Taunton.

DEATH.

TAVENER.—On August 18th, at 109, Whinbill Road, Aberdeen, Jeannie Hunter Malcolm, beloved wife of Rev. Lucking Tavener.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

AMID all the excitement of the war, the daily tale of horrors and heroisms, the eager reading of telegrams and news from the front, the speeding up of munition works, the doings of Zeppelins and Submarines, the fall of cities, the thunder of guns, it is well we should now and again, and in some quiet moment, pull ourselves up and ask, "What are we fighting for?" Is it just to beat the Germans? That, indeed, is our immediate duty, yet only as a means to an end. We are not fighting for the sake of fighting, nor yet to prove our superiority to the enemy, which would be a poor business. Unless as we fight we keep clear our faith and confidence in the highest ideals of justice, honour, freedom, humanity, our conflict will degenerate into mere brutality and revenge. It is a great cause in which we are engaged, the maintenance of the permanent elements of human welfare, the vindication of the plighted word, the passion for righteousness in national and international affairs, the resistance at the utmost sacrifice of an aggression that knows no higher law than the mailed fist—this is the cause which has called

us out of the ways of peace into the field of war. It is a spiritual thing for which we have sent our sons and brothers into battle. We are not out to "crush the Germans"—God forbid—but to redeem them from a totally false ideal of national life to an ideal that is sane and healthy. We think meanly of our cause when we think of it as anything less than an effort to further the coming of the kingdom of God, that kingdom wherein dwelleth righteousness. If we think that our cause is the enlarging of our trade, or the destruction of a rival power, or the security of our vast possessions, we shall make our cause as poor as our thoughts. To make our cause noble we must think of it nobly. What we are out for is the better fellowship of all Europe, the liberties of Belgium, the assuaging of bloated armaments, the redressing of the wrongs of wronged nationalities, the vindication of the right of each state to its own type of civilisation, resistance to the claim of world-dominion. To be found faithful to that noble cause we must guard our hearts and thoughts lest we tarnish by greed or retaliation the national conscience.

* * *

ANY sign of the German mind returning to sanity is to be welcomed. Herr Lissauer's 'Hymn of Hate' is, perhaps, the most glaring instance of mental and moral derangement the present war has brought forth. Its immediate popularity in Germany was significant of thwarted hopes and dreams and plans. No civilised nation in its senses could have made such an exhibition of perverted feeling and judgment. And no nation with the slightest sense of humour could have shown itself so dull-witted and of so rancorous a temper. But Herr Lissauer has repented of his remarkable effusion. He explains in the *Berliner*

Tageblatt that he did not foresee the way in which it would be used by the public. He admits that it is very unsuitable for the young. The hymn, he tells us, was written as the result of a passionate impulse in the first weeks of the war; but on reflection he asks himself, "Whether these feelings can continue with the cool consideration of practical politics." It is in response to "attacks" in Germany itself on the wickedness of his attempt to glorify hate that he puts forth a quasi-apology. He does not want to go down to posterity with this thing like a mill-stone round his neck. He sees that there are some of his countrymen who are ashamed of his outburst of passion. He is ready to pour cold water on the fire he kindled. Alas! the mischief is done. The mind of Germany inflamed by dreams of conquest and aggrandisement, in the bitterness of disappointment responded at once to the call of hatred to England, the arch-enemy. Russia and France might be forgiven when they had been duly humbled, but England never. It was she who turned the scale, and nothing can be too devilish for her punishment; so the 'Hymn of Hate' is daily sung with gusto and gnashing of teeth. Happily there has been no such exhibition of impotent fury in this country. At first we were a little shocked, but *Punch's* wonderful picture of the German family and its morning practice of hate restored us all to good humour.

* * *

ONE hundred thousand voluntary enumerators have been at work all the week collecting twenty-two million register forms. The task has not been an easy one. The enumerators have been called upon for the exercise of much patience, tact, and good humour. It is astonishing how many people there are among the

well-off who cannot fill up a simple form without blundering. The chief difficulty has been over question No. 9 relating to "work other than that over which you are already employed." Not a few have solved it by giving no answer at all. The indexing of the returns has already begun, and when it is concluded we shall be in possession of a fairly accurate account of how the nation is employed. The Government registers will arrange the occupations of men under forty-six categories, and those of women under thirty. If there is any great body of "slackers" in our midst the returns will make it known. The immediate result has quickened recruiting to a considerable degree.

* * *

MR. LLOYD GEORGE'S announcement that "up to August 6, 345 establishments had been declared 'controlled establishments'" is eminently satisfactory—as far as it goes. If it could have been made earlier it would probably have prevented several strikes and labour disputes. The contention of the working man that many employers are making enormous profits out of the war appears to be justified or Mr. George would not go on to say, "As a result of this control the profits of the employers are limited and the Act provides that any excess profit over such limit shall be paid into the National Exchequer." We are not told what the limit of profit is to be nor on what principle it is based. Of the working man's part in these controlled establishments, Trade Union rule and custom is for the time being abrogated with the promise of re-imposition when the war is ended. Both employers and workmen are called upon to consent to make sacrifices for the public good in a time of crisis. It is intolerable on the one hand that individuals should be making large fortunes for themselves out of the public calamity. It is equally intolerable that the public safety should be imperilled by Trade Union regulations which limit the output of our sorely-needed munitions. That Government control should now be accepted in so large a number of munition works solves both difficulties at a stroke. The nation will no longer be exploited by individual speculators, and its armies will no longer be crippled by lack of munitions arising from labour regulations which, legitimate in themselves, are out of place in a time of national peril.

* * *

THE parrot cry for conscription goes up day and night from the Northcliffe press with wearisome iteration. These gentry tell us that nothing is going well with us either at home or abroad, and

all is due to the lack of compulsion. Delays in Flanders, delays at the Dardanelles, shortage of munitions, slackers in the streets, blunders at the War Office, are all the result of the weakness of an invertebrate ministry afraid to act up to its convictions. The columns of some of our contemporaries are filled with masses of pessimistic rubbish. The only cure for our misfortunes, they assert, is a tap on the shoulder from the nearest constable. The latest move of these bilious critics is the starting of a National Service League for holding fiery meetings up and down the country with the view of bringing pressure to bear on the Government. A list of adherents to this movement has been published with a loud flourish of trumpets. A good many of the signatories are quite unknown to the public, the most prominent name being that of the distinguished obstructionist, Sir F. Banbury. But in spite of this fanfaronade we are quite sure that the general feeling throughout the land is "trust the Government." Should compulsion, in the opinion of the Government, ever become necessary, it will have to come before Parliament in whose decision we shall all acquiesce. No outsiders, not even the founders of the League, can know the facts of the position. We deprecate a crusade of meetings. The responsibility is with the Government only. Any forcing the hands of the authorities will only result in chaos and the probable break-up of the present Cabinet. So long as recruits are coming in as fast, we are assured, as the authorities can deal with them, the cry for compulsion is simply an endeavour to harass and discredit a Government that declines to be the tool of the reactionaries.

* * *

THE attitude of belittling criticism on the part of some half-dozen of our jingo newspapers is becoming a serious nuisance. Their daily depreciation of their own country, their constant disparagement of the exertions made by all classes of the community, furnish the enemy with abundant material for rejoicing, and tend to chill the enthusiasm of our heroic troops at the front. It is, of course, possible to attach undue importance to the utterances of a journalism which expects something melodramatic to happen every day, and is ready to sacrifice the true interests of the country in its eagerness to work up a sensational scare. But, however contemptible these efforts, they suffice to irritate and dishearten many who are making sacrifices they can ill afford in the national cause. Let them be assured that the facts of the situation are of quite another kind. Our descendants will wonder at the mag-

nificent response of our people to the national call for service. To have raised and equipped and drilled into effectiveness three million men in the course of a single year is an achievement no one dreamed possible, least of all our enemies. To have swept the seas of every enemy ship afloat is a feat of incalculable value to each of the allies. To have transported an army of a million men to France without the loss of a single soldier is a proof of the matchless power of our navy. To have shut up the German navy in its harbours, where for the purposes of war it is as harmless as if at the bottom of the sea, tells its own story of England's power. The loss of the transport King Edward in the Ægean Sea is a disaster indeed, and has awakened profound sorrow throughout the land. But horrible as it is, it does but serve to emphasise the almost miraculous success which has attended the work of the English navy in guarding the long line of transports from Australia, New Zealand and Canada. Let no one be dismayed by the croakers. To our countrymen at home and abroad we would say, *sursum corda*.

* * *

IN the current number of *Goodwill*, a journal issued by the "World Alliance of Churches for Promoting International Friendship," which is to a large extent a Pacifist association, we are glad to notice a paper by Dr. T. J. Lawrence on the "Concert of Europe," in which the truth about the present war is put before the Pacifist public in plainest terms. Dr. Lawrence writes:—"This war is the most terrible ever waged on earth. And it is also the most wicked. From the beginning it was a sin against light on the part of the men who made it, though not on the part of the men who marched at their command, still less on the part of those who took up arms to oppose them. Its remote causes were a belief in force rather than justice as the regulator of human affairs, a contempt of human brotherhood, and a mingled fear and distrust of political liberty. Its immediate causes were a determination to force a conflict when France and Russia were ill-prepared, and Great Britain lacked, so it was deemed, both the will and the power to intervene. It was conceived in sin and born in iniquity. And its methods have proved worthy of its origin."

We value this utterance on the part of Dr. Lawrence and the journal in which it appears not only as witnessing to the righteousness of our part in the war, but also as likely to gain a hearing in quarters usually deaf to the voices of those who defend and justify England's participation in the great conflict.

SENTIMENTALISM AND THE WAR.



THE words "sentiment" and "sentimentalism" have much the same relation to each other as the words "religion" and "religiosity." They speak of the transformation of good things into ill things. Sentiment is thought coloured by emotion; sentimentalism is emotion largely discharged of thought. If sentiment be "the lyrical feeling awakened by truth and reality," sentimentalism is the artificial awakening of feeling by fancies and fiction, at points far distant from the truth of things, and distant also from any possible ends of noble action. At the present moment the public ear is afflicted by the drone of men and women in whom warm feeling is divorced from any adequate appreciation of the stern and stubborn facts of the national situation. Many of these people are distinguished by personal charm and high character, but their judgment is perverted, first, by emotional indulgence unchecked by clear thinking, and second, by taking a fanciful and sometimes unreal life for an ideal one. It is a mark of the sentimentalist to believe that his disease is blooming health; instead of resolutely facing the facts which dominate the national life and constitute the national danger, he gives himself up to theories, solutions, and remedies which are almost farcical when applied to the realities of the position with which the nation has to deal. When, for instance, a well-known minister of religion urges us to seek peace with Germany by offering to share our colonies with her we see a worthy man up in a balloon, pursuing the shadows of clouds and thinking to build a castle of safety on those airy foundations. He is oblivious of the very elementary fact that the Colonies are not ours to share, that for all practical purposes they are free and independent nations, having the right, which they would sturdily assert, to settle their own destiny. It is impossible to imagine the indignation of Canada or Australia or New Zealand if any proposal to hand over to Germany even the smallest portion of their respective territories were for one moment entertained by the British Government. It is only the

nebulous, distraught sentimentalist, lost to all reality who could find a ray of hope in such a grotesque proposal. Or let us take the answer made by a speaker at the late Swanwick Conference when asked what he would actually *do* if a murderous attack were made upon him by some ruffian. The speaker having denounced the use of physical force under any circumstance provoked from the audience the question as above. He replied, he would paralyse the ruffian by an effort of spiritual force. We wonder! It boggles the mind to try and picture the British soldier, inspired by the Swanwick sentimentalist, laying down his arms and endeavouring to paralyse asphyxiating gas and howitzer shells by a display of spiritual force. When our sentimental friends wax eloquent on the horrors of war we agree with them. When they remind us of the dear and sacred things of peace and goodwill we are grateful to them. When they declare that Christian principles should control the actions of states not less than those of individuals, and that international disputes should be settled by methods of justice and conciliation, we entirely concur. We concur while at the same time pointing out that these declarations by no means cover the whole grounds either of physical or spiritual force. For it is also true that "sometimes civilisation does git forrid on a powder-cart," and that in the long working out of events God makes the wrath of men to further human good.

When we are reminded of the cruelty, brutality, and suffering of war, and of the thousands of eager, promising, and brave young lives strewing the battlefield in death, we remember also that this is a stern world in which men live, where pain and suffering and death are not necessarily displeasing to the Divine Will or inimical to the spiritual growth of the race. Now, perhaps, for the first time we begin to realise (using the words of Evelyn Underhill in *The Hibbert Journal*), "Why it is that the saints in spite of their infinite compassion for all sufferers, have never regarded suffering itself as an evil thing, nor looked for a physical order from which it should be eliminated; why the Church, too, has her soldier saints who have known how to combine impassioned love of order and faithful adherence to the creed of

Christ with unflinching struggle in a righteous cause.... War has sometimes been a constructive force, numbering among its offspring many sins and cruelties, hateful passions, vile deeds, embittered thoughts, squalor, misery, waste, yet the twin spirits of tragedy and sacrifice are its children too." But leaving that aside and turning to our pacifist and sentimentalist, and admitting all that he has to urge, we ask, What course then do you suggest the nation should pursue at the present crisis when it is struggling for its very existence?" It is not enough to answer by protestation of the wickedness of war, nor by torrents of blame for the policy which led us into war, nor by interpretations of the teaching of Christ which imply that non-resistance of evil is the first of all Christian duties. For a moment let all these things be granted. The question still remains, What would you have us do under the present circumstances? Would you have us call home our troops and leave Belgium to her fate? Would you have us disarm our navy and leave our shores open to invasion? What sort of message would you send to hearten our men at the front who are laying down their lives so freely in order that *you* may live in peace and quietness and freedom? Will it give them help and consolation to be told that making the supremest sacrifice a man can make in this world—laying down his life for a great cause, for freedom, honour, justice, home and friends and country, they are doing that which is opposed to the Christian Gospel? It is all very well for the sentimentalist to aver *his* willingness to die rather than resist by force the enemy. He knows very well that he will never be thrust into that extremity. He is safe only because other men will suffer death to ensure his safety. He will enjoy the peace which is the fruit of victory in the field without incurring any of its risks. Even he looks forward to victory for our armies since it is inconceivable that there should be a single Englishman who does not feel that the war *must* be carried to a decisive issue, even in the interests of peace and goodwill. It is still more inconceivable that there should be persons, who, rather than resist by force of arms a Power which preaches the altogether damnable doctrine that might is right, would allow that Power

to over-run Europe regardless of every obligation of honour and humanity. The truest friend of right against might is not the man who sits at home in his comfortable armchair like Falkland "ingeminating peace," but the man who toils for peace through untold suffering in the trenches. There is no help for peace in the sentimentalism that merely carps at the manner of our entanglement in a struggle that must alter all the world for ever.

There is an ignoble pacifism which lives at ease and with the comfortable sense of a superior dissent from 95 per cent of his countrymen. We are all familiar with the emotion that repels from war, and hates it; but most men are also aware of a stronger moral and spiritual emotion which they connect with patriotism, with respect for the plighted word and equity between nation and nation. When this emotion leads to war it entails much suffering; but men have never shirked suffering for their country. That they are called upon to suffer for an ideal may be the fact which constitutes its attraction. Before the glory and power of the ideal they are not afraid of death.

For how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his gods?

The sentimentalist tells us that all this is a "throw back" to barbarism, wrecking at a stroke a dearly acquired civilisation. On the contrary, it is the breaking down of barriers that stood in the way of a finer civilisation than the world has yet known. The immediate results for many a long year will be, must be, a burden heavy to bear; but the end will be a saner organisation of international relations and a brighter outlook for human fellowship—always provided the victory be great enough to ensure an all-round reduction of armaments and the overthrow of militarism. This it is rules the sentimentalist out of court. He is doing nothing to help the great cause forward. On the contrary, he is clogging the wheels. Every little pacifist meeting is a hindrance, it encourages the enemy, it tends to discourage our soldiers. It leads the enemy to think that we are weakening in our resolve to fight the thing through, inducing him to redouble his exertions; and if Thomas

Atkins were not so stout-hearted and gloriously optimistic, it would relax his moral fibre to hear good, soft-hearted people declare that he is engaged in a procedure little short of criminal. On the contrary he believes that he is engaged in a contest not for British supremacy as against German supremacy, but for the supremacy of conscience, honour, good faith, and humanity against the brute principle of military force.

Good Thoughts for Evil Times.



THOUGHTS.

THOUGHTS are the angels which we send abroad,

To visit all the parts of God's abode.

Thoughts are the things wherein we all confess

The quintessence of Sin and Holiness

Is laid. All wisdom in a Thought doth shine,

By Thoughts alone the Soul is made divine.

Thoughts are the springs of all our actions here

On Earth, tho' they themselves do not appear.

They are the springs of Beauty, Order, Peace,

The city's gallantries, the fields' increase. Rule, Government, and Kingdoms flow from them,

And so doth all the New Jerusalem,

At least the Glory, Splendour, and Delight,

For 'tis by Thoughts that even she is bright.

Thoughts are the things wherewith even God is crown'd,

And as the Soul without them's useless found,

So are all other creatures too. A Thought

Is even the very cream of all He wrought.

All Holy fear, and Love, and Reverence, With Honour, Joy, and Praise, as well as Sense,

Are hidden in our thoughts. Thoughts are the things

That us affect: the honey and the stings Of all that is are seated in a Thought,

Even while it seemeth weak, and next to nought.

The matter of all pleasure, virtue, worth, Grief, anger, hate, revenge, which words set forth,

Are Thoughts alone. Thoughts are the highest things,

The very offspring of the King of Kings.

THOMAS TRAHERNE (1636 ?-74).

HOW lovely are thy messengers,

O Lord of Hosts: my soul hath a desire and a longing for thy word.

Thou sendest forth thy prophets in every age: and thy truth runneth swiftly to the ends of the earth.

The pure in heart have seen thee, O God: the lowly have found thee near at hand:

These tell of thy loving kindness: from the rising of the sun to the going down of the same they keep not silence:

Publishing peace upon the mountains: and bringing good tidings of great joy:

That thou art blessed for ever: and in thy will is our peace.

Thou art the everlasting fountain of life: and they that drink thereof shall thirst no more:

Light of our seeing and soul of our souls: within all spirits and beyond all worlds.

Who sustainest the heavens with the might of thy power: and gladdenest the eyes of all living with the beauty of thy holiness.

That the children of men may behold thy glory: and see thy wonders in the great deeps. AMEN.

[From Two Orders of Public Worship for use in the Chapel of Manchester College, Oxford.]

ALMIGHTY FATHER, in our sorrow and care we pour out our hearts before thee on behalf of our forces now in active service. We know that thy compassion is infinitely greater than ours, and that thou needest no reminding of the wants of thy children. But we cannot help beseeching thee of thy love and mercy to do what we can never do—to comfort and sustain them in the hour of conflict and of peril, to help them to bear their hardships, their wounds, and their adversities, to assure them of thy Fatherly protection of their beloved kindred, and to give them perfect peace in death. Help us all to do our duty towards them and to their families. In the vicissitudes of this war, teach us by our reverses to be humble, and by our conquests to be more faithful to thee and to the cause of justice and liberty. Into thy hands we commit our beloved King and country, our soldiers and sailors, our ministers and the Members of Parliament who guide our national counsels. And may all we do, or gain, or suffer, bring more glory to thee, and promote the true welfare of mankind. AMEN.

A SILVER CRUCIFIX.

WHEN young Hughie Ratigan found himself sent to the front to fight somewhere in Flanders, everything appeared very strange to him. The country-side was strange, the people were strange, so were their dress and their whole way of going on. He couldn't know a word they were saying at first, either. But there was one thing very homely and nice to Hughie. That was to see the old woman he was billeted with and her little grand-child Julie kneeling down every night to say the Rosary. It put him in mind of his poor mother at home in Connemara. She'd be praying there about the same time. And he remembered what she had said when he was saying good-bye to her: "The Son of Mary, He that died on the Cross for us, He'll watch over my boy for me." He'd think over that word and be kneeling down in that little Belgian home beside the old woman and Julie.

When Hughie went off to the soldiering the people about had all said it was the best thing that could happen to him. He hadn't been going on too well the way he was. There was no harm in the poor boy, only for the old mother spoiling him, rearing him very tender and useless. And it's a true saying, "A pet lamb makes a cross ram." Hughie grew into what you might call an arch thief; fond of a sup and a great warrant to poach, but with no element for work.

The changed boy he was after his training! The swinging step of him, head up and back straight! His mother couldn't but feel proud of him then. Of course she fretted to think of he going into such dangers. But she knew he was right to fight for them that had been so wronged; so she didn't let on to him the fear was in her heart.

So Hughie had started in fine feather. His comrade-boys were agreeable. And if the sergeant was a bit contrary sometimes, why them all knew it wasn't the man's fault. Sure he had to be doing as well as he could. He'd be in the trenches for may be ten days at a time; then back to the old Granny I spoke of, and she was real good to him. It wasn't too long till they understood one another middling well. And she told him how that her only child, little Julie's father, had been shot down by the Germans with a lot of other men because they made whatever little resistance they could when the village was attacked before the British drove them back. Julie would always be watching for Monsieur Hughie to come back for his few days' rest and refreshment. They were all friendly with the Tommies, God help them! couldn't do enough for them. Well and good; but this didn't last. There came a time, Hughie didn't rightly know what happened, but they were beaten back out of their trenches, and Hughie found that he was lost. He didn't know where the others were; he didn't know where he was or what side he ought to go. It was pitch dark and raining like as if it was coming down out of a sieve. He was knee-deep in mud. Betimes he'd fall over something, he couldn't know what, and he wouldn't care to look what it was even if he could see. He was one

ache of hunger and cold and tiredness. But he kept on some ways thinking he should reach the little house he knew and the old friend. Wasn't it just ahead of him?

Where at all was it gone! The clouds lifted, and there he saw, not the grand little town he had left so short a while before, but a huddle of ruined walls, all black and very quiet. He thought he must be in some mistake, and was wondering where on earth he could be when he saw a piece on farther a faint little light. He dragged himself towards it. It was shining from a half-ruined house. Hughie peeped in through a window.

If it wasn't the very place he was longing to see! Only all through—other and confused as if a big wind had turned it upside down! But there was the old woman, and her face more like a withered leaf than ever. She and the child were kneeling hand-in-hand praying and looking up at a Crucifix against the wall. Hughie knew it to be one he often saw in the chapel. He guessed it had been saved from there, the Chapel being battered down since he left; it had been just opposite. Silver it was and most beautiful, all complete even to the nails through the kind, praying hands.

Hughie gave a soft little tap on the window. The next minute had'd give all he had—it wasn't much—to not have made that sound. For the child started up from her prayers wild with the pure fright. She looked like a mad thing. But in one second of time the Granny had her in her old arms, and the little curly head pressed against her breast so that Julie's eyes were hid. Then she said tremblingly, "Entrez!" And when Hughie did that she almost smiled as she said, "Look out, my cherished one, it's our own Monsieur Hughie, back safe, by the mercy of the good God!"

So Julie peeped out and then went over to Hughie to kiss him, and sit on his knee. Every now and then she'd give a sob out of her. Hughie petted her and even got her to laugh at some queer saying, and before long she fell asleep so that he could lay her on a bed that was in the corner, and cover her up there.

The old woman was creeping about getting ready whatever scraps of food she had, and while Hughie was breaking his fast on them, and feeling comforted and refreshed by the welcome he found waiting for him, she told him what had been happening since he had left.

The village had been shelled. Yes, the very Chapel was down. But some one had saved the Crucifix and given it to her to keep before running away. They were all gone except herself and Julie.

"I am too old and feeble to go," she said, "and besides, how could I let Julie see? Oh, it is worse than death to see terror in a child's face, so we hid.... And she knows nothing. The good God has helped me. She knew only about her father, that he is gone on before us to Heaven. And if they come again I will cover my little one's eyes close, close, and whisper to her not to fear, that He is taking us away, too, to Himself where her father is. We pray always before the Crucifix.... But she must not see the horror...."

That minute Hughie heard a sound, the tramp of soldiers' feet. And it couldn't be the British, he knew. And it was coming, coming on quickly. The old woman was praying again; she had not heard it yet.

Hughie stood up and crossed himself. You have to make up your mind in a hurry there.

"I'll be going on now, Mam," he said, "and is obliged for the supper; it put heart in me." He blew out the light. "You will be safer without that in case...."

There's how she never saw him tearing the Crucifix off the wall as he rushed out again into the night.

It was dark enough still, but the enemy saw him. He ran first as if to meet them, then stopped, then turned aside. They followed him away from the village.

The old woman lay down beside the child, and the two of them slept sound till morning. With Hughie about they felt themselves to be safe.

Later some of the people came stealing back. From where they had been hiding they had seen the Germans that night entering the village, then swerving to hunt after something. That something was Hughie. They found him stretched in death a good piece off. But he had the Crucifix still. They buried it with him, and the old woman and Julie lay flowers on his grave and say the Rosary there now.

K. F. PURDON.

PERFUMED DREAMS.

A YOUNG man who lost an adored sister while she was yet a blithe and winsome child tells me that memories of her are always heralded by an arresting fragrance of violets. At such times if a friend endowed with any keenness of sense should chance to pay him a visit, he will inquire "Where are the flowers whose sweetness fills the room?" But the only answer is a smile, for the dreamer's rapt face is lit by the belief that *she* has been there, the little companion of his youth, the merry mischief-maker whose gaiety is now expressed in turning sadness into sweetness, and consecrating memory, till it comes out of the past like yonder waggon of hay with sleek horses shaking their jangling bells, and merry lads high perched on the load, and filling the road with the delicious scent of the mown and mellowed grass. In that beautiful prayer which Festus makes in the hospital at St. Sebastian for his forgotten, ruined Aureole, he is reminded of past graces.

I know thee, who hast kept my path, and made

Light for me in the darkness, tempering sorrow

So that it reached me like a solemn joy.

Ah! if only in the height and depth of our present sorrow that tempering might come, what depth and height of solemn joy might not our soul range between! For life retains nothing in the raw form, but is always busy converting rocks into roses, and raindrops and

tears into rainbows, and agonies and exultations of spirit into strength and beauty of character. Yea, "Knowledge by suffering entereth, and life is perfected by death."

What straining of the elemental substance ere the thought took grace and form, and there at last it is revealed in the blossom, the bird-song, the lovelit eye. There are things that can be communicated only in the long-resting glance. There are "mysterious motions of the soul no way to be defined save in strange melodies." Then what a vivid and varied language is *colour*! One can read passion in the poppy, blatant bounce in the escholtzia, dim blue eyes of memory in the forget-me-not, quiet affection in the pink rose, spiritual yearning in the blue lotus. But what are the fragrant things saying? Something in them is reaching out to you, calling to you, as significantly as colour and song are calling. How varied is the appeal! And how difficult to translate into words the difference of sense-impression. There is the scent of the first primrose and the yellow Himalayan poppy. There is the scent of the wild white violet and of the freesia. There is the scent of the fragrant butterbur and meadowsweet. There is the scent of the wallflower and the white jessamine. There is the scent of the Daphne and the night-scented stock. There is the scent of the hawthorn and the elder, of which but a little goes a long way. There is the scent of the broom and wayfaring tree. There is the scent of the boroma and the bog-myrtle. Try and describe the differences between four things as wide apart as the bluebell, the cowslip, the lavender, the sweet pea, or take four or five kinds of scented roses, how limited is our language! We borrow from other flowers and say it is a lemony smell, or it reminds me of woodruff or of the beanflower, or of lilies of the valley, or of lilac. Some of my friends boldly jump into an alien category and declare that hawthorn has a yellow smell, and the fragrant orchid blue and silver. The poets sometimes almost speak of scents in ethical terms.

How sweetly smells the honeysuckle
In the hush'd night, as if the world were
one
Of utter peace and love and gentleness!

All sweetly fragrant flowers convey the impression of peace and love and gentleness. They are on the side of happiness and goodwill, not of discord and misery. They are an accent of the everlasting yea. When Beethoven stood speechless before his stricken friend, Madame Erthmann, and then sat down to the piano and began to pour out his soul's desire to comfort and console her, and said "everything to me in music," he used one of the soul's dialects when words but fail. The Great Life Force has used sweet scents in the same way. They are a lover's lure, they are a soft caress and a silent call, they are like a touch of an unseen hand laid in so tender a reminder.

I cannot lift the temple flower (*Plumeria Acutifolia*) to my face but at once I feel and see the yearnings of ten thousand hearts in every age toward the Ineffable God, and then the response of the Great Spirit like a great wave swamping with infinite solace the souls of His

seekers. I can hardly bear to hold a certain spring flower for the exhilaration as of a rhythmic dance of world-forces compressing a myriad ages of growth into a maddening moment of ecstasy, communicated by the pulse of its wildly careering sap.

And one can now hardly dare to pass through the summer-scented bowers of our country lanes without being moved to tears by the sense of a vast Heart tortured with longing for its own, as the Master of Life, Manito the Mighty, yearned with compassion over his people, so the flowers make the night air redolent with delicious pleading and solemn warning:—

I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance;
All your strength is in your union,
All your danger is in discord;
Therefore, be at peace henceforward,
And as brothers live together.

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

QUAKERS AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—In an excellent review of Mabel Richmond Brailsford's "Quaker Women," which appears in your issue for the 14th inst., the writer "F. R." criticises the attitude of the Friends in relation to the present war in the following words:—"The inability of the Friends to deal influentially or weightily with the present appalling situation is disappointing, and seems to be due to the amiable weakness which, refusing to face realities, thinks that the pedantry of barbarism can be adequately confronted by the pedantry of pacificism."

I am amazed that the writer should so misunderstand and misrepresent the Quaker position. Looking around at the general attitude of the organised churches one is compelled to admit, if one's view of Christianity is clear, that the witness of the Friends is the only logical approximation to the essential ethics of the Christ and His Cross. The Quaker does not seek to meet the "pedantry of barbarism" with the "pedantry of pacificism" but with something much greater, the irresistible power and dynamic of Divine love. To refuse to believe in the omnipotence of this force is to refuse acknowledgment of the essential basis of Christianity itself. The Quaker witness is not simply "do not retaliate," it is far more positive, it is the assertion of "overcoming evil with good." It postulates a residuum of divinity in every human personality, and believes that this must respond ultimately to the appeal of the Spirit of Love. As William Temple says in one

of his "Repton Sermons," "No man can go on for ever betraying a trust which is constantly renewed; no man can go on for ever rejecting a love that remains unquenched by all his ingratitude." Love may be crucified by hate, but through the Cross it will conquer; if the cross of Jesus means anything it means that. The Quakers have "faced realities" and realised that Satan cannot cast out Satan, that the spirit of war cannot be destroyed by war, but is only perpetuated by such a method. There is no "amiable weakness" in this, unless the meekness of Christ be called by that name. It is not the unheroic attitude, for only those who adopt it can realise what it means at a time such as this, when the superficial logic of "necessity" is again blinding the Christian Church—as it has often done before—as to its plain duty in regard to war. Those who adopt such an attitude are as "voices crying in the wilderness," but it is theirs to engage in the service of healing, restoration and love, comforting the distressed, binding up the wounds of the stricken, caring for the widows and the fatherless, and helping to keep the star of faith shining in the midnight darkness. How finely and nobly Friends are doing this must be acknowledged by all who know of the work they are accomplishing, but greater than all, if our vision is only clear enough to perceive true values, is the witness they are bearing to "the virtue and power of that life that takes away the occasion for all wars"—to use the words of their own inspired founder—waiting in the patience of hope "till the multitude make virtue of the faith they had denied."—Yours, &c.,

H. LEWIS JEFFERSON.

Highams Park,
August 17, 1915.

HIDING OUR LIGHT.

To the Editor of THE INQUIRER.

SIR,—As coming from one who takes a deep interest in our Churches from various points of view, Mr. Ronald Jones's impressions on a first visit to our Churches in a section of the Eastern Counties is worthy of attention.

But the complaint made is only evidence of a deeper seated cause. We might even ask, has our light ever shone in the Eastern Counties; in other words, has modern religious thought ever gained a firm footing in the Eastern Counties? These Chapels which have come to us, it might almost be said as residuary legatees, were founded at a time when travelling was slow and difficult, and each town led almost an independent existence. Worthy citizens flourished and took an interest in local matters. There came a time of religious excitement when many saw reason to leave the Church, hence dissenting congregations were formed, among them the Presbyterian. Then came a time of internal division, and by reason of an open trust the advanced section was able to hold on to the buildings, not, however, without loss in numbers. As the worthy founders died off and conditions changed, their families scattered or became indifferent, or rejoined orthodoxy for

social or other reasons. Thus the attendance dwindled, for vacant places were not filled up, until finally we have the position to-day when it is difficult to find suitable local men to assume any responsibility.

If the foregoing is a fair summary of the trend of events, something more is required than prominent notice boards. There is the need of a new baptism of the spirit. But the spirit bloweth where it listeth, and because there are convenient buildings, that is no guarantee that the spirit will lodge just there.

The Chapels X and Y are not difficult to identify. Considerable thought and money have been spent on X in recent years. It is closed at the moment through untoward circumstances, but had there been any adequate local response to the efforts already made, the result would have been different. The case hardly stands alone.

Many believe that this war is going to make all things new, that politics, and social life, and religion will have to make new departures. Especially in religion, only that which is grounded on reality will remain. All sects must examine their foundations including our own. It is possible, therefore, that there may be a spiritual requickening in the Eastern Counties, whose sons have been among the foremost to obey their country's call. In that case the ancient Chapels which have fallen to our care may enjoy a renewal of usefulness, if we are ready to adjust our focus to the rising dawn.

What has been said of the Eastern Counties will apply to a considerable extent to the south-eastern and southern rural districts.—Yours, &c.,

EDWARD CAPLETON.

113, Highbury New Park, Aug. 17.

THE TEACHINGS OF CHRISTIANITY.

To the Editor of THE INQUIRER.

SIR,—I read in your issue of the 14th that the Rev. R. G. Hall has had to resign the ministry of the Unitarian Church in Johannesburg because he insisted on teaching the orthodox doctrines of Christianity as if they were practically binding on Christians at the present time. For instance, he taught the Fatherhood of God, the Brotherhood of Man, love your enemy, turn the other cheek, &c. Now it is very clear to-day that very few people believe these doctrines. The whites in Africa do not believe that the blacks are their brothers. The colour bar in South Africa (myself and a few others protesting) was established a few years ago by the British Parliament in the Act of Union. The nations of Europe are now engaged in the most frightful slaughter the world has ever known, in direct defiance of the teachings attributed to Jesus Christ. I cannot regard this as a satisfactory result of about 1,000 years of Christian teaching. A religion which does not apply to a serious crisis is, to my mind, a religion that fails when it is tested. Sunday after Sunday, year after year, passages from the beautiful teachings of Jesus are read to us and preached to us.

But when the crisis comes no one (except Mr. Hall and a few others) acts in accordance with them. What teaching shall they follow? The shepherds have misled their flocks. They are now on with a different instruction, they are teaching gun and bayonet, fire and sword; after the war these will be put by, and the other teaching, with great skill and eloquence, will proceed as before with the same result. Suppose the German nation instead of being taught in all its churches and schools the Sermon on the Mount (as taught by Almighty God when He came to earth in human form), a religion which it evidently did not believe, had been taught some religion which it could believe, a religion more in accordance with practical politics in Europe to-day, is it possible that it might have been believed, that it might have guided that great nation when the crisis came, in the way of peace? As it was they had to choose between Jesus and Bernhardt, and Jesus wasn't in it. Had the priesthood been modernised, and had they taught a practical religion (say, like Norman Angell), they might have guided the people on the lines of gentleness, mercy, honour, honesty, commonsense, arbitration, commercial prosperity, and intellectual fraternity.—Yours, &c.

ARNOLD LUPTON.

7, Victoria Street, Westminster,
August 15, 1915.

[Mr. Lupton falls into the usual mistake of the pacifists, whether Quakers or Tolstoyans, namely, that theirs is the only permissible interpretation of the teaching of Christ. We commend to Mr. Lupton's consideration Mr. Lloyd Thomas's little book on 'The Immorality of Non-Resistance'.]

BOOKS AND REVIEWS.

SOCRATES AND PLATO.

Greek Philosophy. Part I. Thales to Plato. By John Burnet. London: Macmillan & Co., 10s. net.

THIS is one of a series of books on the Schools of Philosophy which are appearing under the editorship of Prof. Sir Henry Jones, who seems to be finding his philosophical metier in this particular kind of work. The one man for the Greek period was, of course, Prof. Burnet, whose 'Early Greek Philosophy,' now in its second edition, is a standard work on the subject. The chief interest of the present volume will centre round his account of Socrates and Plato. Whatever be the final verdict upon his theses, it will be admitted that he brings to the work of interpretation a thorough knowledge of the Platonic dialogues, not only of the earlier but of the later, and, indeed, his aim in the past dealing with Plato is rather to fill up a lacuna in the general knowledge of Plato's late dialogues than to give a detailed apology for the conclusions at which he has arrived from their study.

It would be impossible within the limits of a notice like this to do more than call attention to what is nothing less than a revolution in the traditional views

regarding Socrates and Plato, views which, he tells us in a note at the end of the book, became to him hopeless so long as a quarter of a century ago. He characterises the usual method employed in building up a picture of Socrates and his philosophy as that of using the material in Xenophon's 'Memorabilia,' and, as it must be admitted to be incomplete, eking it out with just as much from Plato as suits the preconceived idea of Socrates in the mind of the scholar. "Such a procedure is hopelessly arbitrary, and can only land us in unverifiable speculations. It would be far better to say at once that we cannot know anything about Socrates, and that he must remain a mere X." Xenophon is recognised to be an untrustworthy historian, and his 'Cyropædia' shows that he had a turn for philosophical romance. He is hardly the one to be accepted as authority for Socrates. We are thrown back on Plato, if we are to get any tenable knowledge of Socrates at all.

To this the question at once suggests itself: if Socrates and his activities were so far above Xenophon's comprehension, and so widely removed from his commonplace and philistine interests, why should he have troubled to write a book of recollections at all, or have tried to justify Socrates to the future? Moreover, does Xenophon profess to be giving a full and complete representation of Socrates' mind and pursuit? His interest is that of an apologist; and his purpose to rebut the charge that Socrates did not honour the gods of the city, that he pursued scientific inquiry with its irreligious tendency, and that he corrupted youth. Consequently, it is his business to illustrate how Socrates behaved himself in regard to traditional religious customs; how he eschewed physical science, and how he laboured to build up a secure and stable moral life among the Athenians. And we believe it is not difficult to show from the dialogues of Plato that in these main points Xenophon was not in error. The amount of consistency between Xenophon and Plato appears, indeed, to us to be greatly underrated. Perhaps the Symposium and the Phædrus may be taken to indicate that sometimes Socrates did venture beyond the method of question and answer into something like a speech, as the Platonic 'Apology' certainly states that he gave himself up to a propaganda of the soul, which had as much to do with ethics as with metaphysics. It was the morality rather than the dialectic which Xenophon was concerned with; but we cannot find evidence in Plato, any more than in human experience, that these two may not coexist.

Aristophanes in 423 B.C. represents Socrates, at that time something over 47 years of age, as still deep in the minutiae of physical speculations. Prof. Burnet accepts this, but it is difficult to reconcile it with the autobiography in the 'Phædo,' and with the precise and definite contradiction which Socrates, in Plato's 'Apology,' gives to this particular bit of Aristophanes. If he had not by 423 given up physics for ethics, his reference to Aristophanes in the 'Apology' was not fair. It was misleading.

Prof. Burnet's great thesis is that the Socrates of Plato and the Socrates of

history are one and the same. The former held the doctrine of "forms" therefore—a doctrine prevalent among the Pythagoreans—but he held it in such a way as to give rise to the difficulties discussed in the first part of the 'Parmenides,' difficulties due to the necessity of understanding how the Forms can subsist in, and account for, the world of sense which is a changing manifold, and so seems to destroy the "oneness" and absoluteness of the Forms. It was the problem of Plato to elaborate a theory of the "intelligible world" and the world of appearances which would overcome these difficulties without simply giving up phenomena as non-existent; his task was to arrive at a view in which the intelligible would explain and account for the appearances, give them their due place, and not deny them. This is what Socrates had failed to do, and it indicated the next task of philosophy to be taken up by Plato.

It does seem, however, as though at some point the distinction between the historical Socrates and the Socrates of Plato must be made. Aristotle made it, and it has hardly been proved that he was without independent data necessarily. Besides, Burnet himself admits that what we have in the dialogues is Socrates, imaged in the mind of Plato. It is impossible, therefore, to draw the line which separates the subjective from the objective with precision, and thus again we do not wholly escape the arbitrary. How far, for example, are the details of the Republic to be taken as Socratic?

We are glad to see that the exaggeration of the purely intellectualist side of Socrates' nature as it emerges in Gomperz, and especially in Joël, is corrected, at least, by a recognition of the religious and mystical strain in Socrates' mind, connected with the divine voice and the trances into which he sometimes fell. But it is round the theory of Forms and the interpretation of Aristotle's references to it that the battle will rage among scholars. Profs. Burnet and A. E. Taylor have thrown the glove into the arena.

R. N. C.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

31ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	5,605	11	5
Lewins Mead Domestic Mission per Mr. Gaylard	0	16	0
Miss Alice L. Colfox (third donation);	5	0	0
W. W. (second donation)	0	5	0
University College, Nottingham, per J. E. Shimeld;	5	0	0
Liscard Memorial Church and Red Cross Society, per Mrs. A. Johnson (fourth donation)	4	3	8
Miss Emma G. Holt (third donation);	20	0	0
Mr. and Mrs. B. Woodall (second donation)	5	0	0

	£	s.	d.
Miss M. Harwood and friends	1	5	0
Miss Jane Partridge (second donation);	5	0	0
Mrs. R. A. Bond for "R." and "D." (third donation)	2	0	0
Mrs. Hibbert	0	5	0
Nurse Barlow	0	1	0
Kettering Road Church, Northampton, per the Rev. John Sale (second donation)	4	0	0
Miss F. A. Short (seventh donation)	2	0	0
Miss Sarah J. Gregg (sixth donation)	1	0	0
Mrs. Dendy (fifth donation)	2	0	0
Total	£5,663	7	1

Miss E. G. Woods' donation last week was erroneously entered as 5s. instead of 5s. 3d. The total, therefore, should have been £5,605 11s. 5d.

Parcels have been received from:— Miss H. M. Wicksteed; Mrs. G. H. Edwards; Mrs. Harrison; Swansea Unitarian Church Ladies' Sewing Guild (per Mrs. Reid); Mrs. Cook; Miss Katherine Greg; Miss Rosa A. Bond; Miss M. Harwood; Miss E. A. Eveleigh; Miss Taylor and Miss Rowe; Croydon War Hospital Supply Depot; Miss Jenkins; Mrs. Walter Brockbank; Mrs. Fox; Mrs. Barry Castle; Mrs. Cook (per Mrs. Bice); Mrs. C. M. Rapley; Mrs. Titterton; Mrs. Edward Cobb.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A CHURCH IN THE WOODS.

THE following account of the origin and early history of the Church at Shady Grove, Adelaide, South Australia, has been written by Mrs. Crompton, of Stonyfell, South Australia, President of the Adelaide Branch of the Women's League:—

In his "Sketch of the Origin and History of the Unitarian Church in Adelaide," the Rev. J. C. Woods gives the following account of its foundation.

"On July 11, 1854, a meeting of the Unitarian Christians of South Australia was held in Adelaide, called by public advertisement; twelve people were present.

"A resolution was passed, 'that the time had arrived for the formation of a Unitarian congregation in Adelaide, and that it was desirable to raise a subscription in order to guarantee a salary of £400 per annum to a minister for three years.' A further sum of £200 was collected to pay a minister's travelling expenses.

"A request was made to the British and Foreign Unitarian Association to select a suitable pastor. Their choice fell upon the Rev. John Crawford Woods, B.A., of Newport, Isle of Wight, and he and his wife arrived in Adelaide on September 19, 1855, after a stormy passage of 123 days. On the two following Sundays a service was held in private houses, the opening public service took place in an auction mart on October

9, 1855; 200 people were present, including three brothers of well known Unitarian ministers, Messrs. Higginson, Herford and Crosskey. Our beautiful church in Wakefield Street was opened on July 5, 1857, and large congregations assembled." The choice of ministers was a happy one; Mr. Woods was our sympathetic friend and pastor for 34 years.

On Dec. 24, 1865 a second church for Unitarian worship was opened by the Rev. J. C. Woods at Shady Grove about 20 miles from Adelaide. From that time a religious service was conducted regularly for 17 years by the late Mr. Francis Duffield, of Cobden Grange, and since his death it has been continued by Mr. F. C. Smith, formerly a lay reader of the Church of England. He too has been gathered to his fathers and his grandsons carry on the good work.

Mr. Duffield was a remarkable man. A native of Scarborough, Yorkshire, he was brought up in the Church of England, but in early manhood he came under the influence of his elder brother, William, the minister of "Strangeways" Chapel, Salford. Francis adopted the opinions of his brother, and became a Unitarian Home Missionary in the neighbourhood of Manchester. In December, 1839, he arrived in South Australia exactly three years after the colony was founded, and settled down as a farmer. He was a man of much influence in his neighbourhood, and a frequent contributor to the press; he also printed a volume of sermons and various tracts on religious subjects.

It is difficult for English people to realise the many hardships the early settlers had to face. In 1839 Mr. and Mrs. Duffield, with their infant son William, journeyed to their future home in a bullock dray, travelling at the rate of about two miles an hour, crawling up the shoulder of a steep hill with no road, not even a track; often the driver was forced to cut a way through the primeval forest. Down the slope with the trunk of a small tree fastened to the back of the dray, and dragging on the ground to serve as a brake, jolting over rocks and bushes with no springs, and rejoicing when the foot of the hill was reached without an accident. Having at last found their land, a tent was erected, but no food was to be had except what they brought with them, and no crops could be planted till the ground had been cleared and cultivated. Flour reached the exorbitant price of £20 per ton, and bread fifteen pence the 2lb. loaf.

About this time Mr. John Dunn visited this neighbourhood (now the district of Mount Barker) in search of land suitable for growing wheat. Riding alone through the bush he saw a large mushroom growing; dismounting, he tried to cover it with his hat, but the white edges were still visible. He thought, if the ground can grow a mushroom like that it ought to grow wheat. He applied for a block, and it proved most productive; he erected a flour mill, and at the Great Exhibition of 1851 he won a prize for the best wheat against all the world. Mr. Dunn was a Methodist pioneer, and in the pretty town of Mount Barker stands a handsome church as his lasting memorial.

Within four miles of this church Mr. John Monks took up land, and Mr. Duffield, his brother-in-law, bought the adjoining block. Mr. Monks arrived first, as he came in the ship "Lady Lilford" on September 27, 1839; his future wife, a child of nine, came with her parents in the same vessel. In this remote part of the world the brothers worked, and both were blessed with large families. The nearest school was four miles distant, and little children found it a long way on hot days; so Mr. Monks had a school house built upon his property. When the walls were up the brothers-in-law roofed the house with shingles (flat pieces of wood split from large trees), floored it, and fitted up the room with desks and benches. A schoolmaster was engaged, and scholars soon flocked in. Some years later Mr. Monks gave it to the Unitarian body to be used as a church, also four acres of land adjoining for a cemetery, and trustees were appointed. When free Government schools were built, in the now populous neighbourhood, the Shady Grove school was closed, and has since been used as a church only.

Mrs. Monks told me that in those early days she and her children always helped to gather in the crops; she and her husband reaped with sickles, while the young ones laid the corn in sheaves, and made ties out of a handful of the longest stems. When flour was needed in the household Mrs. Monks sometimes took some of the new wheat, and after blowing away the chaff ground it in a small hand mill, making into bread the same day.

Coming to the present time, in the Shady Grove Annual Report for 1914, we read:—

"Services have been held at Shady Grove on the first Sunday of each month during the year except June, when Mr. A. Monks was to have taken it, but he was too ill and died on June 19. He was buried at the Shady Grove Cemetery on June 21. Mr. Kenneth Smith, Mr. G. E. Smith and Mr. Wilfrid Smith have taken the services. The anniversary service was held on December 4, 1913, when the church was filled; the Rev. Wilfrid Harris gave a very good address, and a number of the Wakefield Street congregation came up by motor charabanc. A new fence and gate have been put round the cemetery this year by members of the church holding working 'bees' on Saturday afternoons. Mr. A. C. Smith has been organist for the year."

This church sets an example which unfortunately has been rarely followed either here or at home. Although they have never had a paid minister, they have maintained regular services for nearly half a century. There is an average congregation of about 24, some of them coming a distance of nine miles. There are no seat rents nor collections, nor fees of any kind, nor any charge for burial allotments in the cemetery adjoining. If the church needs painting or any repairs, members of the congregation meet together on a Saturday afternoon and do the work as a labour of love.

The Rev. Charles Hargrove in his "Letters Home" says, "The best of

many good days was that on which I went with a small party to Shady Grove. A well appointed carriage and a pair of sturdy horses was provided for us, and we made our winding way up and up into the heart of the hills till we reached the small township of Halmendorf, where a colony of Germans made themselves a home. In a strange land among foreign folk and under foreign rule they have maintained, to the third generation, the language and religion of the Fatherland. There we were met by another conveyance, for the 20 miles we had come was by an excellent road, but now we entered upon a track through the woods and must needs divide our load. A drive of four miles took us to our destination, verily a church in the woods, for all around and close up to the walls grew the gum trees, and there was no other building of any kind in sight. The congregation was waiting for us, some 14 in all, varying in age from under 12 to over 70; our own party brought the number up to 20. We had a brief service, singing two hymns from Martineau's well known collection, with a prayer and a short exhortation following. It was to us all, I think, very impressive,—the tiny church, standing alone amid hills and woods, the old familiar words, and the two simple memorials to the founders, "John Monks, who died November 7, 1889, aged 74 years, donor of the church and land," and "Francis Duffield, died December 25, 1888, aged 88. He officiated here gratuitously for 17 years."

NEWS OF THE CHURCHES.

Derby.—In referring to the Rev. E. S. Lang-Buckland's work for the blind last week the statement was made in error that he had resigned the pulpit at Friar Gate Chapel for that purpose. This resignation took place in 1908, and the present minister is, of course, the Rev. W. E. George, who has been at Friar Gate Chapel for three years. We are interested to learn that Mr. George has undertaken voluntary duty in Derby in works engaged in the manufacture of munitions, and is working four days each week; alternately from 6 p.m. till midnight, and from midnight until 6 a.m.

Sydney, N.S.W.—In *The Sun* newspaper, June 20th, a lengthy notice is given of the ministry of the Rev. G. T. Walters, who has now completed forty years of service, thirty-one of them in Australia. The churches, Mr. Walters thinks, are becoming more liberal, although in Sydney it seemed to him that there were two extremes—the narrow-minded bigots on one side, and comparative indifference on the other. In England he found more friendly co-operation from other denominations than he had ever found in Sydney, which is supposed to be such a liberal place. With regard to the war, Mr. Walters said, "The majority of the Christian denominations say I am not a Christian at all, in spite of the fact that Unitarians believe that they are nearer to the teachings of Jesus than anybody else. But if we take Christianity to mean anything at all it must stand for peace and brotherhood. Then, in striving for peace and in endeavouring to establish universal brotherhood, we should lose the very points we were aiming at if we allowed the heartless and cruel tyranny to hold sway over

the nations. So that, even if as Christians we say this war is absolutely necessary at the present time, we may do so as advocates of truth, and peace, and of a brotherhood which is founded on the highest ethical teachings."

NOTES AND JOTTINGS.

A MAKER OF HAPPINESS.

To many, who knew Miss Edith Sichel only as a brilliant writer who has made the men and women of the Renaissance and the French Revolution live again for us, the sympathetic study in friendship by F. W. Cornish, in the *Cornhill Magazine*, will reveal other aspects of her many-sided character not less noteworthy. She was a born idealist, and full of the love of her kind. "You must have been happy," she once wrote "before you can give happiness," and it was out of the joyousness of her own nature, even when she was suffering bodily pain, that she brought light and healing into the lives of others by her philanthropic activities. Her frequent visits to Holloway Gaol in her last years—a strenuous and difficult work—were a good illustration of the simple and direct way in which she sought to draw out the dormant good in warped minds. Her presence, it is said, had a magical effect upon the prisoners, to whom she would read or tell stories from the 'Lives of the Saints,' or Tolstoy's parables, dwelling, but in no sermon manner, on their lessons of purity, kindness, or truthfulness. She always found her way to the hearts of these unfortunates, as Elizabeth Fry did before her. "Her object was St. Paul's, 'to save some,' and she followed the plan of the Biblewomen, Salvationists, and other ministrants, who find their opportunity when the prison doors are opened and the victims of society are thrown out again into the world which has ruined them."

* * *

Another strain in her character must also be noticed, her worship of beauty both in nature and the world of art. From Assisi she writes to Mary Coleridge; who was one of her earliest friends:—"Since then I seem to have lived a lifetime of beauty—of light and shadows, of golden suns and white moons turning the olive trees to silver, as they bend and sway to each other, half angelic, half courtly, for all the world like Perugino's seraphs. The sight I almost like the best is that of the Madonna-faced women here, gay-skirted, with figures of such gracious curves, who watch their flocks in the fields and work the while at their distaffs (real old fairy-tale distaffs), or stand up to their waists in the bright green barley, or walk in company of their fierce sunny husbands behind the carts drawn by great white oxen, born for mythological characters to sit on.... What the churches of Assisi are you can't think. You seem to have entered a solemn rainbow, and then discover that every cranny, wall, arch, apse, roof is smothered in frescoes, three-quarters of them Giotto at his very best. I can

only say that it is more like Dante in colour than anything else; the same dewy childhood of mind, the same manly power, almost grim; the same godly courage, the same severity of judgment and sober truth. To possess the power of beauty and yet make Soul the foremost impression... to my ignorant mind, that is Giotto's crown of masterdom."

THE RELIGIOUS EDUCATION SOCIETY OF GERMANY.

The Religious Education Society of Germany has for its President Miss Carola Barth of Frankfurt, Licentiate of Theology, who is the only woman in Germany licensed to preach. Miss Barth has not been carried away by the spirit which prevails in her country at the present time, and is doing her best to stem the tide of international hatred and to guard the children against its terrible influence. Writing to Dr. Charles Wendte, who is in California preparing for the Convention of Religious Liberals to be held at Oaklands on August 29, she says:—"How often in this sad time I have been thankful to you and the International Congress of Free Christians and other Religious Liberals. Without it we should never have founded our Free Christian Woman's Alliance, which in these days is a strength and comfort to us. It does one so much good to know that there are religious unities and common endeavours which cannot be destroyed by the present world conflagration. They contain prophecies of a new era of peace, and to promote this, even with our weak powers, is now our first duty, our most beautiful task. How strongly our Religious Education Society feels this sentiment of 'togetherness' which, during the past months, has expressed itself in the woman's movement referred to, I have sought to indicate in the last report of our Society. This report, which I send you, also contains an article by myself on 'Religious Instruction and International Hatreds.' Our religious instruction of children in these days presents problems of especial difficulty, and one of the most important is to prevent hatred against other peoples from obtaining a foothold in the child-soul and poisoning it."

CITIZENS OF THE "LITTLE COMMONWEALTH."

Mr. Homer Lane, the Superintendent of the Little Commonwealth, believes that the faults of children are due to the lack of freedom for self-expression. Speaking at the Conference on New Ideals in Education at Stratford-on-Avon this week, he pointed out that the popular idea that the suppression of a wrong activity destroyed the evil tendency which caused it was fundamentally wrong. Thus, a boy of 14, now a citizen of the Little Commonwealth, had been birched fourteen times by order of the magistrates, but the birchings only made him worse. The very strength of his character led him to persevere in his career of lawlessness. When, however, he was admitted to the Little Commonwealth, he found that his acts of rebellion were in vain, and he gradually sought

an outlet for his energies and abilities in work and acts of service which had eventually made him one of the leaders of the community. Twelve of the boys belonging to the Commonwealth—which was only founded two years ago—have already enlisted, and all have been highly commended by their superior officers. It must be remembered that the citizens of the Little Commonwealth have been chosen from among the worst young criminals.

VENICE IN WAR TIME.

"Venice now holds a tragic beauty," says Signora Romero-Todesco in *The Challenge*. "The interior of the palaces lit up by candles recall other times, when powder and patches and masked balls held sway... The Doges' Palace, the Bridge of Sighs, the Church of St. Mark's, look their old selves lit up by moonlight; the glare of electric light spoils their eternal beauty. The Venetians are changing, they are once more people of dreams and fancies, different from the rest of the world, and people capable of action—the seed of warriors is in them. There may be a feeling of impending danger and loneliness in Venice now, but to a Venetian it is less pitiful than the changes brought about by so-called modern 'improvements.' The charm of Venice is hers once more; everything has returned as it was in the past, even the old watch-calls. Every twenty minutes the silence is broken by the cry: 'All' erta sentinella!' (To arms, sentry!), answered by: 'All' erta sto!' (I am on the alert!) as they stand by their anti-aircraft guns erected on the roofs."

THE CLEANLY HOUSE-FLY.

The house-fly, against which we have been urged of late to wage deadly war, although we are not particularly worried with it at the present time, has found a doughty champion in Dr. Walter Hadwen, who denies that it is nothing but a "spreader of disease." Its mission in life, according to him, lies in an exactly opposite direction—namely, that of the rapid destruction of all dead animal matter, in which it lays its eggs, and upon which the maggots feed so voraciously that in a short time nothing is left. The maggot then becomes a pupa, which birds and fish delight to feed upon, and by this balancing of forces the over-productiveness of nature in one department is kept suitably in check by the activity in another. The fly itself, with its delicate organism and beautiful wings, is a singularly cleanly creature, and though it constantly alights on decaying matter, it never rests a moment until every hair on its wonderful six feet is freed of any substance it may have acquired—a fact we must all have noticed over and over again. A fly spends nearly all its short life in cleaning itself, and is, indeed, one of the best friends the community possesses; but its presence in large numbers is very irritating, and for this reason it is necessary that every kind of animal matter should be kept out of its way, and that all animal refuse should be burnt. If this is done, the visits of the house-fly will become increasingly scarce.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, August 29.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. W. L. TUCKER, M.A.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. G. S. HITCHCOCK, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. F. G. BARRETT-AYRES; 6.30, Mr. P. CHALK.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. W. H. DRUMMOND.
 Highgate Hill Unitarian Christian Church, 11, Mr. S. P. PENWARDEN. No Evening Service.
 Ilford High Road, 11 and 7, Mr. JOHN KINSMAN.
 Islington Unity Church, Upper Street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road.—Closed. Services resumed on September 5th.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. E. R. FYSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Mr. W. J. CLARK.
 Peckham, Avondale Road, 11 and 6.30, Mr. STANLEY MOSSOP.
 Richmond Free Church, Ormond Road. Closed during August.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FIELD.
 Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.
 Stratford Unitarian Church, 11, Mr. J. PIPKIN; 6.30, Mr. F. G. BARRETT-AYRES.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. THOMAS PIPE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45. Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. J. RUDDLE.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. W. MORITZ WESTON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. H. GOW, B.A.
 EDINBURGH, St. Mark's, Castle Terrace.—Closed during August.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.15, Mr. E. CAPLETON.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SMOOT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Mr. A. STEPHEN NOEL.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. R. PHILLIPSON, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. N. J. HAWTHORN JONES.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. ROWLAND HILL.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. G. A. PAYNE.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11, Rev. T. P. SPEDDING; 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE were prepared for some shrinkage in the weekly lists of contributions to the Belgian Hospital Fund during the summer and it is satisfactory that it has not exceeded our expectations. We are now fully informed of the kind of work which lies in front of us, and the word must be "full steam ahead." Interest for the moment will naturally be concentrated upon the large new area for our activities which we describe to-day; but it must not be forgotten that our chief centre remains where it was. There the needs are still the greatest, and the familiar routine of pouring in supplies as the wants become known must go on. There is also the small hospital for refugees, for the upkeep of which we are entirely responsible. So there will still be the privilege on our part of asking for funds for this noble work, and on the part of our readers the pleasure of giving with large-hearted liberality.

BUT we do not want merely to put increased pressure upon those who have supported the work so generously hitherto. It must be our aim to find fresh supporters. Here our friends can help us. There are many churches where collections might be taken at a Harvest Thanksgiving service or other suitable

occasion. Small sums can be collected locally and sent to Mrs. Bernard Allen. We are at the present moment busy preparing a leaflet describing the objects of the Fund and its methods of work, which will be suitable for distribution. We also intend to publish a preliminary statement of accounts, which will be certified by a qualified auditor. Our contributors have shown complete confidence in the care and economy with which the Fund has been administered, but this confidence entitles them to receive a clear statement of receipts and expenditure. Of the sympathy which has inspired all our disbursements and the friendship which has gone with every gift no account can be given. But our readers know enough about the work to supply this touch of imagination for themselves.

WE have returned from our visit to France confirmed in the views which we have held all along, that personal contact and the consideration of local needs are the only way to secure efficiency, and to prevent wastefulness and irritating delays in work of this kind. Many people have a sort of abstract idea of what a hospital ought to want, and they make up parcels of clothing and comforts which they are sure will be useful. We have come across sporadic gifts of this kind, which have only been admirable in their good intentions. In one hospital the matron told us that she had received two large packing-cases from a society in England, and the contents were quite useless. Some of the things were not needed, and others were quite unsuitable for Belgian soldiers, and all the time there were crying needs, which a little personal inquiry would have revealed. This kind of wastefulness with its accompanying disappointment, is avoided by our method of asking for

lists of requirements. It enables us to supply exactly what the people on the spot really want, not what we in England think that they ought to need. No higher compliment has been paid to the efficiency and common sense of the administration of the Belgian Hospital Fund than the remark which a General in the medical service of the Belgian army made to Mrs. Allen:—"Mais, Madame, vous êtes si pratiques!"

It is in every way an admirable tonic to be separated for a time from our own newspapers and to follow the events of the war day by day in the French Press. For one thing it is a wholesome corrective of our self-importance. We fall too readily into the delusion that everybody regards us as the predominant partner in the war. That is not the view of Paris. France is interested first of all in her own news and not in ours. We are her helpers, but on land hers is much the bigger effort. Then the French newspapers are smaller and less sensational than ours. They do not make so much of sensational reports or the opinions of clever writers, who have turned their attention to the war because literary business is slack elsewhere. And lastly they do not fill the streets with staring placards, which encourage false rumour and spectacular fear at the cost of a real desire for accurate information. On returning to English newspapers we feel how much they contain which we should be better without. In the case of many of them it seems to be their policy to educate us by emotional obsession instead of by the discipline of thinking.

THE sinking of the Arabic by a German submarine last week is one of the most callous and cold-blooded crimes of the war. It has not appealed to the popular imagination in quite the same way as the

sinking of the *Lusitania*, for fortunately the death-roll is much shorter, and there was not the same feeling of pride in the ship. But the fact that she was outward bound robs the outrage of even the shadow of excuse. There were no munitions on board. There was no merchandise for the enemy. The passengers and crew who were drowned were sacrificed to the unbridled lust of destruction. Even the German authorities seem to be hard pressed for a plausible excuse, if we may judge by the farrago of unintelligent nonsense which has been issued by their official bureau.

THE strange and disquieting thing about the affair is the passive and waiting attitude of the United States in face of this new outrage upon her citizens. If President Wilson's Notes to Germany mean anything, the breaking-point has now been reached, but no one has any confidence that discussion will not still be prolonged indefinitely. We have no wish to see America involved in the horrors of war; but even less do we want to see her lose a sensitive and valiant self-respect. Her public men must surely be stung by the insults which are heaped upon her by Germany. The clumsy excuses which have been put forward for the sinking of the *Arabic* are meant for American consumption, and they show the value which is placed upon American intelligence in Berlin. As for the Allies it cannot surely be a matter of indifference to the manhood of the United States that the opinion is steadily gaining ground among them that her moral procrastination is dictated by the almighty dollar. That is not an opinion which we have any wish to endorse, for we recognise to the full the peculiar difficulties by which her government is surrounded, but we fear that it is becoming firmly fixed in the popular mind. Unless it is dissipated by something stronger than fine words it can hardly fail to make a fatal difference to the moral prestige of America in the future.

WE learned long ago the unwisdom of laying much stress upon rumours of internal difficulties and dissensions in Germany. Our information is at best very scrappy, and it reaches us usually through the medium of some unknown neutral journalist. There seems, however, to be real ground for accepting the accounts which have reached us of a deep cleavage of opinion between what may be called the party of annexation and the party of national defence. The military party, backed in all probability by a large and arrogant jingo element in the country, has used the familiar stalking-horse of a peace-loving Germany attacked by a world in arms long enough

to serve its turn, and it has now unmasked its real purposes of conquest. The war is to result in a policy of expansion on all sides. Belgium is to be brought under German rule. The French coast is to provide safe ports for German commerce. All the wealthy mining districts are to be retained. It is a vast dream of unbridled covetousness based upon galling political disabilities for all the conquered peoples.

WE have known all along that these are the real aims of Germany. She has gambled with the lives of men and the liberties of the world in order to gratify her lust of dominion. It is this knowledge which has bound the Allies together by links of steel. But it is interesting to find that a number of thinking people, who have been gulled hitherto by the absurd fable of a war of self-defence, are seriously alarmed by the brutal realism of this annexation campaign. According to the French journal *Humanité* a group of influential men, which includes Prof. Harnack, Prof. Hans Delbrück and Herr Dernburg, has sent an anti-annexation petition to the Chancellor. It is couched in the following terms:—

Germany did not enter the war with the intention of making conquests, but in order to maintain her existence which had been threatened by a coalition of enemies, and the progress of her development. And on the conclusion of peace Germany must not seek anything that does not serve these objects. Petitions recently presented to your Excellency lead to a different conclusion. We therefore consider it our duty to oppose these aspirations with all energy and openly to express our conviction that in our mind their realisation would be a serious political error, pregnant with consequences, and would not strengthen, but fatally weaken, the German Empire. After a purely objective examination of the situation we declare ourselves upholders of the principle that the incorporation or annexation of peoples politically autonomous or accustomed to autonomy is to be condemned. The German Empire arose from the idea of national unity and national homogeneity. It would only assimilate the foreign elements slowly and incompletely, and we do not wish to let ourselves be driven by either persons or events to abandon and change the fundamental features of the creation of the Empire and thus destroy the character of the national State.

HERE, almost for the first time, is political language which we can understand and accept. The grandiose dream has disappeared; the rhetoric of hate is silent; and we seem to hear again the voices of the men we used to know and to credit with foresight and wisdom. It is very doubtful whether this party of

moderation has much influence in Germany at the present time. The militarist is usually a bad blunderer in politics and he needs the severe chastening of defeat before he will listen to advice. But it is the beginning of better things. The men who penned these words realise that other people have equal rights with themselves, and that any settlement which subordinates the rights of humanity to the worship of power must be a fatal weakness to the German Empire. When once we can discuss the situation on these lines we may advance far on the road towards agreement.

PROF. EHRLICH, who has just died, was a Jew by birth, a German by citizenship, and an internationalist in science. "In the world of science all national barriers have fallen," he said in an address delivered in London in 1913. He himself was one of the great pioneers in the application of scientific discovery to the art of healing. His name will go down to posterity as the discoverer of the drug known as salvarsan, which has been highly effective in the treatment of various forms of parasitic disease. The whole world is heir to his discoveries. All great literature and art have in them universal qualities though they may be strongly marked by national characteristics. But in the region of scientific discovery even these disappear. A man like Prof. Ehrlich may care most of all to help his own country, but he is at the same time the servant and benefactor of mankind.

ONE of the most curious hares started by our scaremongers is the idea that the Congo Reform Movement was financed and inspired by Germany. To indulge in groundless suspicions and innuendoes against persons, who have done conspicuous public service in the past, because of their critical attitude at the present moment, is a very base form of patriotism. Mr. J. H. Harris has pilloried this sorry slander very effectively in a letter to *The Manchester Guardian*. As a matter of fact strenuous efforts were made to secure German co-operation, but without avail. Nothing could induce any of the authorities in Berlin to say a single word in protest, and this lack of sympathy was a source of genuine embarrassment to the cause of reform. "Congo reform," Mr. Harris writes, "owed its inspiration to no diplomatic intrigue, but to the revelations of Congo travellers, merchants, and missionaries. These included British, Belgian, French, Italian, and American, and, although several German subjects knew what was in progress, none joined hands with those who struggled for reform."

A FORTNIGHT IN FRANCE.



THE members of the "Délégation Anglaise," who have been in France on behalf of the Belgian Hospital Fund, have had a busy fortnight. We have visited about forty hospitals and convalescent establishments scattered about in the large tract of country which is controlled from Rennes. Some of them are placed in small towns like Lannion or religious houses in remote country villages. Others are to be found in hotels and public buildings in important centres like Rennes itself, St. Brieuc or Dinard. Continual travelling by rail or motor was necessary in order to cover the ground in the time at our disposal, but everywhere the way was made easy by the letter of introduction from General Stainforth which we carried with us, and the knowledge of the Fund and its activities which had preceded us. The experience gained has been of inestimable value. We have learned what the needs are in different places and how we can help to supply them, and we have carried to these soldiers and doctors in their exile a message of sympathy which has touched and warmed their hearts. For the moment we shall only attempt to set down a few general impressions of the visit, leaving it to the capable and vivid pen of Mrs. Bernard Allen to describe many of its incidents in greater detail. Our readers may expect an article from her and an urgent appeal for funds next week. The notable success of the visit was due chiefly to her untiring devotion to the work, ably seconded by Mr. Kelland's intimate knowledge of French life, his unfailing *savoir faire*, and a bonhomie in presence of which even officialdom becomes human.

This fortnight among the Belgian sick and wounded was also a fortnight in France, and it has left an ineffaceable impression of the greatness of the French people in this terrible crisis of their history. We watched the sobered crowds on the boulevards in Paris. We read the newspapers, so much less theatrical

in style than our own. We travelled in trains packed with soldiers who had seen the war at close quarters. We visited holiday resorts on the sea coast, only to find that the casino and the fashionable hotels had been turned into hospitals. The tragedy of the war brooded over everything. It has bitten deep into the hearts of the people. Perhaps they are inclined to take it more philosophically than we, with our lighter burdens, are able to do. They dismiss personal inconvenience and the necessary revolution in their daily habits with the familiar phrase "mais c'est la guerre." But this note of acceptance, the absence of grumbling and excited conversation, are the outward signs of a deep seriousness of mind. The mass of wounded men, which seems to overflow into the remotest corners of the land, the faces of the women who have given all they hold dear for the salvation of their country, the haunting spectacle of a whole population in mourning for their dead, all tell the same story of a terrible discipline from which none can escape. But with discipline there has come the power to endure. It is too soon to speak of any widespread revival of religion. We can only record a traveller's hasty impression that the churches are fuller and the congregations more devout than we have ever seen them before, and men are no longer conspicuous by their absence. It is not due to any policy of reaction, but simply to the deep human need of spiritual help. Here in the unseen world of love and sacrifice and power are the roots of endurance. And France means to endure. She knows that she is fighting for things that are more precious than life itself, and there can be no thought of peace so long as the insolent aggressor occupies a single inch of her soil.

But we must turn from these larger aspects of national life to the more domestic concerns of the Belgian hospitals. In many respects the situation is different from the one with which we have been familiar for many months elsewhere. There, only a few miles from the Front, the feeling of exile is not so acute and the hospitals are reserved

entirely for Belgian patients and controlled by their own doctors. When the men are drafted further south they become the paying guests of the French "Service Sanitaire." Special wards are allotted to them in various hospitals under the charge of a Belgian doctor but the whole administration is in the hands of a French *Médecin Chef*. It is not for us to criticise these arrangements. They have been made partly on grounds of economy, but chiefly because it is hoped that they will be quite temporary. In many places the French authorities have been most generous in the buildings which they have allotted to the Belgians. At Dinard, for instance, they have given them the Casino with its glorious view over the sea. Elsewhere they are located in the spacious dormitories of seminaries and lycées, where there is an abundance of sunshine and fresh air. But nowhere is there any sign of luxuries or even of the ordinary hospital comforts which we provide for our own men. Skilled nursing is also a great difficulty. In some of the more populous centres bands of French ladies have undertaken the work, but in the remote places a great deal has to be left to the orderlies. The hospitals which have found a home in religious houses are fortunately placed. They are clean and well-arranged, and the sisters are unwearied in their unselfish care of their patients. We shall not easily forget the Sunday afternoon which we passed at St. Perme, the Mother House of the Little Sisters of the Poor. The courtesy of our welcome by the Mother Superior, the complete absence of ostentation, the subdued voices, the ascetic tidiness, the atmosphere of unworldly contentment and religious peace, all spoke of a life which has found its divine end in personal simplicity and devotion to the good of others.

From this brief description it will be seen that the field for assistance by the Belgian Hospital Fund in this district is narrower than it is further north; but there are none the less many urgent needs. The task of nursing her own wounded is taxing the resources of France to the uttermost, and there is no cause either for wonder or complaint

if the Belgian doctors feel the lack of many things, the provision of which would make all the difference to the efficiency of their work. We can provide them with instruments for their own use and with simple comforts for their men. We have made arrangements for monthly lists of urgent requirements to be sent to their medical chief at Rennes. General Stainforth will revise them, striking out everything which he considers superfluous, and then forward them to us. In addition to these medical demands there is in many places great need of recreation for the men. Over and over again we were asked for packs of cards—*surtout les jeux de cartes*; draughts and dominoes are also much appreciated. These are things which we can provide, and they are of more value than may appear at first sight. Time drags along very wearily for these men as they lie in bed or hobble about the wards. They receive no visitors. Most of them never get a letter. Many of them have lost sight of wife and child since the beginning of the war. It is a fate so cruel that few of us can realise all that it means. They must be saved from their deep dejection. The vacant hours must be filled with pleasant occupation instead of anxious thought or sullen brooding. Cheerfulness is a half-way house to health, and with health comes renewal of courage to continue their valiant struggle.

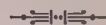
So much for the constant stream of small gifts for which we shall want a steady supply of money. In the aggregate it will require a considerable sum, if anything effective is to be done over the whole area on the lines which we have indicated, and we cannot be satisfied with anything less. But we have reserved the chief need for the last. In addition to its hospitals the Belgian army has established several "*Dépôts de Convalescence*," where the men are received before they go back to their regiments. Those who are crippled by wounds or sickness and will never fight again may also pass many weeks there, for they have no home or shelter of their own. These depots are entirely under Belgian control, but for lack of means they are most sparse in their equipment. Decent beds are the crying need. Our readers will remember that we have already sent out 200 beds to Chateaugirant, near Rennes.

They arrived just before our recent visit. The whole place has been transformed, and the men have lost the temper of sullen rebellion against the conditions under which they were forced to live. When we left the building after our visit of inspection they all hung out of the window and cheered, and there was a great shout of "*Vive l'Angleterre*." That cheer was for the Belgian Hospital Fund and for all who have helped in its beneficent work.

But now we have discovered two other places, where, simply for justice and for pity's sake, we must do exactly the same thing. In one of them 300 men just out of hospital have to sleep on straw mattresses laid on planks on the floor. It would be poor accommodation for a hardened criminal. The very capable officer who is in charge of the depot has done wonders in most unpromising conditions, but beds he could not get until the "*Délégation Anglaise*" arrived upon the scene last Sunday morning and told him that the days of plank beds for the Belgian heroes of many a battlefield are numbered. For the other depot, where the commanding officer has also shown marvellous contrivance and resource, we shall want another 150 beds, making 450 in all. We have such complete confidence in the generosity which has never failed us since the beginning of the Fund, that the beds have been ordered already. We know that those who like to lie softly themselves will be glad to help us to redeem our promise.

Our fortnight in France brought us very close to the terrible cruelties of war. The soul rises up in hot rebellion against the hard lot of these exiles of freedom, with their tortured bodies and their bitter wrongs. But even they do not forget that freedom has its price, and that the price is always worth while. A Belgian soldier has decorated one of the wards of a hospital at St. Lo with the following motto in bold coloured letters: "*Dieu, Patrie, Roi, Liberté: Vivent les Alliés*." There is the true note of confidence. This bold defiance of threatenings and slaughter in the name of the things which good men hold most dear has led them far from sheltered homes and quiet resting-places, but in the end it must prove invincible, and their victory will be a victory for the soul.

Good Thoughts for Evil Times.



THE CRY.

WHENEVER there is silence around me,
By day or by night,
I am startled by the cry
"Take me down from the cross!"
The first time I heard it
I went out and searched
Till I found a man in the throes of crucifixion.
And I said: "I will take you down."
And I tried to take the nail out of his feet.
But he said: "Let be;
For I cannot be taken down
Till every man, every woman, and every child
Come together to take me down."
And I said: "But I cannot bear your cry—what can I do?"
And he said: "Go about the world
Telling every one you meet:
'There is a man upon the cross.'"

ELIZABETH GIBSON CHEYNE.

THE PRICE GOD PAYS.

THE Almighty Father aims not to make us the workmanship of His hand; that He could do at once, without our co-operation or against our resistance, and then all this world of moral misery could have been avoided; but he aims to make us what His children must be, *if they are* the children of His Spirit and not the machines of His hand—voluntary fellow-workers with Him, sharers in His purposes; and this can be done, not whether we will or not, but only *with our will*, through our love and loyalty, as those who have the power to rebel if we have the will, not through fear or compulsion, but because He has become the entire Lord of our affections, the God in whom we trust. And this is an end for which, to speak it reverently, God is willing to incur the contingency of any amount of suffering, and for which all who have spiritual appreciation of it will deem that this world of terminable misery is not too vast a price. We cannot have the privileges that belong to moral liberty, without being liable to the evils that are incidental to moral liberty. We cannot combine inconsistent things. We cannot be constrained to obey, or mechanically fashioned to obey, and yet have the joy of a free service.

And all this is a direct consequence from the spiritual truth, the one great spiritual fact with which we have to do, that the Almighty is not our Creator only, but our Father; that in our souls we are the children of His Spirit, and not merely in our organisation, mental as well as material, the workmanship of His hands. The artists of earth, when they become creators of beautiful and glorious things, impress their own thought upon their workmanship, and make it what they please; if they fail, the failure is theirs, and not in the rebellion or disobedience of the materials with which they work; but when they become, not creators, but fathers, their children may turn against them.

And it is even so with the Supreme Creator, and the Supreme Father. His works must obey Him; His children may rebel. Otherwise He must cease to be a Father, and be to us only what He is to material Nature, the Almighty Artist of our souls. And there are some men who have so little perception of what it is to love God with a spiritual love, that they are ready to condemn His providence for not making man upon this principle, for not fashioning him to a course of obedience as He has fashioned the stars. Such men overlook the infinite distance that separates a Creator from a Father. They have not mastered the first syllables of the Lord's Prayer. There are many whom this world of moral misery revolts from God; they do not estimate at their infinite value the spiritual results; they do not see, in all that men suffer through sin, the mighty price that God is willing to pay that He may have children of His Spirit. Until we see this we have no Father; seeing we perceive not, and hearing we do not understand.

JOHN HAMILTON THOM.

ALMIGHTY God, who hast made of one all nations of men to dwell on all the face of the earth, deepen among us the spirit of understanding and goodwill. Take from the hearts of peoples and rulers all partial aims, unhallowed ambitions, jealousies, covetousness, and fears. Confirm the bonds of mutual trust, and subdue the rivalries of race and power. Unite us in the things that make for peace, in the exchanges of

merchandise, the pursuit of knowledge, the spread of liberty and good government, till the reign of justice be securely established and law and order prevail throughout the earth. AMEN.

[From Two Orders of Public Worship for use in the Chapel of Manchester College, Oxford.]

IRRATIONALISM.

IN the beginning of the present century the wave of irrationalism in thought, which had been slowly gathering strength in the latter half of the nineteenth century reached its height, carrying all before it. In the eighteenth century all the great thinkers, with the notable exception of Rousseau, had been rationalists. Hegel, at length, with wonderful power and subtlety of thought, had even exhibited the universe as naught else than the self-development of the "Idea." The very completeness of his system raised doubts as to its validity. Was it possible for the human mind to construct a system which could furnish a satisfactory answer to all questions? Could feeling, sensation, and will all be reduced to pure thought, and nature and history alike be only the evolution of the Idea? Goethe's Faust, in the solitude of his study, voices the growing distrust in the all-sufficiency of thought—

Is it the Thought which works, creates, indeed?

In the beginning was the Power, I read.

It was indeed hard to believe that the world was mere crystallised Thought. There must be Power somewhere, and soon a subtle thinker arose who found it incarnate in Will. For Schopenhauer, the founder of modern Irrationalism, the ultimate reality was living impulse, conscious of itself in Man as Will. As it was blind it blundered and suffered, but at length created the intellect as a guide to its ends, only to find that its work was in vain, and that the only escape from suffering was for the Will to turn back upon itself and destroy all desire at the root, thus ending suffering by annihilation.

Schopenhauer's belief in Will as the ultimate reality of the World, and in its fundamental irrationality, had a deep and far-reaching influence on the thought of the nineteenth century. The two most influential thinkers of that century—Tolstoy and Nietzsche—are his spiritual offspring, and started from his basal conceptions. Different as they were from Schopenhauer and from one another, they both acknowledged him as their master and his philosophy as their starting point. Tolstoy, indeed, remained true throughout to its principles. Like Schopenhauer, he found the world irrational. Like him he laid the basis of the good life in sympathy and pity. This sympathy must be given full scope. All forms of the organisation of life which are the work of reason are mere hindrances to the free flow of human sympathy, and

therefore "snares," and not aids to the spiritual life. As a pure ascetic Tolstoy, too, would kill all desire at the root, and his doctrines, if fully carried out, would lead not only to the rejection of all rational organisation of life, but to the extinction of life itself.

Nietzsche, at first a devoted follower of Schopenhauer, began to doubt the possibility of destroying life. He felt constrained to believe in the cyclic revolution of the universe, and makes his Zarathustra express his disgust at having to experience over and over again in the infinitude of Eternity all the suffering which had embittered the present life. In the agony of this thought he cries: "All comfort is lost." What then can one do? Only steel oneself to endure, and even to rejoice in bearing suffering as a proof of courage and fortitude. But to do this one must be strong. Sympathy, pity, and love are weakness. Thus Nietzsche is carried along by the logic of his thought to exalt physical vigour, hardness, pride, and contempt for the weak as the essential qualities of the great man. He alone, the "Overman," comprehends and is worthy of existence. His morality is the "master morality"—that transvaluates the traditional moral values, and calls strength, haughty pride, domination of the weak—even cruelty to them if they struggle to break his yoke—good! and pity, sympathy, mutual helpfulness, humility, and love—the morality of slaves—bad! The weak should either be helped out of existence—"that," says Nietzsche, is "our charity"—or should be reduced to the condition of slaves to the "Supermen," who might then tolerate them, make use of them for their own ends, and even approve of their morality as indeed fitting for slaves. This is the essence of Nietzsche's thought, but as he was rather a suggestive essayist and poet than a systematic thinker, much can be found in his works in contradiction to his central teaching. For example, in Zarathustra, we find him in revolt against the very idea of a state—"the coldest of all cold monsters," and picturing his supermen as living the life of hermits, or "hermits in pairs." Elsewhere he envisages society as organised in rigid castes like that of India.

Other famous thinkers of our time have developed Schopenhauer's teaching of the irrationality of the Universe, and of the supremacy of blind living impulse. One need only mention the "élan vitale" of Bergson, or the pluralism of William James. Nietzsche had said "everything good is instinct," and "the world is to all eternity chaos, not as missing necessity, but as missing order, articulation, form, beauty, wisdom." In the philosophy of William James the world, conceived as a chaos of separate, striving beings, seems to lack necessity also. The "élan vitale" of Bergson seems to move blindly onward, creating ever diverging forms of life, amongst which one seeks in vain for any unity of existence or purpose.

This reaction against the often arid Rationalism of the last two centuries has not been without value to philosophy. It has served to bring into prominence

aspects of existence which had been overlooked or slighted by the reigning theories. Denying that everything is thought, it has forced us to consider the claims of feeling and will as elements in the constitution of the world. But the ideas of thinkers descend through the writings of literary men, novelists, dramatists, and journalists, and reach the minds of the people in a crude form in which too often the truths they stand for are lost, and only their exaggerations and extravagances remain. And Irrationalism, by its very nature, and by its protest against order and system and the organisation of life, is peculiarly open to this misinterpretation. The denial of the supremacy of reason, the insistence on impulse, instinct, temperament, and separateness easily find acceptance with the majority of people, who have little capacity for thought, and who find what little reasoning power they have fully employed in the struggle for daily bread. The irrationalistic philosophy flatters their indolence when it tells them that reason is impotent, and that the surer guide is impulse or instinct. "Everything good is instinct," said Nietzsche, and to have to contend with instinct he considers a sign of degeneracy. The notion that reason is the ruling power which controls and subordinates instincts is scouted by the Irrationalists. When Wm. James says that "the true is the expedient in our way of thinking," and the Pragmatists tell us that "there is no truth, but only truths," which are made and not found, the plain man feels that he is justified in doing what pleases him, till at length he may even come to agree with Nietzsche that the belief in truth is a superstition, and to echo his eulogy of the Order of Assassins in Syria, whose motto was "Nothing is true, all is permitted." We have only to look round us to see that the denial of reason with its principles of organisation and harmony, of co-ordination and subordination of instincts and emotions is prevalent everywhere. The art of the Post-Impressionists and the Futurists, the music of Debussy and Scriabine, show the repudiation of the form-giving principles of reason. The literature of the day glorifies the man or woman whose leading principle is "to live one's own life" without inquiring whether that life can justify itself at the bar of reason or reflection. In politics Irrationalism has full sway. If a man or a party want anything they have but to work for it without regard to other considerations, or the part which that particular aim should fill in the whole life of the nation. The militant suffragists and the syndicalists are examples of this insistence on a single element regardless of its connection with other ends.

The most terrible example of the madness which results from irrationalism is to be found in the state of mind of the governing classes in Germany, the terrible war which was occasioned by it, and the ruthless and desperate manner in which the war has been conducted by the German leaders. Germany has been organised in a truly wonderful way by men influenced—perhaps too deeply and onesidedly—by the doctrines of rational order inculcated by her great

thinkers. The education of her people; legislation such as workmen's insurance against sickness, old age, and unemployment; the beauty and order of her great cities, laid out in a rational plan, by which the speculative builder, and the creator of slums has been banished, and well-ordered streets of handsome houses erected on ground belonging to the corporation; the nationalisation and effective working of the railways—all these and numerous other developments excite the envy of other nations. But the irony of it all! This marvellous organisation of life is but a means to a purely irrational purpose—that of dominating Europe, of spreading German civilisation by force, and giving to a group of military men and Junkers the power to subjugate and rule over the men of other nations as well as their own subjects.

Nietzsche—whose doctrines, in a crude form, have long penetrated the minds of the German people, and especially of the ruling classes—taught that Schopenhauer was mistaken in making the *Will to Live* the ultimate force in the world. "Not the *Will to Live*, but the *Will to Power*," said Nietzsche—"Power and ever more Power" is the real significance of life. All else is of little value, "Nothing is true, all is permitted" to the strong, brave, glorious Supermen, who find in war the only truly worthy activity, attaining in it the full consciousness of the *Will to Power*. All the fair organisation of Germany was to be utilised for the prosecution of a terrible war; a war in which, by a deliberate policy of "frightfulness," the followers of a "slave morality" of industry, co-operation, sympathy, and equality should be crushed by the new worshippers of Odin. Had not Zarathustra said:—

"Ye shall love peace as a means to new wars, and short peace better than the long.

"I do not counsel you to work, but to fight. I do not counsel you to conclude peace, but to conquer. Let your work be a fight, your peace a victory.

"Ye say a good cause will hallow even war? I say unto you a good war hallows every cause."

The hurling of masses of German soldiers against the machine guns and artillery of the Allies, the laying of floating mines, the bombardment of unfortified towns, the infraction of treaties, and, above all, the calculated atrocities in pursuance of the policy of "frightfulness" in Belgium, are all manifestations of the ruthless *Will to Power* to which "all is permitted," and the fullest example of the doctrine of Irrationalism. If we defy reason and give the rein to impulse and to any instinct, however brutal, we can only end in madness. And surely never before did the world witness such a display of madness as we have seen in this infamous war. Germany will have suffered the loss of the flower of her manhood and of the exuberant prosperity of the last few decades. She has already indelibly soiled her honour and excited the disgust of the civilised world.

But though the spirit of Irrationalism has reached its supreme manifestation in Germany, the other nations of Europe

have not escaped the infection. In a lesser degree they, also, are responsible for this War. Let us hope that, after long suffering, Europe may once more regain sanity, and may realise that, only by the abolition of the piling up of armaments, and of the wiles of diplomacy; by organising for peace instead of war; by a confederation of states; and by the recognition of the truth that a neighbouring nation is not an enemy to be kept poor by protective tariffs, or subdued by a conquering army, but a co-operator in the great task of securing human well-being, can we make progress in the development of a true and a noble civilisation.

MAURICE ADAMS.

CAN A MOTHER FORGET?

It's a steep road that winds with many a sharp curve up the hillside to the plateau where the famous Welsh Arian chapel stands. Part of the route surmounts one of the prettiest glens along which the little stream of Cerdin splutters and splashes. It also passes through the enchanted wood. Here in the far-off days of my childhood fairies could be seen at any time of the day, and always, of course, at night; and here, too, lived a fierce dragon armoured in glistening metallic corrugated skin. It was on one occasion only I actually saw a sinuous length gleaming with green and purple out of which more brilliantly shone red knobs like carbuncles. In the shadow of the bush burned two fires which one knew for eyes, but one did not stay to investigate in those days!

High hedgerows hem in the narrow road on both sides, out of which in prodigal luxuriance spray the fronds of the male and lady fern, of polypodium and hard fern, of spleenwort and rue, so freshly green after yesterday's rain. If you are young, you pause at times in your climbing to gather the wild strawberries, raspberries or bilberries growing upon the banks, or to pick the handsome harebells, or to admire the clusters of nuts on the hazel sticks that make you wish it were already nutting-time. And if you are older you pause at the gaps which permit glimpses of the water mill or the meads which the mythical Olwen flits over, leaving flowers wherever her white feet touch the earth; or where the sheep browse on the verdant slopes flanking the sides of the highest hill, the Polled Head—Pencœdfoel.

And when you reach the end of your journey at the hamlet where the five roads meet, you are disappointed to find that your arduous walk has covered only two-and-a-half miles. You have come to visit the cleanest and neatest sanctuary of the dead anywhere to be found. Here where the winds sweep so broadly, rest some of the most honoured among the past denizens of our village in the valley below. Around the sundial which only chronicles the serene and sunny hours, they lie; and memory here records only their serene and sunny ways.

The antithesis between the plain barn-like building of the chapel and the costly

monuments has struck many a visitor ; but it is typical of Welsh sentiment, ever inclined to subordinate the needs of the living to its reverence for the dead. It is not, however, to the ostentatious monuments that I would direct your quiet tread, but to one of the most modest stones. Some distance behind the more eye-compelling memorials, about three feet high, rudely carved and rudely lettered, you will recognise it by the quaint design in the white pebbles that pave the space beneath. One of the well-kept graves. One of the few tablets without eloquent verses. What was there to say? The child died when two years old. Just his parents' name, his age, and the date of death. So commonplace an event that no local bard was moved to sing an elegy—the commonest of local poetic output. Perhaps the baby's uncle, who chipped the stone, and inscribed the brief record as a labour of love, felt with Hamlet it was better to leave it so, "the rest is silence." But such a pregnant, prodigious, fateful silence. As long ago as Feb. 12, 1878, over 37 years, a peasant woman lost a baby boy through scarlet fever. During all those many years she has never ceased to visit this spot as, for her, the holiest upon earth. To be near it, the home has been removed to the closest available cottage. No week is complete without some act of service on the grave.

The mother has had other sons and daughters borne to her. She had children when she lost the laddie. These have grown up and brought her their own sons and daughters. Surely there is enough to engross her affection, enough to exhaust her love, without any left to waste on what is but a name.

Then she has not been without her share of other troubles. She has battled with poverty. She has borne the heat and burden of the day. Many of our countrywomen perform work other-where left to men, work in the fields with its exposure to rough weather, giving to the worker an appearance of being rough and coarse-grained. Surely she has had enough to do to keep her mind free from filching aught from the past. But no, she has never forgotten.

To look at her, one would not accuse her of too much tenderness—this peasant's wife with the sunburnt features and ungainly gait. She has not the divine gift of words. Rosetti and Burne Jones would never have painted her. Millet might. Nor would the liberal Dean have averred that to know her was a liberal education. But to take in one's heart the key lent by that clean stone and well-kept grave in God's acre, and then to peer closely into that homely face, is to see what one never suspected before, and then one recognises a deep well of divine tenderness in the eye, a great capacious motherliness, a loyalty one attributes only to the very good and great. And then when the topics of the day fall out of gear, and some sweeter theme is touched, the voice softens, and at last you hear the unmistakable accent, the woman who cannot forget.

Not until one meets her, or such as her, may the sincerity of such a poem be felt as that which describes a mother's

treasuring of the past in Irene Fowler's 'The Child Eternal':—

"I heard their prayers and kissed their sleepy eyes,
And tucked them in all warm from feet to head,
To wake again with morning's glad sunrise,
Then came where he lay dead.
On cold still mouth I laid my lips. Asleep
He lay, to wake the other side God's door,
My other children mine to love and keep,
But this one mine no more.

Those other children long to men have grown,
Strange, hurried men who give me passing thought,
Then go their ways. No longer now my own,
Without me they have wrought.
So when night comes, and seeking mother's knee,
Tired childish feet turn home at eventide,
I fold him close, the child that's left to me,
My little lad who died."

So we hold securely only that we have given away. Death crowns with unfading beauty and everlasting laughter and sweetness the child who was loved and lost. Amid a myriad things past and done with, some remain fresh and vital. For it is given to love alone eternally to keep its own. And if through the long-drawn years a mother can recall how a vanished babe lay with dimpled smiles upon her lap, can He who holds the ages in the hollow of His hand forget? "Zion said, the Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on her son?" In these dark days, when man's inhumanity to man makes countless thousands mourn, O Divine Mother, have compassion on thy son, and remember him as he was in the days of his innocence, with the light of Eden in his eyes, and a crowd of stars around his head!

J. T. D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

QUAKERS AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—Mr. H. Lewis Jefferson argues that "since Satan cannot cast out Satan" the "plain duty" of the Christian Church is to join (*pro hac vice*) the Society of Friends. What does he mean by "Satan" (the subject of his sentence)? If he means the conviction that our duty may sometimes be to take up arms, he is invited to establish that identification, and then, of course, he need urge us no further, for we shall have accepted his

conclusion. But if the reference to Satan is not an illicit assumption of what he would prove, but some other proposition, offered as a self-evident premiss, what is the content of that premiss? It is clear that "Satan" cannot here mean the love of war for its own sake, the lust to kill, or any of those vile passions that may and do urge men into aggression, such as rancour, envy, self-righteousness, cruelty; for none of these meanings will enable Mr. Jefferson's premiss to lead us to his conclusion. We should infer from it, instead, some such rule as this: Thou shalt not enter upon or pursue war, or any other activity, in a spirit of hatred, cruelty, self-righteousness or envy. And what Christian of any Church would dispute it? What most Christians do dispute is the very different rule, "Thou shalt not wage war in a spirit of love and self-sacrifice, for the sake of mankind."—Yours, &c.,

E. W. LUMMIS.

Lea Cross, Salop, Aug. 24, 1915.

THE TEACHINGS OF CHRISTIANITY.

To the Editor of THE INQUIRER.

SIR,—Many people are still mentally distressed at being unable to reconcile the war with the teaching of Jesus. I was, but am so no longer. They cannot be reconciled. Jesus was an idealist, and spoke from an intimate knowledge of the things of God. The truth he preached was the absolute truth of God, which is what we ought to be aiming at ("hitch your waggon to a star") but have not yet reached, because we are not as spiritually developed as he was. When we have been robbed of a coat we do *not* tender our cloak also. Nor ought we to do so. I am afraid there are very few thieves indeed in whom such an act would bring about a reform of character. We do *not* turn the left cheek for a second blow after having been struck on the right one. We try and restrain the striker from doing further harm. If we can do this without retaliating we ought to, but if not we must employ the most effective weapons for the purpose. I am always assuming that our motive is purer than that of our opponent, and is free from vindictiveness and self seeking.

In your footnote to Mr. Lupton's letter you imply that there is an interpretation of Jesus's teaching different from the one which it plainly carries with it in the gospels. I cannot agree with this view. If words mean anything they mean what they say in this case. I repeat that Jesus taught from the standpoint of the absolute truth of God. Humanity has not yet attained that standpoint, and cannot therefore apply his teaching literally to present day affairs of life. Let us be frank and recognise this. I do not believe, as some do, that if Jesus were here in the body to-day he would take the side of the Allies and support us in the war; he would prefer to die first. Note his answer to Pilate as given in the 18th

chapter of St. John. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. . . . To this end have I been born, and to this end am I come into this world, that I should bear witness unto the truth."

I submit that the truth he bore witness to was the absolute truth of God. Humanity, as yet, can only regulate its conduct by truth in relation to time, place, and circumstance, and the conditions which pertain at the present moment. Things are right for us which would not be right from the standpoint of Jesus. This seems quite plain to me. What we have got to do is to work and pray for the will to reach the view-point of Jesus, then we shall see things as he saw them, and wars and all strife will automatically cease.—Yours, &c.,

W. L. TEASDALE.

Wolverhampton, Aug. 24th, 1915.

MEETINGS AND GENERAL NEWS.

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Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE OXFORD SUMMER MEETING.

THE wonderful weeks of the Summer Session are over. Some wistful regret we must feel that our vivid living with great things and thoughts is passing into the realm of memory. But the glow of these days when we have seemed to watch the sun rise and set on the Parthenon will suffuse dull days to come; the intense atmosphere we have breathed will help us to be less subjugated by circumstance; the fineness of the interpretations we have heard may interpose when our ears are battered by barbarity or the clash of ill-considered speech. In fact, it is impossible to speak adequately of the extraordinary privileges extended to us for this month at Oxford. We knew the session would be interesting, the names of lecturers and subject guaranteed that. But that the experience would be so wonderful as it has actually proved we did not and could not expect, and we have few words in which to express the gratitude due to those who have so lavishly given us of their best. We have never lost touch with this present life. We have not merely been revelling in an orgy of scholarship. Rhythms of sorrow and anxiety have not ceased to beat through all the magic of Greece; and amid those moral issues which the Hellenic consciousness turned into epic and tragedy and philosophy and all "this splendour" we have still faced ourselves. The question of what we of this day would make of them was always put or implied, and the influence of the whole session presses home to our minds and hearts the fearful solemnity of the present crisis for the world. But it has taken us up towards the higher synthesis glimpsed by the highest minds among men; it has touched tragedy with beauty. "I confess," said Prof. Gilbert Murray, ending that course of Lectures on Greek Tragedy which probably none of his hearers will ever forget, "that I looked forward to these lectures with dread. I could not get my mind off the war and all its horror and misery. But I feel that coming to the end of them I must express my gratitude to you for enabling me to find once more, and even now, the joy and mystery which I have found all my life in Greek tragedy. There are certain things eternally beautiful which will be there when the war is over as they were there before the war began, and there for ever. And our duty is to help to keep them alive by understanding them and loving them."

Side by side with the study that centred on Greece there has been a scheme of lectures which treated of modern social problems. The present writer, recognising the limitations of the human mind, did not attempt to attend all of these; but for some of the members they formed the primary attraction of the meeting. The lectures included such subjects as

'War and Education,' by Mr. A. L. Smith; 'The Town and the Child,' by Sir George Newman; 'Social Work after the War,' by Mr. F. C. D'Aeth; 'Trade Training and Unemployment,' by Mr. St. G. Heath; 'Women's Employment,' by Miss V. Markham; 'Organised Charity,' by the Rev. J. C. Pringle; and the Introductory Address on 'Social Service' was given by the Right. Hon. Herbert Samuel, M.P. M.A.

The Greek "State" and its evolution was vigorously sketched by Mr. J. A. R. Marriott in his course of seven lectures on 'The Commonwealth and the Citizen' (based on Aristotle's 'Politics'). The Master of University (Dr. Macan) gave six addresses on 'Certain Aspects and Epochs of Greek History,' painting the coming of the Greeks in the migrations through the great story which began with the old Greek world and ended in the coalescence of Greece with the Byzantine Empire. The Rev. William Temple followed the development of the Greek "ethos" through the writings of Plato to its actual influence on Christianity and its perpetual influence as a principle of ferment in civilisation—a "hairbrained effort," he called it, to make the circle of the entire system of Plato, but showing, at all events, how he is the climax of all that is Greek and his inspiration the Greek passion of intellect. A most illuminating course was that by the Dean of St. Paul's on the development of the Platonic position in Neoplatonism and the place of this in the history of thought. Just as one is tempted fancifully to see in Prof. Gilbert Murray a re-incarnation of Euripides, in Mr. P. H. Wicksteed of Dante, in Mr. R. H. U. Bloor of Aristophanes, so Dr. Inge in his interpretation of Plotinus almost suggests another embodiment of that third century genius in this world of our experience. Mr. Wicksteed took on the story to the influence of Aristotle in the Middle Ages and the systematising of theology through the study of Aristotle by Thomas Aquinas. Prof. Gilbert Murray, lecturing on 'Greek Philosophy after Plato,' dwelt on Stoicism and Epicureanism. The Stoics and Epicureans have been treated incidentally with some fullness by several lecturers, including the Principal of Mansfield College, the Rev. D. C. Simpson, and the Rev. H. Gow.

Fine as all this was, perhaps the most delightful experience in the session has been found in the interpretations of Greek poetry and drama given respectively by Prof. Gilbert Murray, Mr. Wicksteed, and the Rev. R. H. U. Bloor. Those who know Prof. Murray's 'The Rise of the Greek Epic,' will be able to appreciate with what imagination, learning, and beauty he placed before us the world of the Homeric poems, their setting, their subject matter, their architecture and construction. His great translations of Euripides, by which, as Mr. Wicksteed said, he had done such a profound service for his generation, prepared us for his thoughts on and presentment of Greek tragedy, its origins, development, and context. A happy circumstance was the illustrative recitation by Mrs. Penelope Wheeler of 'The Trojan Women' and the 'Iphigenia in Tauris' of Euripides, in Prof. Murray's translation. Mr. Wicksteed gave three lectures on the religious

significance of the Greek tragedians, bringing out as his final impression the essential invulnerability of the noble character. By his treatment of the Aeschylean Nemesis, the Sophoclean Irony and Fate, the Euripidean Protest and Revolt, he carried his hearers up to the triumphant assurance that through whatever evil outraging heaven and earth the Eternal Things are on the side of the noble life. Oedipus is the conqueror of fate when the worst is done. Antigone knows the unshaken things of the universe are with her, and none can make her afraid. Character is greater than destiny. Not what happens to a man but what he is: there the mortal may be above the gods.

Mr. Bloor took us into the world of Aristophanes with a most infectious kind of rollicking joy which was a thing quite by itself in the session and did every one good. "In the art of Aristophanes the incomparable," said Mr. Bloor, "beauty and buffoonery met and kissed"; and as he proceeded to exemplify this he did just what he liked with his audience. We followed him gaily into the "comic Utopia" of Cloud-cuckoo-town, and were, indeed, fain to linger there with him, listening to a haunting music behind the laughter which "made nine-pins of humbugs." "Brave muses of philosophy," cried Mr. Bloor, "do not forget my muse—her head flung back, holding both her sides!" Truly, we shall not forget her.

Mr. Delisle Burns gave a course of fine lectures on Greek ethics, not without humour and practical applications. He devoted a spare hour to discussion and elucidations, dealing with exemplary patience with certain odd and puzzle-headed queries which seemed to imply in some of his hearers a mental confusion worse confounded by his very efforts after clarity. Mr. Stoughton Holborn, happily safe after his fearful adventure in the Lusitania, spoke with immense missionary enthusiasm on the meaning of Greek art and beauty and its relation to the common Athenian life. He contrasted modern ideas and ideals of art and beauty with Greek, not forgetting to comment on American characteristics; we were, he declared, smothering all sense of beauty in sensationalism, utilitarianism, comfort, and vulgarity, and coming to regard the beautiful as a mere excrecence. The Plastic Arts found an exponent in Prof. Percy Gardner, Vase Painting in the Rev. G. C. Richards, Greek Medicine in Sir William Osler, the Influence of Greece on French Literature in Prof. de Sumichrast, Greek Dress in Prof. Baldwin Brown, Greek Physics in Prof. Cox. The Rector of Exeter, Dr. Farnell, gave two very remarkable lectures on the Greek Mysteries and Apollo-worship, while the Principal of Mansfield, Dr. Selbie, resuscitated the Greek Fathers into a most surprising and unexpected vitality. Hellenistic Tendencies in Judaism were treated in three lectures by the Rev. D. C. Simpson, and Greek Influence on Early Christianity by the Rev. H. Gow. It is impossible to speak of these and other activities in detail; but it may safely be said that no more admirable course of study than this could have been devised, for the time at disposal, to indicate the influence of

Hellas on the world's art, philosophy, literature, and science, and to stimulate curiosity on that great foundation on which men have ever after built, on the digging of that channel along which the stream of thought has ever since flowed.

The four Sundays of the course have been also exceedingly profitable. Perhaps the most notable sermon was that given at St. Mary's by the Dean of St. Paul's to a crowded congregation. "Greece," he said, "stands for a fearless and open-eyed outlook on life—this first and foremost. But it stands also for a robust faith in the order and rationality of the world, in the knowableness of all that it concerns us to know, in the permanence of the laws by which the world is governed; and in the wisdom of maintaining a due measure and proportion and harmony in our own lives and characters. . . . The terrible crisis through which we are passing is stripping from us several layers of comfortable self-deception. We must, if we are to survive, become a clear-thinking as well as a right-living nation. We must cease to live in a mental fog, however inferior the atmosphere of London or Oxford may be to the pellucid air of Attica. Our traditional freedom will be, I suppose, a good deal curtailed; we shall have to learn something of German discipline without, I hope, imitating German brutality; we shall be in future a poor nation. . . . But the things that Greece has to give us cannot be taken away from us, they belong to that spiritual order in which one man's gain is not another man's loss. . . . They will confer upon us that inner freedom which we have valued too lightly, they will add a grace to plain living and a distinction to high thinking, and they will, I trust, diffuse among the many that well-balanced and alert healthy-mindedness which Oxford has striven successfully to cultivate among the few."

To attend the morning service at the beautiful chapel of Manchester College has been a privilege evidently appreciated by many who have come up for the Summer School. Of the Principal's sermon on the first Sunday some short account has already been given; the preachers on the other Sundays were Dr. Dawes Hicks, Dr. Hargrove, and the Rev. H. Gow. These have all left a feeling of moral liberation, of inspiration, of reconciliation and beauty even in the midst of gloom in the hearts of their hearers which has been a worthy sequel to the revelation so finely brought home to us by the exponents of Greek poetry. "The powers of evil," says Prof. Murray "must be granted their full scope, it is only thus that we can triumph over them. Only when they have worked their uttermost will do we realise that there remains something in man's soul which is forever beyond their grasp, and has power in its own right to make life beautiful." There are those who will carry with them a grateful memory of the words in which Mr. Gow moved us last Sunday "by the sense of that mystery," as they turn from this interlude to find themselves once more fallen on darker days.

He must be an unimpressible person who has not felt the stimulus of

the setting of these things: the uniquely magnificent hall of Christ Church, the Burne-Jones windows in Manchester Chapel, the ungrudging kindness of the university authorities, the comfort of the arrangements made at Christ Church, the freedom of the gardens and places of quiet beauty. There is little possibility of going wrong in any direction when one is cared for, shepherded, and humorously disciplined by Mr. Marriott, the popular Secretary to the Delegacy. His work of preparation and organisation must have been something stupendous. The course has been attended, we believe, by some 750 persons, in place of the twelve or thirteen hundred of ordinary years. F. R.

MISS BROOKE HERFORD writes to point out that the "Free Christian Women's Alliance," to which a reference was made in a letter by Miss Barth of Frankfurt which we quoted last week, is simply an alias for the International Union of Liberal Christian Women. This Union has its headquarters at Essex Hall, and Miss Brooke Herford is the secretary.

NEWS OF THE CHURCHES.

Bradford.—The Sunday School in connection with Broadway Avenue Church has recently lost several of its young men. The eldest son of the late Rev. W. Rosling has joined the Cameron Highlanders, and others have enlisted. The Adult Class has also lost its Secretary, and at a recent meeting it adopted the following resolution: "That the members of the Class congratulate Mr. Robertshaw on his appointment to the position of Librarian and Deputy Keeper of the Museum of the Yorkshire Philosophical Society, and in wishing him every success on his leaving Bradford to take up his duties at York, they desire to express their sincere thanks and appreciation for the able service he has rendered as Secretary of the Class."

Provincial Assembly Annual Meeting.—The Annual Meeting of the Provincial Assembly of London and the South-Eastern Counties will be held at Ilford on Tuesday, October 5th. The preacher will be the Rev. A. Farquharson, and the President's address will be given by the Rev. J. Wood. The full programme of the meeting will be announced shortly.

Tenterden.—The 253rd Anniversary Services were conducted on Sunday last by the resident minister, who preached in the evening from the text, "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in a yoke of bondage." The apostle was in the firing line on behalf of liberty. That was the position of the founders of that congregation 253 years ago, and it was their position and the position of England to-day. Let them then give heed to the Apostle's word.

The British Women's League.—All who had the privilege of hearing the beautiful paper on "The Dweller in the Innermost" which was read by Mrs. Collins Odgers at the annual meeting of the League in Whit-week will be glad to know that it is being published, and that they will shortly be able to give it the quiet study which every one felt it demanded.

NOTES AND JOTTINGS.

SUPPRESSING THE LIQUOR TRAFFIC IN CANADA.

Some interesting facts about the liquor traffic in Canada have been given in a recent letter to the press by Mr. Guy Hayler, author of 'Prohibition Advance in All Lands.' While the Motherland is tinkering with the evils of drink, "steady progress towards Dominion Prohibition is taking place throughout the whole of Canada. For several years the traffic has been prohibited in Prince Edward Island, Labrador, Baffin Land, the North-West Territory, and the Hudson Bay area. In Newfoundland and Nova Scotia prohibition is in force, except in the cities of Halifax and St. John. By the power of local veto the great French province of Quebec has secured prohibition in 906 municipalities out of a total of 1,143, and the province of Ontario has prohibition in 651 municipalities out of a total of 828. Every year sees the number largely increased by the popular vote. New Brunswick has about 70 per cent of its territory free from the liquor traffic.

* * *

"During June and July" Mr. Hayler continues, "two notable contests have taken place in Alberta and Saskatchewan, resulting in the defeat of the liquor traffic in both provinces. In Alberta a popular vote has declared in favour of provincial prohibition by a majority of more than 20,000. In Saskatchewan the ordinary licensed liquor traffic has been abolished during the war by the Provincial Legislature, by which over 450 liquor bars have been closed throughout the province, including all liquor bars in hotels, clubs, and saloons. For the sole purpose of supplying intoxicating liquors the Government have opened twenty-three liquor stores, and with a view of suppressing drunkenness most stringent regulations have been adopted. For the first two weeks of the new arrangements it is estimated that there was a decrease in the sales of from 50 to 70 per cent. At any future municipal election a majority of the electors may vote to have a liquor store established or to have entire prohibition. In 1919, and at the end of the war, a provincial referendum will be taken on the whole question, Government liquor stores or the ordinary liquor traffic *v.* provincial prohibition."

WRITERS AND THE WAR.

Many well-known writers are engaged in war service at the present time, some in the Army, some as war correspondents, some as workers under the Red Cross, and others, like Arnold Bennett, H. G. Wells, and Rudyard Kipling, as investigators who are gathering impressions both at the front and at home, and helping to improve the general work of organisation. Mr. John Masefield, who has been working in hospitals in France for several months, has now taken charge of a picket-boat and a barge for conveying the wounded from Gallipoli to Mudros in connection with

the British Red Cross and Order of St. John Joint Committee in the Near East. Mr. Edward Garnett is also working for the Red Cross Society, and will accompany the unit that we are sending to Italy.

IMPRESSIONS OF WAR CORRESPONDENTS.

The best war correspondents to-day seem to be men for whom the old glamour of war has entirely gone, although they have a wonderful instinct for the picturesque, not to say the humorous elements of life at the front even amidst the horrors of the conflict. Mr. Philip Gibbs writes as one who finds his experiences full of a terrible fascination, though they awaken in him, nevertheless, a sense of revolt that has found expression in his recent book, 'The Soul of the War.' Mr. Nevinson is less disturbed, and more philosophical, though he, too, conveys very forcibly at times a sense of the terror and misery of modern warfare. There is a note of wistfulness in his last dispatch from the Dardanelles, where "the very presence of a British army at the mouth of the Straits where Agamemnon ran his ships ashore, and where Xerxes constructed his bridge, seems quite a commonplace and natural proceeding." At the close of a blazing day, the monotony of which has been broken only by the usual "common-places" of shells and bombs, he writes:—"And now the cool of evening has come again, and from the extreme south-eastern point of the peninsula I look over the absolutely calm entrance to the Dardanelles. The Asiatic coast is singularly clear. There are the white forts of Kum Kale, and near beside them the strip of shore upon which were ranged the ships of Homer's catalogue. In the midst of the peaceful waters certain small vessels lie watching, like terriers outside a cornstack. . . . On my left the pretty old town of Seddel Bahr, once as pleasant with gardens as a Persian dream, now stands in stark and dusty ruin. Behind me the peaceful air is torn by the Turkish shells singing the evening hymn of hate, to which the French guns reply. It is a contradictory and incredible scene—a scene that will soon appear as mythical as Troy."

PERFORMING ANIMALS.

The fact that an exhibitor of performing animals was recently punished for cruelty to his dogs and cats shows that, although we may take less notice of this evil at the moment than formerly, the need for vigilance in regard to such performances is still urgent. It is not generally known, perhaps, that a Performing Animals' Defence Committee has been formed for the purpose of discouraging such exhibitions. The first annual meeting was held at Caxton Hall last month, and it was suggested that a League of Helpers should be formed who will undertake to make known any facts that come under their notice in regard to the cruelty practised in training animals to perform in public. The Secretary of the Society will be glad to receive the names of sympathisers able to support this humane work at 34, Memorial Hall, Farringdon Street, E.C.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 5.

LONDON.

Acton, Creffield Road, 11, Mr. C. A. PIPER; 7, Rev. T. P. SPEDDING.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. F. K. FREESTON.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11, Rev. T. P. SPEDDING; 6.30, Mr. A. SAVAGE COOPER.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Mr. H. G. CHANCELLOR, M.P.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 7, Rev. B. J. EDWARDS.
 Kentish Town, Clarence Road, N.W. No Morning Service; 7.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Dr. W. THOMSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. J. ARTHUR PEARSON.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.
 Stratford Unitarian Church, 11, Mr. W. WAKE; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. W. G. TOPPING.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. F. HANKINSON.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. S. BURROWS.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. A. H. SHELLY.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. MOSSOP.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. JOSEPH WOOD.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street.—Closed for repairs.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. R. PHILIPSON, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. JOHN MOORE.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College.—Closed during September.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Crowstone Gymnasium, North View Drive, Westcliffe, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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MARRIAGES.

EPPS—DU BLED.—On August 30th, in Paris, Ralph Septimus Gladstone, youngest son of Hahnemann Epps, 95, Upper Tulse Hill, S.W., to Marguerite Fanny, youngest daughter of Monsieur Emile du Bled, 53, Rue Claude Bernard, Paris.

HERFORD—JOHNSON.—On August 26th, at the Sale Unitarian Church, by the father of the bridegroom, Robert Osler Herford, B.Sc., elder son of the Rev. Robert Travers Herford, B.A., and Mrs. Herford, Gordon Square, London, to Aldyth, younger daughter of Mr. and Mrs. Edmund Johnson, "Windygates," Rhosneigr, Anglesey.

WALMSLEY—SQUIER.—On August 30th, at Stand Chapel, by the Rev. R. Travers Herford, B.A., the Rev. Douglas Walmsley, formerly of Bury and Belfast, to Susan Beatrice, eldest surviving daughter of the late Rev. Wm. Croke Squier, and of Mrs. Squier, Rose Cottage, Stand.

Mrs. LUCAN-DAVIES, M.A.

(Diploma in Education, Liverpool University) has vacancies for Two Boarders. Thorough Education. Individual Attention. Healthy Situation. Fees Moderate.—"Parkhurst," Fields Road, Newport, Mon.

The Inquirer.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE article by Mrs. Bernard Allen, which we publish to-day, gives an admirable account of the recent visit of the delegates of the Belgian Hospital Fund to France and of the fresh demands which have been made upon our resources. The visit was undertaken in response to an appeal for help, and it has been the policy of the Fund from the beginning to work along lines of personal knowledge and sympathy. We are sure that our readers will be deeply impressed by the recognition which the Fund has won from the Belgian Army Medical Staff, and the wide area which is now covered by its activities. It began in a very modest way, but the generous support which it received from the first and its admirable organisation have given it national importance. In dozens of hospitals across the water "Angleterre" means the Belgian Hospital Fund and the welcome visitors who dispense its help. This is to all of us a source of gratitude and pride.

* * *

BUT Mrs. Allen's article is more than an account of what has happened. It is a trumpet call for our autumn campaign. It informs us of a number of new and pressing needs and reminds

us that the old ones still make constant demands. We have always followed the plan of spending the money as it came in instead of hoarding it. It was the only possible policy, and we know that it is what our contributors desired. It has been a source of keen satisfaction to them to feel that within a few weeks, at most, their money was turned into hospital appliances and other comforts for the relief of suffering. But this means that fresh needs must be met as they arise. At the present moment every penny of money which we have received is pledged, and some cautious people might even think that in our desire to do good we have ventured beyond the margin of safety. On that score, however, we have no anxiety. We know our public, and the deep generosity of their hearts.

* * *

WE want to make it quite plain that we are in urgent need of a great deal more money, if we are not to refuse help, which we have never done yet. This week we have received lists of instruments from doctors who are well known to us, which are urgently needed. In one case it is an operating-table to replace one which had been on loan from a French doctor and is no longer available. For the moment we are holding our hands until the money comes in, as we are sure it will. **To meet these and other demands and to purchase the beds to which Mrs. Allen refers in her article, we want £1,000 at once.**

* * *

WE stated a short time ago that on a reasonable estimate the help sent to the Belgian Hospitals may be valued at £10,000. We are only astonished that through careful management, close personal attention to details, and the generous elimination of all office expenses,

this modest sum, as war charities go, has been able to accomplish so much. Now it is our ambition to double it. The Churches, represented by our readers, have supported the other War Funds most generously, and they have given their young men to the country. But the Belgian Hospital Fund is in a special sense their own. In it they have found a field for their philanthropy which is occupied by nobody else. In a reference to the work of the Fund, which appeared in *The Manchester Guardian* on Monday, it is stated that for many months the Unitarians have been concentrating upon this most useful work. We believe that they will go on doing so as long as the need exists. From the beginning it has been our hope that this effort might be rich and wonderful enough to be worthy of our noble traditions in the field of practical Christianity and to remain as an inspiring memory for those who come after us.

* * *

A SHORT paragraph appeared in the press the other day which may have escaped the attention of many people. It referred to the excellent condition of the Belgian army. A large number of new recruits has joined, and it is stated to be well-disciplined and in the best of spirits. We are able to corroborate the truth of this statement from personal observation. In more than one town in France recently we watched the training of large numbers of Belgian recruits. From a military point of view they made an excellent display. Many of them were men of mature years and bore the marks of education and refinement. The spirit of Belgium is quite undaunted. These men mean to drive out the invader and liberate their native land. None of those who serve in this war are more worthy to be called soldiers of freedom.

It was announced on Thursday morning that Germany has agreed to modify her submarine policy, and America is naturally much gratified over her diplomatic triumph. The official message, however, leaves so many matters of importance undecided that it is hard to see at the moment whether it is a genuine act of repentance on the part of Germany or only a move for her own advantage in the protracted game which she has been playing with President Wilson. The German promise is in these words: "Passenger liners will not be sunk by our submarines without warning and without ensuring the safety of the non-combatants aboard, provided that the liners do not try to escape or offer resistance." Clearly there are here many loop-holes for exceptions. It is, for instance, very easy to allege that a liner is trying to elude a submarine if it deviates at all from its ordinary course. Moreover, what does "ensuring the safety" of the passengers mean? Is it enough to turn them adrift in open boats in a stormy sea? It will also be observed that the undertaking applies only to "liners." The gain to humane warfare will be very slight if merchant-men and fishing boats are still liable to be sunk at sight.

* * *

It is true that Mr. Lansing is stated to have seen representatives of the press and told them that Germany had agreed to warn, visit, and search enemy merchant-men before attacking them, and to safeguard the lives of the passengers. But this promise must be incorporated in an official document before it can be treated as satisfying President Wilson's original demand on behalf of the rights of humanity. We hope most heartily that the first chorus of approval in the American press will turn out to be justified. If so we have some claim to divide the honours with America. Germany's submarine activities have been a failure owing to the splendid courage of our merchant service and the vigilance of the Admiralty. There has never been anything remotely resembling a blockade of our shores. A diplomatic concession at Washington is for her the easiest way out of a policy as costly as it is futile, without a public acknowledgment of defeat.

* * *

An article by Prof. Pares on 'Russia's Real Position' which appeared in *The Daily Chronicle* on Monday, is far more informing than many of the military discussions, which have been written without local knowledge. He points out that the real aim of the German campaign

in the East was to frighten Russia into making a separate peace, and from that point of view it has entirely failed. Repeated offers to negotiate have been refused unconditionally. The Russian spirit is unbroken, and the Russian armies are still in the field.

I was with the retreating Russian army [he writes] from the Carpathians to the Russian frontier, and its moral was not altered in the very slightest by the terrible ordeal of artillery fire to which it was subjected day after day. Units reduced to a tenth of their strength showed the same, nay, a higher spirit than before. When darkness put a term to the unequal conditions our people faced about and showed the enemy who was master when the fighting odds were equal. The Germans, and still more the Austrians, both officers and men, were worn out both in strength and spirit during this interminable advance. The end was to be peace, which is the one great desire that I have always heard expressed by every prisoner of the enemy. Peace was to come because the Kaiser had promised it. But it was quite recognised that peace could not come till Russia chose to accept it. We have now had the test; it means failure; and any prospect of an endless march towards the Ural Mountains will strike more terror into the advancing enemy than even the thought of a retreat.

* * *

It seems hardly worth while to notice the campaign of *The Times* on behalf of conscription it has been so feeble and so foolish. If the real object were to help the country and not to embarrass the Government the tactics adopted would have been quite different. It would have tried to conciliate all reasonable opposition, and scorned to use the weapons of base insinuation in order to spread the seeds of disaffection. On Tuesday it described the condition of the country in the following words: "The politicians are thinking about votes after the war; the men of business about trade after the war; and the trade unionists about wages after the war." In what nightmare world does this feeble traducer of his country dwell, who fondly imagines himself to be wiser than Lord Kitchener and all the members of the Cabinet rolled into one? This kind of thing will only make it tenfold more difficult for the Government to introduce compulsion, should it ever be necessary to do so. It has hardened the opposition, and aroused widespread indignation and disgust among people who love their country too well to stoop to this kind of envenomed controversy, which only rends its unity with party cries. We will accept cheerfully whatever burden the war may lay upon us, but not at the dictation of bombastic ignorance.

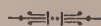
THE real state of the case, so far as conscription is concerned, is admirably described in the following message from the London correspondent of *The Manchester Guardian*:—

I have grounds for stating [he says] that, in spite of rumours and apparently inspired reports, there is no prospect of conscription either immediately or as far ahead as can at present be foreseen. The purely military case against conscription is overwhelming. It is simply this—that the War Office has, and will for months to come have, more men in hand, trained and ready, than it can supply and send to the front. Nearly every village in England is full of soldiers, nearly every lane in the land is tramped by their feet. It takes a vast army to spread out like that. If you ask these men how long they have been in training you will find that most of them have been at it for more than the six months (to put it at the highest) which is necessary to train a modern soldier. Many soldiers in England and Scotland have been in training for a year. When the Government early this year asked for the third million of men it had the first two millions complete or virtually complete. We know, roughly, how many men have been sent to the various fronts. It is easy to calculate what an enormous surplus of men the War Office has in hand. It will need them all and more, but the stream of recruits flows steadily in (with spurts every time a Zeppelin drops a bomb on England). The voluntary system is adequately providing the men, and providing them in the way that can be most conveniently and economically handled.

* * *

WE hope that the coal crisis in South Wales is now happily over, and that we shall hear no more about it to the end of the war. The press has behaved with admirable restraint during the past week, while further negotiations have been in progress, and comments which might exasperate feeling by imputing blame have been conspicuous by their absence. The country must demand of masters and men that they should bury their differences and work with a will for the sake of national freedom and security, with as little regard to their own financial interests as the men who have enlisted in the army. We have frequently called attention to the grave social problems which exist in the South Wales mining districts. The villages have grown with unhealthy rapidity, the housing is often defective, and the population, which has been largely recruited from outside, has few local attachments. Here is a wide field for enterprise after the war is over, and it must not be over-looked in justice to the men who, more than any others, are behind the navy.

FEVERISHNESS AND COMMONSENSE.



THE other day one of the speakers at the Annual Meeting of the Library Association urged that the Public Library has a special duty to perform in helping people to escape from the snare of too much thinking about the war. He remarked quite truly, that the recent course of the war has greatly increased the mental strain upon the nation and upset its capacity for clear thinking. If only people would put a strict limit on the amount of attention which they gave to the newspapers and devote some time every day to the reading of a good book we should have a steadier and far more effective national state of mind. This is not a counsel of aloofness but of commonsense. For all of us the war, so long as it lasts, has to be the dominating interest of life. But for that reason we must escape from it sometimes if mental energy is to be used for its true purpose of dealing with facts instead of phantoms; and our problem of duty is not to degenerate into an obsession of fear.

Many of us who can only be spectators or critics of events, are suffering from low fever. Perhaps we have caught the infection from reading *The Times* with its daily picture of a nation hastening to ruin, or some friend who affects the rôle of a prophet of evil has succeeded in making us as unhappy as himself. Of course, it only requires a moment's candid reflection to convince sensible people that even a newspaper is not infallible, and is not always even worthy of respect; while the reputé of our dismal prophets for political insight or moral wisdom is quickly scattered by a little breezy commonsense. In not a few cases the best remedy for feverishness is a long holiday from *The Times* and other dyspeptic papers, and friends with a gift of humour.

But it is not so easy to combat the influences which seem to steal into the mind from the air we breathe. We all wanted swift decisions and dramatic events, and because we wanted them so badly we concluded that they must surely come. Instead of this we have sorrow and anxiety for our portion, hope

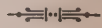
long deferred, a terrible strain upon national resources, and a heavy burden of private care. We had forgotten that wars are seldom fought according to programme. The tragedies of the world are not governed by our impatient desires, though in the end their long agony closes in triumphant peace. We must remember these things and be wise. For the burden will be still heavier and the strain harder to bear before we have done successfully what we set out to do. If we fall away into nervous exhaustion and dull complaining at the end of twelve months, what sources of strength will be left to us for a second year, or if need be for a third? To meet this moral crisis, with its possible collapse of eagerness and vitality, we ordinary people must revise some of our habits. Many of us have overstrained our emotions. We have lived too long upon shocks of excitement. Battle and war have been our meditation day and night. The newspaper habit has acted like a drug upon intellectual activity. We have suspected ourselves of unfaithfulness if we have cared greatly about anything but military affairs. But ultimately, that way madness lies. We must become more normal. We must guard against the desolating inroads of feverishness and irritability and impatient censure. The war has still its paramount claim upon our lives. We ought to regard it not merely as a supreme test of our endurance but as a sacred task committed to our race for the future of the world. But for this very reason we must think of it clearly and with controlled passion. If ever there was an hour which demanded the sympathy of an unjaded heart, and the insight of an unclouded mind, it is now. We may not be able to command these things at our pleasure, but we can avoid the blundering folly of cultivating overstrain as a virtue, and mistaking dull brooding or fussy complaint for intellectual light.

It is true, the medicine of cheerfulness is not to be had for the asking. A gloomy hearer is one of the hardest problems of the preacher. But men and women with any knowledge of life know themselves where to look for relief from tense nerves and anxiety for the morrow. They find it in their favourite books, in the love of nature, in the laughter of

children, and perhaps above all in the selfless service of others. Some of the happiest people at the present time are the nurses who are tending the sick and wounded. They have found a vocation, they have no time for the spectres of the mind, and their view of life is healthy and strong. But most of us cannot touch the need of the hour at such close quarters. We have to look for health of body and mind not in exceptional tasks but where we have always found it. This is no plea for carelessness and self-indulgence or pleasure, "as usual," but simply for sanity and commonsense. A feverish pulse leads to unsteadiness in duty. To lose our cheerfulness is to betray our patriotism. Every lapse on our part from courage and patient endurance into angry controversy or feeble complaint lessens the general power of resistance, for it is the civilian population which keeps an army in the field, and nothing is so demoralising to it as grumbling and discontent at home. If we show ourselves to be a people not only in deadly earnest but also of invincible cheerfulness, steady in purpose, calm and collected in mind, not blown hither and thither by every wind of newspaper doctrine, accepting even bad news simply as a challenge to larger effort, the same temper will permeate all ranks of the army. If we are worthy of our army our army will be worthy of us. There, in a nutshell, are the moral terms of victory.

Not many days ago the present writer was watching a gay scene at a French seaside resort. The shore was crowded with children playing games or digging mimic trenches in the sand. The air was musical with their laughter. They had no care except to be happy. Walking about among them were groups of English doctors and soldiers, absorbed not in thoughts of war, but in the frolic of the children. It was a vision of mirth against a background of tragedy, almost within hearing of the guns. And it was all simple and natural and right. These men would go back to their work in the hospitals or to face death in the trenches with a better heart, because amid all their grim tasks they had still time to be merry, to wander for an hour of blissful idleness by the summer sea, and to enter the enchanted world where the little child is king.

Good Thoughts for Evil Times.



THE white doves brood low
With innocent flight.
Higher, my soul, higher!
Into the night!
Into black night.

Beyond where the eagle
Soars strong to the sun.
Nought hast thou, if only
Earth's stars be won—
Earth's stars are won.

Beyond, where God's angels
Stand silent in might,
Higher, my soul higher!
Into the light!
Straight to God's light.

MAARTEN MAARTENS.

It seemed to Esmond as if he lived years in that prison: and was changed and aged when he came out of it. At certain periods of life we live years of emotion in a few weeks, and look back on those times as on great gaps between the old life and the new. You do not know how much you suffer in those critical maladies of the heart, until the disease is over and you look back on it afterwards. During the time, the suffering is at least sufferable. The day passes in more or less pain, and the night wears away somehow. 'Tis only in after days that we see what the danger has been—as a man out a-hunting or riding for his life looks at a leap, and wonders how he should have survived the taking of it. O dark months of grief and rage! of wrong and cruel endurance! He is old now who recalls you. Long ago he has forgiven and blest the soft hand that wounded him; but the mark is there, and the wound is cicatrised only—no time, tears, caresses, or repentance can obliterate the scar.

THACKERAY.

The following is a translation of a form of prayer composed by Queen Margherita in memory of King Humbert I.

Credo, Pater, De Profundis. Because he was merciful to all, according to thy law, O Lord, be merciful to him and give him peace.

Pater, De Profundis. Because he cared only for justice, have pity on him, O Lord.

Pater, De Profundis. Because he always forgave everyone, forgive thou his errors, inevitable to human nature, O Lord.

Pater, De Profundis. Because he loved his people, and had only one thought, the good of *la Patria*, receive thou him into thy glorious Kingdom, O Lord.

Pater, De Profundis. Because he was good until his last breath, and fell a victim to his goodness, give him the crown of martyrs, O Lord.

O LORD, he did good in this world, he bore ill-will to no man, forgiving always those who did him harm—he sacrificed his life to duty and to the good of his country, striving until his last breath to fulfil his mission. By that generous blood which flowed from his wounds, by the works of justice and of goodness which he accomplished in life, Lord of all pity and justice, receive him into thine arms and give him the eternal reward.

BELGIAN HOSPITALS IN THE WEST OF FRANCE.

SINCE my first visit to the Rennes district I had been very anxious to see all the hospitals in that region, as the few I had had time to see on that occasion showed me that there was much need for our help. So it was with great pleasure that I found myself on August 6 en route for Brittany. The party consisted of Mr. and Mrs. Bernard Allen, Mr. W. W. Kelland, our indefatigable representative in France, and the editor of THE INQUIRER. We went first to Rennes, which is the centre for all the hospitals scattered about in the towns and villages of Brittany. We had there the satisfaction of seeing that the surgical instruments which we had sent to the hospitals in that town had already been useful, and we saw a number of patients who had undergone operations successfully and were making a good recovery.

When we visited the General, immediately on arrival, we were at first told that the 200 beds we had sent for the convalescent dépôt at Chateaugiron had not arrived, but as we were talking the doctor from the dépôt came into the office with the news that the trucks had just arrived at Rennes. As the beds had to be carted 17 kilometres, it seemed impossible, especially as it was harvest

time, that carts could be obtained in time to get the beds to their destination before we visited it. This was on Monday evening. On Wednesday morning we started on our visit to Chateaugiron at 9 o'clock, accompanied by the Commandant and doctors, in two motors lent and driven by their owners, French gentlemen of Rennes. We dismounted at the portal, and as we passed under the gateway the bugle was sounded to tell the men of our coming. Everything had seemed so dreary and depressed on my first visit. Now there was an air of suppressed excitement and pleasure everywhere. We entered the wards, and there in their places, made up with the new bedding, were the 200 beds! How it had been done is a mystery, but some men must have worked all night putting them up and removing the old ones. We were greeted with smiles on all sides; "Vive les Alliés" was blazoned on the walls of each room, and even sometimes "Vive Belgian Hospital Fund!" We saw the new bath rooms for which we are paying the cost of materials, the work being done by the convalescents themselves. They were nearly finished, and 48 men could have hot baths each morning. We were delighted with the ingenious and economical arrangements that had been made. A large room has now been arranged for recreation, and from somewhere a few musical instruments have been produced and the players were instantly forthcoming from among the patients. A Belgian gentleman, who is not strong enough to return to the Front, is established there as "guide, philosopher and friend," and has inaugurated concerts, lectures on the war, even dramatic performances, among the men. The box we had sent containing about 60 games, given by a working men's club in London, had not yet arrived, but it was there a few days later. A small library is being got together, and we have promised to pay for a few *Flemish* books; the French ones are readily given by the townspeople. With winter in prospect indoor recreations are most necessary. On our departure, the men crowded to the windows and shouted "Vive l'Angleterre," and cheered like English Tommies! and as we left the village a charming little boy, the son of a village magnate, gave me a huge bouquet of roses and heliotrope tied with the Allies' colours, and made the prettiest little speech imaginable.

We left Rennes the next day armed with a letter from the General, which ensured us a welcome at each hospital we visited. We went first to the furthest west of the hospitals on our list. It seemed as if we must be far from the war when we arrived at the little station, but there in L— and round about the town are hospitals for about 6,000 French and 200 Belgian wounded, and besides that there are Belgian and French refugees billeted in nearly every house, and a work-room with about 30 workers started by the "Œuvre Belge" for the women to make clothes for the soldiers. The wards at the hospital were pleasant, and the doctor was very happy to hear that some instruments which he badly needed were on the way. We were glad to hear that they had arrived a day

or two later. His great want at that moment was for *thick* soled shoes for the men to walk out in the garden. There is an immense amount of rain there and the ground is always damp, and the men could not go out in felt slippers.

We went on that afternoon to G— where we found a small hospital, very ill equipped, and here we recognised and were recognised by several men formerly in hospital at Calais, and we had a very friendly visit. There was a very lonely young doctor who had been in England, and was delighted to see us. We spent the afternoon with him, and when we left he felt he had friends to whom he might look for the help he wanted. At the next large centre, St. B—, we saw three hospitals, and all three doctors were formerly at Calais, knew all about us, and had already received their instruments. One of these hospitals was in a convent with a beautiful garden, but some of the equipment was rather primitive. The operating room contained the officer's bed, and his hot dinner had just arrived for him on the table in the corner, but there were hopes that another room might soon be allotted for the purpose. It is quite curious how we often found a hiatus like this in otherwise very good surroundings. It is explained by the fact that the religious communities frequently possess fine buildings which they unreservedly offer for the wounded, but there is no money to assist with the surgical equipment. It was to some extent the same thing at the Mother House of the Little Sisters of the Poor at St. P., where 400 Frenchmen and 200 Belgians are being nursed. The doctor there had already received our instruments and had found them very useful, but the Reverend Mother had a request for blankets to make, as she had just promised to take in 50 more men, and with winter approaching she was anxious that the men should be warm enough. She will be glad to have the 50 warm bed coverings which are already on their way to her. At first when we talked it seemed that the sisters had not had their life disturbed by all these changes, but after a while fact after fact slipped out, and one realised that they had given up their rooms, their beds, all their stores, their kitchen, their garden, but they had kept their chapel, and they had kept their inward life of devotion, and so they had only been disturbed "un petit peu," and there was no sacrifice at all about it! They were just grateful to be permitted to bear their share of their nation's burden of sorrow.

D— is the centre of a large number of hospitals. There are sixteen altogether that we visited in the town and its surroundings, 11 of them for wounded, and five for convalescents. As the neighbourhood is good and French ladies are helping in the work of nursing, the patients there are the luckiest we saw, but even here there was a great lack of sufficient instruments until we supplied them. The convalescent dépôts, all under one lieutenant, were excellently managed, and out-of-door amusements were organised in a field and paid for by small economies effected out of the sum allowed for each man. Here I should like to send a number of packs of

cards; they had none, and they are very dear and scarce in France now. It does not matter if they are old, as long as they are complete! In the winter the men will be forced to spend a good deal of time indoors, and some sort of distraction to prevent their thoughts turning to their own troubles too constantly, is a real need.

It was in one of the hospitals in this neighbourhood that we saw some most wonderful eye operations, and as these had been performed with the instruments we had sent, we felt a special pride in them. We saw cases where new eyelids had been made, and looked as natural and comfortable as if they had always been there, and we saw a case where the muscle moving the upper lid had been destroyed by a bullet and another muscle had been skilfully manipulated to replace it, doing the work of the first almost as well as its own. It all seemed like witchcraft, but it was only the work of a brilliant eye surgeon, aided by the instruments devised for the purpose. "I had a very fine collection of instruments before the war," he said, "and these you have sent are as good, and in some cases even better," and never had he so great need of them as now!

Close by was a hospital by the sea under two doctors that we knew before. They were putting all their hearts into making the most of every little thing. As the hospital is entirely Belgian they have few resources, and seeing this we were all soon busy making friends with doctors, nurses, and store-keeper to find out where the pinch came. Of course a few instruments were wanted; we had seldom met a worse equipped operating room. It is true it was only intended for small operations and dressings, but they had no means of sterilising anything except by taking things down to the kitchen (a good way off!) and boiling them over a wood fire, and as the nurses said, "The water is often very smutty!" In the course of an ordinary morning's dressings the journey down to the kitchen and back would sometimes have to be undertaken a dozen times. So here was a clear need for a steriliser for instruments and dressings.

Again, the supply of bandages and dressings was of the scantiest, but a fine box full was awaiting me in London when I returned from one of the war dépôts, and it is now on its way to that hospital. The sea was looking so lovely that morning that we expressed a hope that some of the patients were able to bathe. "They are not allowed by the municipality to bathe without costumes," was the answer, "and we have none for them." That want was supplied that very afternoon before we left.

There were only two hospitals at our next stopping place A—, but in one of them was established an old Calais friend, a skin specialist, with whom we have been in correspondence for some time with a view of starting a special clinique under him, but so far without success. It may yet be accomplished as at present there is no such special hospital, while there are a fair number of such cases scattered about in general hospitals. Here we saw the method of sun bathing for wounds used very

largely. The patient has his bed out of doors with only a gauze covering to keep off dust and flies. The sun is allowed to shine directly on to the open wound with very quick healing results.

The next large group of nine hospitals we saw with G— as a centre. They were all generously housed by the French authorities, and their chief needs were small instruments in daily use, and packs of cards. I think every hospital begged for these.

As we went round the various hospitals we noticed how even in the best of them Belgians all seemed to feel that they were so far from home, and I believe every man I spoke to had some sad tale to tell of missing relatives; that is the great difference between the atmosphere of the French and the Belgian rooms. In the French they are gay, and have letters and parcels and visits from their friends; in the Belgian the man who gets any of these is indeed lucky, and there are not many, that is why one's heart goes out to them so warmly, because of their need of friends. It is flattering to us, but it is perfectly genuine, the constant expression of the desire to come to England, and the immediate welcome in the faces as soon as it is known we are English. They look to us in an almost childlike way to help them—for example, a young soldier had an invitation to England for his convalescence. It could not be granted in the ordinary way, but he just handed over his precious letter of invitation to me and left it to me to arrange. I am glad to say that by the kindness of the General to whom I sent the request, he has his permission, and is, I hope, already over here.

But now I want to tell of two most interesting visits we paid to convalescent dépôts. The one at Chateaugiron I have already described, and if the Fund had done nothing else but that one piece of work, it would, I believe, have justified its existence. Now here is another dépôt, on the sea shore at St. P. There are 600 men here, and the captain in charge is allowed 1s. 2½d. per head a day. Out of this he has to pay for everything, except rent. Food is very dear in France now, but he gives the men three excellent meals a day, served on clean white tables, with plenty of mild "boissons rafraichissantes." Out of the saving on the sum per head he has bought tools, and set up workrooms for the making and mending of all their furniture, for mending their clothes and their boots, for all the many wants of 600 men. He has established a canteen where wholesome drinks and cakes and chocolate are sold at almost half-price, and he has even bought a cinema lantern and organises entertainments and concerts. He has provided admirable bath-rooms where all the men can bathe in turn, and he is installing lighting and heating arrangements with a view to the coming winter. He has bought fishing nets and rods and parties for fishing are organised, and in a hut on the *playe* he has placed a small stove where the fish thus caught can be cooked and where potatoes may be fried! But this is not all the wonderful 1s. 2½d. can do. Out of other economies he has rented two fields, and convalescents are busy turning them into vegetable

gardens, and the Captain intends to supply the men in this way with fresh vegetables all through the winter. (They are already practically impossible to obtain locally.) We were taken to see the villas which had been hired for the sleeping accommodation, and "here," said the captain, "I shall be glad of help from the English. I can manage gradually to provide all the other things the men need, out of my economies, but beds are beyond my means," and we saw the wretched plank beds which were all most of the men had. We promised to send out 300 beds at once to replace the worst, and only wished we could have sent enough for the whole 600 men. It was the doctor's turn next, and he at once said that what troubled him was that so many men were becoming stiff-jointed for lack of suitable apparatus to exercise the joints after fracture. There is a centre for mecano-therapy in Rouen, but not nearly enough accommodation, as nearly every man who has had a limb fractured needs something of the sort. He is preparing a list of the apparatus needed, and we hope to be able to send some, at least, of it if we can obtain the necessary money. The other dépôt for convalescents was in a large town. We arrived there very late at night (owing to a motor break-down) and had to leave at noon the next day for Paris; so we called on the Commandant very early in the morning. He has places for 450 men in two dépôts, the first, for 150 men, was in a narrow street in the middle of the town—a more unsuitable building, we thought, could not have been found—but that was before we saw the second dépôt. The same delightful spirit of making the best of things prevailed, and it was with pride that the Commandant showed us how he was able to feed his men well on the sum allowed (1s. 2½d. as before) and how he had saved a little here and a little there, and had a good refectory and kitchen, fitted with all necessary utensils and an admirable "salle des bains," which provided baths for every one in turn. But they had been unable to obtain beds, and so they had bought wood, and the carpenters had set to work and arranged rows of planks raised six inches from the ground, and on this large sacks filled with dried sea-weed did duty as mattresses. And this for men just out of hospital, who would have been petted and cared for in their own homes if they had had any to receive them! A room and a courtyard were set aside for recreation, but games were too expensive to buy. At the second dépôt things were even worse. It was in a disused brewery, beside which ran a canal which seemed to be the recipient of most of the town rubbish. The ground floor of the place, which included the refectory, kitchen, and recreation room, was occasionally inundated by this unsavoury stream, though everything that ingenuity could do to stave off such a calamity had been done. The beams and floors were *literally* rotting, and men were engaged in replacing the worst and most unsafe with sound wood, also bought out of "economies." When the Commandant took the place over it was swarming with rats, and there was not a pane of glass or a sound floor

in the place. In the two months the dépôts have been open, 3,000 men have passed through, some staying only a few days before rejoining their regiments; but already there are 150 "permanents," men who are unfit to rejoin, and this number will undoubtedly be augmented with every week that passes. We made a hasty calculation of funds, and decided to promise 150 beds (and bedding) for the "permanents." These were ordered at once and have already started on their journey. I shall not readily forget the emotion with which the promise was received.

These promises of beds, with the liabilities for instruments, &c., which we have already incurred, will entirely exhaust the funds at our disposal at the present moment. We expect a large number of lists of "wants" early in September from the hospitals we have visited, and the lists from Calais will be coming as usual. A request has just come from a Belgian convalescent camp near Tours where some English nurses, formerly in Calais, are working, for 150 tins of condensed milk and Benger's food for typhoid convalescents. I have been obliged to say I cannot send it for the moment, but will do so "as soon as I can." This is the first time I have been unable to respond to a request for something which I *know* is needed. I hope that our supporters will make the delay a very short one. I want also to send hundreds of blankets to the convalescent dépôts before winter sets in; but this will cost a good deal, and can only be done if sufficient funds come in during the next few weeks.

ROSE ALLEN.

THE MEMORY OF SOME HYMNS.

"I will sing with the spirit, and I will sing with the understanding also."—St. Paul.

WHEN I left the Church of England I most certainly ought to have made a reservation as to this dictum of the great Apostle. I desired to pray with the spirit, and pray with the understanding also, and to preach with the spirit, and preach with the understanding also, but in the matter of hymns my conscience is much more elastic. I am for liberty of the imagination and voice, and some restriction of the critical faculty. Is it necessary to believe all we sing in Church or Chapel? Surely some of those who have written hymns could not possibly have imagined it to be so. It is with me in this matter largely a question of individual taste, and sentimental association. When I was six years old I used to sit beside my governess who played the harmonium in our dear little church in Charles Lamb's favourite village. The hymns we had were to me the songs the angels sang, my governess being the perfect type to which all angels tried to conform. Ever since my taste in hymns has been developing on similar lines. I cannot go with the multitude who make holy-day,

for when a plebiscite on hymns was taken, one beginning, "Peace, perfect peace" was the favourite, and to me this is rather sticky stuff. But then, on the other hand, I cannot go with those who select on hard and fast lines, for the selection is either orthodox or unorthodox and I like some of both.

In the very front I put the hymn to Saint Barnabas in the 'Ancient and Modern' collection. Saint Barnabas, says that pithy narrator of the "Acts of the Apostles," "was a good man," worthy indeed of this fine epic strain. Unlike so many Christians, he seems to have had a large stock of natural amiability, and the zeal of the convert did not rob him of this. Perhaps my Saint Barnabas is not quite historical. To me he is as Renan drew his charming portrait, with Antioch for a back ground, in a chapter in 'Les Apôtres,' which is intoxicating in its passionate beauty. And his hymn accords with my ideal. It opens with thanks for the "sons of consolation," of which he was chief. There is a spirit abroad just now to substitute "son of exhortation." Let us scorn it. "Procul, O procul este, profani!" We are up to our necks in sons of exhortation, but where are the sons of consolation? Such as my hymn describes in these beautiful verses—

Those whom thy spirit's dread vocation
severs

To lead the vanguard of thy conquering
host,

Whose toilsome years are spent in brave
endeavours

To spread thy saving name from coast
to coast.

Those whose bright faith makes feeble
hearts grow stronger,

And sends fresh warriors to the great
campaign;

Bids the lone convert feel estranged no
longer,

And wins the sundered to be one again.

And all true helpers, patient, kind, and
skilful,

Who shed thy light across our darkened
earth,

Counsel the doubting, and restrain the
wilful,

Soothe the sick bed, and share the
children's mirth.

All other hymns come a long way after this in my love. Newman's "Lead kindly Light," seems to me to be both popular and good. Everybody is a possible doubter, I trust, for otherwise I take it, no one could be a believer. And it was a true feeling for art which made Newman use the imagery of nature for his pilgrim in doubt—moor and fen, and crag and torrent. But surely, "Praise to the Holiest in the height," by the same writer, is a finer piece of work. It is, too, such an index to Newman's soul, which was not the washed out nothing we call the soul, but a spiritual nervous system. With what intensity the delicate strings vibrate in that verse—

And in the garden secretly,

And on the cross on high,

To teach his brethren and inspire

To suffer and to die.

Much more personal than anything of Newman's is Cowper's "Hark my soul,"

This is very unequal. But it shows Cowper's magical gift of making a stream of melody out of monosyllables. There are two lines in this hymn which I can never sing; they make me choke—

"Lord, it is my chief complaint
That my love is weak and faint."

There is something inexpressibly touching in this intimate personal confession in the midst of all the cold formal hat-in-hand theism of the eighteenth century. It is not always wise when you become a man to put away childish things. The eighteenth century did it to its cost. And here is the child's voice, distinct and wistful.

It is perhaps a study in the art of sinking to turn from such hymns to that collection bearing the ominous names of Moody and Sanky. Surely no two Christians were ever quite so unhappily named as these Boanerges. Yet if I knew of a service next Sunday where a hundred little boys and girls were to sing "Pull for the shore, sailor," I would go and listen. I once used to conduct a mission among children in the slums of London. They were a herd of little unruly raggamuffins, but they could "Pull for the shore" lustily, and it did your heart good to be of their crew. But I must wade deeper yet into Sanky and Moody, for yes, I admit it, the frank vulgarity of the words and music of "Hold the fort" stimulates me amazingly at times. And in this same collection there is another hymn in quite a different vein, which had a strange fascination. It had a tune by Gounod. One verse ran thus—

Hold thou my hand! that when I reach
the margin

Of that lone river thou did'st cross for
me,

A heavenly light may flash along its
waters,

And every wave like crystal bright
may be.

The last line is of course lame and insipid, but the first three open out a very solemn landscape, and somehow remind me of Bunyan. To-day I feel that I have reached the last stage of my education in hymns. We have a book of our own at George's Meeting. Mr. Chignell made it. And he made it on the only plan on which books should be made, choose what you like and teach other people to like it. He has taught a large number at George's. If I should criticise that book my life would be in danger. Mr. Chignell had made up his mind to find an utterance for his own religious emotions. He pressed, among other more tractable souls, Shelley, Keats, Coleridge, Wordsworth, and even the Olympian Goethe into his choir. It was a bold undertaking. Doctrinally the difficulty was not so great. I even suspect that he sometimes attributed to these poets points of theology, which were to them at least debatable. But metrically the task was stupendous, for none of them had written with a view to "quires and places where they sing." But he did it. And the result pleases me. I like our book better than any other. If it only had the hymn for St. Barnabas and "Pull for the shore, sailor," I should be perfectly contented.

R. H. U. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

IRRATIONALISM.

To the Editor of THE INQUIRER.

SIR,—I have been greatly interested by the article of Mr. Maurice Adams on this subject. It appeals to me as one of the best informed and most informing short accounts of a philosophical situation which I have read for a long time. It has, however, suggested to my mind that there is no reason to be afraid of "irrationalism" as so many people are, and as Mr. Maurice Adams seems to be. When we hear of philosophers who propose the doctrine of living according to instinct, and of people who believe in it, our fear is that such a mode of life will put reason out of commission and reduce its followers to the level of irrational beings. This fear, I think, is groundless. A little consideration shows that the attempt to live according to instinct—if any one were so foolish as to make it—would keep reason incessantly on the stretch and cause the world, if the practice became general, to roar with controversy and argument. Let the reader imagine himself converted to the doctrine of life according to instinct. What follows before he can put his doctrine into practice?

He must first ascertain what "instinct" is; for only a fool would try to live by instinct so long as he was liable to mistake for instinct what was really something else. This means that our convert must study psychology, and the most difficult part of psychology too—an admirable exercise for reason. And not only will he have to study what the psychologists have to teach on this subject, but he will have to settle the differences of opinion among them, which are many and great. If his reasoning faculties finish this part of his task in less than five years strenuous work, he may consider himself fortunate.

Having made himself a trained psychologist on this point, and got a scientific definition of instinct, he must proceed to apply it, and he will now find that the application of his definition will provide work for his reason, compared to which the finding of the definition was a mere trifle. I take a definition at random from an essay which is before me at the moment—not a good definition, but good enough for an illustration—"instinct is unreasoned prompting." Very well, then: our convert's task now seems simple enough—merely that of acting on unreasoned promptings. But which of his promptings are unreasoned? Our convert is in this position: to be true to his doctrine he must not act upon any prompting until he is quite sure that it is "unreasoned." But any one who will try the experiment will soon find that this is not as easy as it looks. From one point of view every prompting is

unreasoned; from another point of view every prompting is reasoned. Hunger, for example, is unreasoned in the sense that it didn't come into existence by reasoning; on the other hand hunger is a thing about which I have reasoned a thousand times. How can I make sure that my present hunger for dinner is or is not a reasoned prompting? It is a nice question and I can imagine myself debating it all day and exhausting all the resources of my logic, perhaps in vain. So with other and better definitions of instinct. The difficulty of determining whether particular promptings did or did not conform to the definition would let loose such a flood of reasoning that none but the greatest reasoner could cope with it. Fancy having to settle the question in regard to each and every prompting as it arose within us—is this, or is it not, an instinct! And yet that is what we should have to do before we could seriously profess to be living according to instinct.

Nor is that all. As everybody knows, we are constantly beset by contrary promptings. Consider the promptings involved in writing the present letter. One, let us say, is the desire to see my name in print. But then a contrary prompting bids me save myself trouble by not writing the letter, for I happen to be very busy about other things. Are both of these promptings instincts? Let us agree that they are, without reasoning, though as a matter of fact we might reason about it all day. But which of them am I to follow, for I cannot follow both? Here is a pretty puzzle for reason to unravel! If you say it is not to be unravelled by reason but by a third instinct which will guide me in my choice, then I ask you why I should follow this third instinct rather than either of the original pair. And there we are at it, reasoning again!

On these grounds I venture to think we may dismiss our fears lest this doctrine of life according to instinct should put reason out of commission and make us all "irrationalists." The same might be said about the wider doctrine—a very old one—which bids us "gratify each impulse the moment it arises." Here, too, there would be enormous difficulty and endless work for reason in deciding the exact moment at which an impulse does arise, and if two impulses arose at the same moment there would be the very deuce to pay. To make the doctrine work one would have to be meticulously accurate in the matter of time and the most disastrous mistakes would result from supposing that a given impulse arose a moment earlier or later than it actually did. We should want, in this case, not only psychology, but high mathematics, and incessant attention to the hands of a stop-watch. In short, the work for reason would be infinite.

I have my doubts as to whether there really is such a thing as "irrationalism" in philosophy. I observe that none of these philosophers whom Mr. Adams classes as "irrationalists" wrote their books by blind instinct or appeal to the blind instincts of their readers to accept what they have to say. And as to the German crimes, they always seem to me

precisely the sort of crimes into which men have reasoned themselves—which is the worst sort of all.—Yours, &c.,

L. P. JACKS.

Manchester College, Oxford,
August 30, 1915.

THE NATIONAL CONFERENCE.

To the Editor of THE INQUIRER.

SIR,—May I remind Secretaries of Congregations and others of the Triennial Meetings of the National Conference to be held in London, October 26th–28th?

It is specially important to remember that the names of ministers and delegates who desire hospitality must reach me not later than October 1st.—Yours, &c.,

JAMES HARWOOD
(Secretary).

60, Howitt Road, Hampstead, N.W.
September 1st.

MEMORIAL NOTICE.

MRS. L. TAVENER.

A LARGE circle of friends have heard with profound regret of the death, on August 19th, of the accomplished wife of the Rev. L. Tavenor, formerly of Ipswich and Lydgate, and since April, 1911, minister of the Aberdeen Unitarian Church. Mrs. Tavenor was the second daughter of the late William Malcolm, of Holywood, co. Down. The name of Malcolm is justly honoured in the history of the non-subscribing churches in the north of Ireland; and for many years Miss J. H. Malcolm was a valued worker in the first Presbyterian church (non-subscribing) of Holywood, of which her father, at the time of his death, was one of the oldest surviving members. On her marriage with Mr. Tavenor in January, 1907, she entered with zeal into church work at Ipswich; and after her removal to Lydgate, near Huddersfield, she took up the work of raising funds for the erection of a new school. Before she left, the building was completed and the greater part of the cost secured. She also threw herself into the work of forming a Nursing Association for the surrounding villages, in order to provide a permanent sick nurse for the district. In this enterprise members of all denominations helped; the Vicar was President of the Association, and Mrs. Tavenor its first Secretary. In Aberdeen her personal gift of attracting and influencing young people had further scope, until increasing weakness forced her to relinquish her duties in connection with the Sunday School and its various societies. She also took part with her husband in his work among the blind in Aberdeen. Her last public appearance was on April 23rd, when she gave a lecture to the blind on Irish poetry. She was not able to stand on this occasion, but gave the lecture seated.

The funeral service was held in Aberdeen Unitarian Church on Saturday, August 21st, and was largely attended. It was conducted by the Rev. Dr.

Mellone of the Home Missionary College, Manchester, and formerly of Holywood, co. Down. Dr. Mellone also officiated at the graveside, and preached in the church at both services on the following day.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

33RD LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	5,728	13	1
Mrs. Thorneley (fourth donation)	3	3	0
Miss E. Hibbert (fifth donation)	1	0	0
Miss E. Dowell (seventh donation)	5	0	
Mrs. Charles H. Allen (second donation)	5	0	0
Miss L. Paton (second donation)	3	0	0
Mr. H. Twelvetees	2	0	0
Mr. and Mrs. Charles W. Chitty (fifth donation)	4	0	0
Mr. H. Woolcott Thompson (fourth donation)	25	0	0
Miss Lalor and Miss Bowring (third donation)	5	0	0
Anon.	5	0	0
Mrs. Jolly (second donation)	5	0	0
Mr. J. Houghton Hague	1	1	0
Miss E. Houghton Hague	1	1	0
Wimbledon Unitarian Church, per Mr. W. N. Martin (sixth donation)	1	8	6
Mr. C. Lewis Suelson	5	0	
Mr. J. F. Johnson (second donation)	5	0	0
Mrs. Enfield (fifth donation)	2	0	0
M. F. G. (third donation)	2	0	0
Miss Emma Tedder	2	6	
Mrs. William Moggridge	5	0	0
Mr. and Mrs. Bernard Allen (sixth donation)	50	0	0
Miss Warren (third donation)	10	0	0
Miss Harriet Taylor	1	0	0
Mrs. Manning Prentice	5	0	
Mrs. Robins (third donation)	20	0	0
Mrs. Buckley	5	0	0
A. J. A., Deal, (sixth donation)	5	0	
R. L. (third donation)	10	0	
Mr. P. W. Shone	15	0	
Mr. Ronald P. Jones (fourth donation)	10	0	0
Miss G. Martineau (fifth donation)	5	0	0
Mr. T. Palliser Young (second donation)	2	0	0
Miss Jane Deakin	5	0	0
Mr. J. Marsden, J.P. (twelfth donation)	1	0	0
Miss Worsley	3	3	0
Anon.	16	6	
	£5,919	13	7

Parcels have been received from:—

Miss G. Martineau; Mrs. and Miss Grundy; Wandsworth Women's League (per Mrs. E. Jones); Miss F. M. Minns; Lady McClure; Mrs. Thornley; Sidmouth Old Meeting Sewing Society (per Miss Barmby); Mr. and Mrs. R. M.

Williamson; Drumaness Working Party (per Mrs. Hurst); Mrs. J. H. Green and Miss East; Miss Emma Kinder; Miss Jenkins; The Misses Tedder; Mrs. Manning Prentice; Miss K. F. Purdon; Miss Bruce; Miss Isaacs; Mrs. Narian; Miss Adela Baumann; Miss Dora Young; Miss Taylor and Miss Keswick; Mrs. Barry Castle; Bury Unitarian Women's League, per Miss Johnstone.

LIST OF ARTICLES REQUIRED.

For the hospitals:—

Money to buy hospital requisites of all kinds.

Shirts.

Socks.

Vests } woven or of natural coloured
Pants } flannel.

Cardigans.

Shoes with leather soles.

Towels.

Handkerchiefs.

Mufflers.

Playing cards.

For Refugees (civilians):—

Money to support the hospice for sick and aged.

Clothes for men, women, children, and babies' layettes.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DR. CLIFFORD'S FAREWELL.

PERHAPS there never was a leave-taking which had in it less of the sadness of farewell than Dr. Clifford's on Sunday evening, when he brought to a close his long pastorate of fifty-seven years at Westbourne Park Chapel. A very large congregation had assembled to hear him preach for the last time before his successor, the Rev. S. W. Hughes, takes his place, and the presence on the platform of Mr. and Mrs. Lloyd George, with their little daughter, was a tribute to the ardour and courage with which he has promoted civic liberties as well as to the personal influence he has wielded as an exponent of religion. But nobody could dwell long in the shadow of a regret which, nevertheless, all must have felt acutely as the familiar figure rose before them, and the familiar voice was heard once more in tender and urgent supplication to God. It seemed essentially an occasion for giving thanks, for turning hopeful faces towards the dawn of a new day; and the note of joyous anticipation, of eager looking forward to a fresh period of activity for the members of the church vibrated through every sentence of Dr. Clifford's discourse. So marvellously young and vigorous, indeed, did he seem in spirit, that it was difficult to realise that he was at the close not only of fifty-seven years as pastor of the congregation he was addressing, but of sixty-four years in the Baptist Ministry. Over and over again as his voice rang out with a passionate thrill of praise and gratitude, his hearers were made aware of the kindling power of a strong and tireless spirit which will ask but the wages of going on as it draws nearer to the end of its labours on earth. We

needed to be renewed with this breath of the eternal life in an hour when the heart of the nation is sorely afflicted, and to be reminded by one who has fought unweariedly for the freedom we cherish as our dearest possession that no human power can enslave or kill the soul which knows itself united to the Father of all.

At the beginning of his ministry in Praed Street, Paddington, Dr. Clifford preached on the words, "Be ye reconciled to God," and the idea conveyed in them, embodied for us in the life of Jesus Christ, had been, he explained, the dominating thought behind everything he had tried to do for the service of man since that date. He wished to speak to them now on the "unique charm of Christ's personality," taking as his text the words "believed on in the world" (1 Tim. III, 16) and to proclaim once more his allegiance to the Master whom it had been his joy and privilege to follow—not without a deep sense of personal unworthiness—since the days of boyhood. That unique charm, so compelling and all-embracing, was the outcome of a pure and divine spirit which could only have come from God himself. It was the perfect expression of the love of the Father, and naturally drew to itself with irresistible force those who did not oppose its winning appeal. Renan had said that Jesus must have been adorable in order to make himself so adored, and it was noteworthy that he did not win adherents, like a Napoleon, by acts of supreme, generalship and commanding power. His influence was exerted in passive ways, for he shrank from notoriety and the praise of men; he was gentle and submissive in the presence of authority, and those who were amazed at the signs of his kinship with God were admonished not to talk of what they had seen and heard. Yet it must be always remembered that Jesus never compromised or made terms with evil, and that he opposed unrighteousness and injustice with absolute fearlessness and disregard of consequences. He forced men to think, and made it by no means easy for them to be his disciples. No leader in the world's history had ever been so exacting in the demands made upon his followers, yet he drew the people after him—even criminals, and the most sordid denizens of the ghetto; and his influence on their lives was so great that thousands who had heard his message gladly suffered unto death rather than give up their allegiance to their Lord.

Discussing the question whether this compelling power of Christ was felt in our own day as it was in those distant times, whether it still drew men nearer to God, threw a light upon the perplexities of existence, and helped the human soul in the hour of death—Dr. Clifford said that he believed it did, and that it was destined to do so more and more in the future. Men were learning that they could not live without God, and, as it always seemed to him, God could not be understood save through the message and personality of Jesus, who revealed Him to us, not as the great and mighty judge, but as the tender and loving Father sharing the sorrows of his children

and seeking to win them back to the way of truth. This faith could inspire men to give their best days in the attempt to alleviate pain or cure disease; it could make them fearless in their championship of justice as statesmen and politicians; it could raise the shattered and ruined life from the dust and clothe it with honour and righteousness; it could call forth the spirit of self-sacrifice for the defence of the weak, and, as numerous stories from the trenches had proved, it could bring peace to the eyes of the dying even amid the horrors of battle.

With this central thought always before him, speaking with intense feeling, and sometimes using phraseology which recalled a style of exhortation now somewhat out of vogue, Dr. Clifford summed up the long and fruitful period of his ministry at Westbourne Park Chapel, characteristically taking no praise to himself for the success of the work done there, but giving generous thanks to all who have laboured so loyally under his leadership. As he recently wrote to his congregation, although he is retiring he is not weary of life, which is still supremely good, and he looks forward to remaining in fellowship with them as a member of the Church and its Honorary Pastor. Westbourne Park Chapel has been, he says, "the home of my soul, the central sphere of my service, the solace and stay of my spirit amid the buffetings of warfare on behalf of high and holy movements for the extension of the Kingdom of God—the kingdom of righteousness and freedom and public right and peace," and as long as he lives the love which he has won from those who worship within its walls will be as a hiding place from the wind and a covert from the tempest.

NEWS OF THE CHURCHES.

Astley.—The congregation has sustained a great loss in the death of Mrs. James Grundy, which took place, August 23rd, at the home of her daughter, Mrs. S. Yates, Bolton, where she had gone to be near her medical attendant. Mrs. Grundy survived her husband, who for forty years was Superintendent of the Sunday School, nearly twenty years, and like him, she always evinced the greatest interest in the work of the school and chapel, and in the welfare of the neighbourhood. The great respect in which she was held was witnessed to by the very large attendance at the funeral service which was held in the chapel previous to interment at Leigh Cemetery, and again on Sunday at a Memorial Service conducted by the Rev. Peter Holt.

Blackpool.—The Rev. B. C. Constable began his ministry at the Unitarian Free Church, South Shore, on Sunday August 29th.

London Lay Preachers' Union.—We regret to learn that Mr. E. Wilkes Smith, senior member of the London Lay Preachers' Union, is suffering from a paralytic seizure which attacked him during a recent visit to Margate. Much sympathy will be felt for him in his illness.

North Midland Association.—At the unanimous request of the two congregations the Association invited the Rev. E. T. Lang Buckland to be minister of Christ

Church, Nottingham, and the Unitarian Chapel, Ilkeston, for six months. He accepted the invitation, and began his ministry on July 4th. He resides at Nottingham. A meeting was held at Christ Church on August 17th to welcome him. Among those present were Mr. Wilford, Mr. J. C. Warren, Mr. J. T. Perry, the Rev. J. C. Ballantyne, and other friends, representing the High Pavement Chapel and the Association. The attendance was good and all are looking forward to united and successful work.

Scarborough.—The thirty-eighth anniversary of the opening of the Unitarian Church was held on Sunday, August 29th, when the sermons were preached by the minister, the Rev. J. Wain, and special music was rendered by the choir. In the midst of much general discouragement owing to the fact that Scarborough is suffering from a lack of visitors, while large numbers of residents have left the town, the Church is continuing its work, and Mr. Wain, as a member of the Executive of the Council of Social Welfare, is helping to alleviate the distress which threatens to become serious as winter advances. All the young men of the Bible Class, upwards of twenty in number, have joined the colours.

NOTES AND JOTTINGS.

WAR ECONOMY.

There is much sense in what Miss Mary Dendy says in a letter to the *Times* explaining why she does not join a certain society which aims at promoting economy and which she has been asked to support. The subscription is only 2s., which includes the cost of a badge, and anything there may be to spare will go to the Red Cross Fund. "I fail to see why my 2s. may not be sent to the Red Cross Society whole," Miss Dendy says, "without the greater part of it being wasted on printing, postage, stationery, and office expenses. I cannot think of any way in which I can more foolishly squander money than in joining a society to advertise to the world at large that I am practising an economy which is merely the obvious duty of everybody. In ordinary times it is a harmless craze that makes people think they must join societies, as for 'Getting up early,' 'Reading half an hour a day,' 'Speaking one kind word,' 'putting no sugar in tea,' 'Walking a mile before breakfast,' &c. Now, during war, when all our energy and all our money ought to be expended for useful purposes, surely one of the sacrifices women might make is the abstaining from joining societies and the wearing of useless badges." Miss Dendy's frank words have evoked a dignified retort, but many people—especially those to whom the practice of economy is no new thing—will agree with her in thinking that the less ostentation and fussiness there is about our saving at the present time the better.

BOOKS FOR RUSSIAN PRISONERS.

There will, we hope, be a warm response to the appeal on behalf of the needs of Russian prisoners in German and Austrian

camp, signed by Prof. P. Vinogradoff, Mr. Hagberg Wright, and others, which has appeared in the press this week. Apart from the necessities of food and clothing, these unfortunate men keenly feel the need of spiritual assistance, and letters from them emphasise again and again an ardent wish to read and learn. A small committee has been formed with the object of providing instructive books for the camps, and a number of volumes have already been received at the London Library for this purpose; but many more are wanted. Russian books in the nature of primers, dictionaries, grammars, elementary works on science and history, and standard literary productions are, of course, especially in request. These must come chiefly from Russia, but English friends of the prisoners might greatly help by means of donations in money. All such donations will be gladly received by Mr. C. Hagberg Wright, at the London Library, St. James's Square, S.W.

RESTORING VILLAGE LIFE IN THE WAR ZONE.

The Paris correspondent of *The Times* has given some details of the Secrétariat Français, a committee of ladies chiefly concerned in the reconstruction of village life in the devastated districts of France. This Association has joined hands with the French Agricultural Society and the Society of Friends, and with the help of the latter they have founded a home for old men and women who were forced to leave their cottages when the Germans came. Through the inevitable mistakes of hastily improvised administration many of these poor people were separated from their own families, and they have now fallen into a pitiable state of disease and demoralisation. They need prompt attention, and this the Secrétariat Français has been able to get for them by its combined efforts with the Friends and private helpers. The committee is also turning its attention to the larger problem of preparing the ruined districts for the return of the expelled populations. The Friends have done much already to provide necessities, the State will do more, but there is still a wide field of activity to cover, and in order to work successfully in this sphere the Secrétariat Français is linking itself up with all the philanthropic societies which can help their cause.

THE STORY OF BRONSON ALCOTT'S "NEW EDEN."

A book has just been published in the United States which purports to give the first real and complete account of the experiment in communism at "Fruitlands" with which the name of Louisa Alcott's father will always be associated. The topic is a delightful one both for those who find in the extravagances of "cranks" a source of perpetual mirth, and for others who see in their pathetic attempts to simplify life, and keep their garments unspotted from the world, the efforts of the idealist in every age to make an

environment in which it may be possible to achieve perfection. The disciples of "The Newness," as they called themselves, were very thorough-going in their methods of disciplining the lower nature, but hardly so successful in making their farming operations pay, and the experiment was destined to failure from the first. As Emerson said, "they look well in July; we will see them in December," and December found Fruitlands deserted by all save the Alcotts, "who were starving and shivering on a diet of fallen hopes and scarce barley." Alcott nearly died of his disappointment, and for three days and nights his wife—a remarkable woman with the practical mind and philosophical temper combined—sat by his bedside waiting for him to take food, and come back to the world he had so much despised. The famous Brook Farm experiment which was started in 1841 fulfilled its purpose far more effectually than Fruitlands, and not a single member of that community was ever known to admit that it was not a success. Charles Lane, one of the New Edenites, was a frequent visitor, and Mr. Alcott sometimes dreamily wended his way thither, though he was too sore over his own failure to be quite happy there.

A THEISTIC MOVEMENT IN MADRAS.

The latest report of the Theistic Endeavour Society of Madras is a record of patient and progressive work undertaken in the face of much discouragement and rendered extremely difficult by reason of the conservative tendencies against which it has to struggle. The Society has now been in existence three years. The members have chosen to call themselves an "Endeavour" Society not so much because they want to be humble in name, but because it is their greatest ambition to make real efforts in the direction of spreading liberal ideas and creating a meeting place for young social workers. There are about 150 members, and a number of these meet weekly for the worship of God. The Reading Circle also holds weekly classes for the discussion of books on ethical, philosophical, or religious topics, and certain anniversaries are commemorated every year. The Reading Room and Library are much appreciated, and an appeal is made to members and friends to contribute suitable volumes to the latter which at present, contains about 400 books. A Home is maintained for such members as desire to share a common life; but it is not always easy to secure the desired number of inmates, chiefly for the reason given in a significant sentence:—"We of this presidency are, perhaps, a bit more conservative than the rest, but even the few that have outgrown narrow sentiments find it not very easy to join a home that makes an open declaration of equality." The report contains details of mission work, the publication of tracts, and the distribution of charity undertakings which, although of a modest character, give promise of more fruitful achievements when the movement has had time to grow.

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OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 12.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. PIPKIN.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Mr. H. G. CHANCELLOR, M.P.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 7, Rev. R. H. LAMBLEY, M.A.
 Kentish Town, Clarence Road, N.W. No Morning Service; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. ARTHUR PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. G. COOPER.
 Peckham, Avondale Road, 11 and 6.30, Mr. W. R. MARSHALL.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. VICTOR FOX.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. P. CHALK.
 University Hall, Gordon Square, W.C.—Closed. Services will be resumed on September 19th.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worples Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. J. C. BALLANTYNE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. JOHN LEE.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HIGGS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. STRONGE.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. DONALD B. FRASER.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. H. W. STEPHENSON.
 MANCHESTER, Sale, 11 and 6.30, Rev. JOHN MOORE.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College.—Closed during September.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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BIRTH.

BIGGS.—On September 3rd, at 49, Norfolk Road, Seven Kings, Essex, the wife of Rev. A. H. Biggs, M.A., of a son.

MARRIAGES.

ARMSTRONG—FOUTA.—On September 4th, at Barcelona, Charles Wicksteed Armstrong, second son of the late Rev. R. A. Armstrong, of Liverpool, to Enriqueta, eldest daughter of Juan Fouta, Barcelona.

REDFERN—RHODES.—On Thursday, September 2nd, at the Old Chapel, Great Hucklow, the Rev. Lawrence Redfern, youngest son of the Rev. R. S. Redfern, to Eleanor, only daughter of Mr. J. Rhodes, of Rochdale.

DEATH.

TAGART.—On September 5th, at Bath, after a long illness, Anna Maria, wife of W. H. Tagart, aged 65, and daughter of the late S. T. Peters, of New York.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE response to the appeal for help for the Belgian Hospital Fund last week has been very generous, and we have received £474 in money and several valuable gifts in kind. This goes some way to relieve anxieties for the moment, and we firmly believe the rest of the £1,000 asked for will be forthcoming. The first consignment of 150 beds and bedding has already reached its destination, and 300 more are on their way to a second convalescent depot. Moreover, through the kindness of a generous donor we are able to send a large consignment of Benger's Food to the typhoid convalescents for whom an appeal was made last week.

SOME people fear a drying up of the streams of charity this autumn. The efforts which were made a year ago were quite abnormal, and there has been a good deal of uneasy misgiving that they were not always wisely directed. What for instance has become of the Prince of Wales's Fund with its millions? It was got together almost in a mood of panic, when it was feared that there would be widespread unemployment in consequence of the war. As a matter of fact there

has been a temporary boom in trade, and the distress committees have had less to do than in ordinary times. But there is no sign that they have taken the sensible step of using their machinery and resources for other purposes. If there is little suffering in our own country there is widespread misery elsewhere. It is in many ways lamentable that while our own funds of various kinds are richly supplied, there should be a fatal shortage elsewhere. In matters of charity, where the strong can help the weak, we ought to put our Allies on an equality with our own people. There would be a widespread feeling of satisfaction if some of the resources which are not needed at home could be unlocked for their use.

WE do not anticipate any reaction into prudent selfishness where a good case can be made out for generosity. Some appeals, no doubt, have spent their force, and many people are a little tired of endless requests for chocolate and cigarettes. But where there is terrible suffering to be relieved or there is a real shortage of necessities for dealing with wounds and disease, there is still plenty of money to be had. In this way we hope that many efforts for sending help abroad like our own Belgian Hospital Fund will come into their own this autumn. They must, of course, be devoted not to fanciful objects, but to urgent needs, before they can command public support, and they must be able to show that they are well organised with adequate machinery for the prompt distribution of help. We would only ask the public to take this lesson to heart, that our object is to bring the equipment of our friends a little nearer to our own standard. We have never dared to hope that we might be able to make the Belgian Hospitals rival our own in

comfort and convenience. If we can only bridge a little of the difference, and make the doctors and patients feel that we do care greatly about their welfare, and that their needs are constantly in our thoughts, we shall at least have done part of our duty.

FOR this and for similar efforts there must still be large untapped sources in the country. Will our readers help us not only to discover them, but also use their own arts of persuasion in the good cause. As a people we have still all the visible marks of well-being. We lie softly; we feed delicately; the country roads are alive with luxurious motors; we talk more of war-profits than of the discipline of poverty. The reflective mind knows, of course, that this cannot last. There must be a drastic increase in taxation, and the startling growth of imports over exports will soon have a far-reaching economic effect upon all grades of the population. Then will come the real testing of character. Which do we care most about, our luxuries or our charities? Probably few of us will have means sufficient for both; but there will still be ample resources for helping one another and doing good, if we have enough common sense and simple Christianity neither to set our hearts upon riches nor to be distressed at the thought of poverty, because our love of the brotherhood is stronger than our anxiety for ourselves.

THE note of caution which we used last week in discussing Germany's apparent concession to America in the use of submarines has been amply justified. The whole thing has been neutralised and rendered more than a little ridiculous by the anxiety of Berlin

to exploit pacifist sentiment at Washington for its own purposes. The kite-flying which followed post-haste after the announcement of the new policy was, of course, unofficial, but it was clearly inspired. Once again German diplomacy has blundered badly. With a little tactful delay it might possibly have succeeded in imposing upon certain sections of American opinion. As it is nobody is deceived. The American press has become sceptical and derisive, refusing to be the catspaw of such clumsy designs; while the Allies will only stiffen their backs and redouble their efforts at the first hint that Germany desires to consider terms of peace. For there can be no thought of peace till Germany is crippled by defeat and accepts the terms which are imposed upon her, or comes forward, humbled and repentant, with a promise of full reparation for her crimes.

* * *

How little sincerity there is in her promises was brought home to us with callous brutality last Saturday, when the Hesperian, an outward bound passenger ship with 600 people on board, was torpedoed off the Irish coast without warning. Fortunately the loss of life was comparatively small, but that does not lessen the villainy of the crime, nor is it likely to stop the revulsion of feeling in America. No doubt Germany will be fertile in excuses. It may be said that there had been no time to warn the submarine commander of the new policy, and in any case there were no American citizens on board. But it will be remembered that Count Bernstorff informed Mr. Lansing that the new policy had been adopted before the attack on the Arabic, and last Saturday it was a fortnight since the Arabic was destroyed. For us an official statement, which was issued by Mr. Balfour on Monday, is of far more importance than illusory German promises of better behaviour. He gives us the welcome information that the British fighting fleet has become relatively stronger than it was thirteen months ago, and that in the judgment of our Admiralty the submarine menace has broken down. Germany hoped to achieve a decisive success with this new weapon and for that reason was willing to inflict a new stain upon her own honour, but a decisive success has not been attained, and does not seem to be in sight.

* * *

NOT for the first time a great nation is revealing to the world her true nobility of mind in the hour of misfortune. When the Russian historians of the future are able to look back upon the events of this summer and to interpret them in the light of the stronger national

consciousness, which they have done so much to evoke, it may be that they will almost come to view the German peril as a blessing in disguise. Certainly no country at the present moment is showing such remarkable signs of newness of life as Russia. It is not to the Germanised cliques among the nobility, which have so often betrayed her best interests in the past, that she is turning in the hour of peril, but to the best elements among the people. On Saturday two councils for the organisation of national defence, so constituted as to be representative of all that is most vigorous and competent in the public life of the country, were formally opened in Petrograd by the Tsar. To his patriotic address, which vibrated with the note "war till full victory is attained," the following reply was made by M. Rodzianko, the President of the Duma:—

Heavy trials have fallen to the lot of holy Russia, but not one of us is dismayed by them. All your subjects are absolutely at one in the unshakable determination, loudly proclaimed by all, that there must be no peace till the foe has been fully and finally defeated. The spirit of the people has not been broken by martial unsuccess. It is hard and steadfast, and all, both great and small, combine in efforts to build the roads to final victory. Summon, Gos Sdar, to share in this holy work all your faithful Russian people.

Under the steadfast and able guidance of the authorities, strong in your confidence and that of the public, your people, closing round its Tsar as an insuperable rock, is capable of deeds of boundless self-denial. It will spare neither labour, nor strength, nor property in the interests of the liberation of the Fatherland from the insolent attempts of the foe.

* * *

A GOOD deal of interesting information continues to reach us, describing the moral revolution which has been worked in Russia by the abolition of vodka. Cautious people with an ingrained tendency to belittle every improvement which is due to restrictive legislation, will no doubt warn us that the period which has elapsed is much too short for any general conclusions. We are also alive to the possibility of reaction, when the popular mind is less pre-occupied with the war, and life becomes normal again. All the same we are witnessing one of the most interesting and salutary experiments in temperance legislation, and we are filled with regret that we in England are so slow to protect ourselves against our most insidious domestic foe in the same way.

* * *

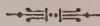
THE Trade Union Congress has been in annual session at Bristol this week.

The vast upheaval of the war will bring many economic and industrial questions into prominence, but it is impossible to view them yet in true perspective and proportion. For this reason, while caution and watchfulness are much needed, dogmatism about the future is entirely out of place. Trade Unionists, like the rest of their fellow countrymen, have much to learn from the discipline of the war. Its financial burdens and its closely-knit sympathies ought to change them in many ways. Under wise leadership industrialism may become less of a sect than it has been in the past, feeling that it exists for the whole nation, and not the nation for its limited ends. On the subject of Conscription the Congress has a right to make itself heard, and it is well that it should do so. Anybody endowed with a grain of political prudence knows that it is a subject which cannot be rushed in face of the opposition of organised labour. At the same time the Congress would do well to dissociate itself publicly from the intransigent attitude of some members of the Independent Labour Party. It is possible that in six month's time the Government may have to adopt compulsory military service as a measure of public safety. In face of this fact no prudent and patriotic man will foreclose the future. He may set his face as a flint against attempts to capture the press and to rush the Government, but he knows that in present circumstances it is only the political charlatan who exclaims, "In no circumstances will we accept conscription."

* * *

THE British Association stands for the advance of knowledge. Its aim is the discovery of truth and the application of truth to life. Its meeting in Manchester this week, though of necessity with maimed rites and many vacant places, is a fine illustration of mental collectedness. The noisy attack upon its distinguished President, Professor Schuster, has only resulted in the discomfiture of the newspaper patriots. For more than 40 years his name has been closely associated with the intellectual life of Manchester. The fact that he graduated at Heidelberg and studied under Helmholtz at Berlin, and has been aptly called "an international medium in scientific matters," is a welcome reminder of reciprocal influences which the war may limit for a season but can never annul. There is no such thing as French mathematics, or English physics, or German chemistry, or Russian biology. In the pursuit of knowledge the world is one, and we must all strive to keep the international mind.

KEEPING THE WATERS PURE.



"HE showed me a River of Water of Life, bright as crystal"—that is the secret of the blessed and beautiful Holy City seen by the Great Dreamer, the heavenly city that is yet to descend to earth. "In the midst of the street thereof" flowed this river—"a pure river" some of the old copyists made it, as our old English translation shows. Their instinct was right, the waters must be pure if they are to be Waters of Life.

In these days when some of us wistfully recall our walks among the mountains and scenes which we visited in happier days and long to re-visit, we may, at least take pleasure in memory's pictures. Among them is the picture of the mountain stream, gathering its first supply one hardly sees how; here, perhaps, is an obvious spring, there the mere dropping from mossy rock-sides; but, at last, there is a distinct flow in a little channel, and so the river is started. Pure, "bright as crystal," the stream at once adds new beauty to the world; its way even among the lifeless stones brings out their colours, the veins of quartz gleam among the slate, the mottled grain of the granite glows and sparkles, the homely sandstone flushes beneath its touch, and the very pebbles are a shining joy which the boy, not seeing the river's secret, thinks to carry home in his pocket. By and by come smoother reaches, with fringes of green and flowers, pools where fish and other creatures enjoy a happy life, shoals where cattle stand, stretches along meadowland by farm and village; and so the wondrous thing flows on, ministering to man and beast, broadening and deepening till it bears along ships to the sea.

But it is not so with every stream. One need not be a fanatical follower of Ruskin to lament the pollution of the mountain brooks. No doubt, industry has its profits, but look at the losses when foul and nasty tributaries mingle with the waters, making them into a river of death. I have such a stream in mind now; high up near the sources it is already an eye-sore; the stones in its bed and on its banks are slimy and discoloured, no happy border of tender grass is there, no sweet shade of over-hanging

bushes, no gleam of fish or flash of swallow's wing; it is a bringer of death to animal and plant, death to beauty, discredit to man—and a warning!

There can be nothing blessed and beautiful in a man's life if the stream of his thought is defiled, whether from without or within; but let it be pure, and there is no scene so stony but may be glorified by its presence in "the midst thereof." An honest mind will admit that just now it is hard to keep the waters pure. The ancient story of Isaac and the wells of Gerar tells that the Philistines had been busy with their bad work, choking them with rubbish. Such Philistines are far from extinct. While some abroad have been literally guilty of the frightful crime of poisoning the wells, others at home have been doing their best to poison the minds of the people, diffusing suspicions, insinuations, false reports, injurious moods. So dexterous are these muddiers of the waters, and, unfortunately, so well placed for their dirty work, that I fear a sample of popular feeling taken at random to-day would show but too surely how successful they have been. Perhaps even some of our very elect have been thus corrupted; let each man examine himself and test the stream of his thinking, reminding himself of the certainty that healthful and fruitful life cannot possibly abound where a man's, or a people's, thinking is base and turbid.

What are we to do in such circumstances? I turn to that story of Isaac and the wells of Gerar, and observe his action. If he and his herdsmen had sat them down and protested, and denounced, and anathematised the Philistines all day and all night it would have been no gain to them and their cattle. If you and I, deploring the bad spirit to be seen here and there, content ourselves with denouncing the poisonous press which is responsible for so much of the mischief to-day, what good will it be? Let us rather imitate the simply wise ancients, and just do what we can to clear away the rubbish that chokes the well-springs, and give the Waters of Life a chance—at least, with ourselves.

May I suggest two or three ways of digging down to the good old sources, the inexhaustible sources of all that is best in our daily moods and thoughts and efforts?

First, let a man clear away the rubbish—a terrible heap in some cases—that has accumulated over his *Youthful Nobilities*. The casual observer, indeed, might conjecture that the man never had any, so unpromising is the spectacle his life presents now. But he knows, every man knows, that he was not always the worldly, calculating, somewhat mean, and much doubting thing he now is. You also my friend had your days of high hope, of splendid courage, of great admirations, of "natural piety." If what you call "experience" has left you weakly inert where you were prompt and energetic, if it has left you drearily doleful where you were stoutly resolute, if it has left you coldly cynical and mistrustful where you used to be warm-hearted and affectionate—surely the Philistines have been at work in your neighbourhood! If such exchanges are all that "experience" has brought, they may well be esteemed rubbish—and worse.

It is good to let the mind ascend the heights again, to seek the springs of those early loves, pure joys, and innocent ambitions. It is good to listen again for the old voices of beloved teachers and friends, to kindle again the ardours of the hours when youth's companions made chorus of brave battle-cries against the worst this world could bring, to feel once more the hush of solemn moments, alike of joy and grief, when all things took on a light of sacredness and the heart made its vows in secret. Great philosophers tell us that such past things are never wholly past; they tell us that when most forgotten these things are still subconsciously there, affecting things at the surface of action much more than we are aware. Be it so, and yet there is more resource for him who consciously ascends the heights, as I suggest. His memory opens the sluices of many a hidden reservoir from which pure and happy and wholesome feelings flow through his being, cleansing the channels with a welcome freshet as often as he will.

In one way, my friend, I shall readily agree with you that "experience" claims regard; it assuredly is not given you or me for nothing, or for that less than nothing which you and I have been tempted to take in exchange for youth's nobilities. But what is it that true

experience most emphasises? Where is it that the child, often the youth, is most lacking? Is it not in regard to what we call *Taking Long Views*? In those earlier days we found it hard to be patient; every present loss was a calamity, every defeat irretrievable disaster. Hence childish petulances, and passions, and needless fears; but experience has taught us since then that a season is longer than one rainy day, and a year has more possibilities than can be shown in a month. If our life's travelling has been to any purpose, it has shown us that the earth is wide and time is long, and harvests have to be waited for; and if our thinking has not wholly gone astray we have discerned a steady and unswerving current in the ocean of human affairs—one purpose running through the long and varied ages. Here is something, indeed, for which experience may be thanked. Isn't it a pity if a mind that has learned the value, the wisdom, the necessity of Long Views, should let itself be muddled by things which "are but for a moment"?

Thus far, I hope, a useful little of the way is discerned by him who would keep the stream of his mind's life pure and fresh so as to be purifying and freshening as it goes through the world. But, in sober earnest, I believe another help remains which is of far greater and more immediate use. We read that St. Paul used to tell his people what happened at the last meal his Lord had with the disciples, how "in the night in which he was betrayed" (note that), he took bread and gave thanks. It is a good thing to *Give Thanks*.

"Quite honestly, I don't feel like it." Well, granted you have trouble enough just now; but, quite honestly, if you never had one joy more in this life have you not already had enough to thank God for, a thousand times more than you have ever taken trouble to make any mention of, let alone to be really and happily grateful for? Settle the account for yourself, and as you do so look back at that familiar scene once more. There stands One "giving thanks," upon whose path has fallen the shadow of defeat and death, of betrayal by one of his own, of solitariness of soul as the dread hours are faced; around him are those who have been with him in hopes and triumphs, and in storms and anxieties,

and on whom surely the shadow fell also. But the record declares that before they went out into the night they sang "a hymn"—by wisest conjecture of scholars a selection of one or two psalms—not dirges and laments, but "a hymn" flowering thus into praise:—

Who is like unto the Lord our God,
That hath His seat on high,
Yet humbleth Himself to behold
Things in heaven and in earth;
He raiseth up the poor out of the dust,
And setteth the needy with princes!
Praise ye the Lord!

"Shadow of defeat and death" did I say? What gleam is this that breaks through the worst that can befall us men on the earth, and flashes through all years and into all souls with a beauty and splendour of victory beside which all other victories are dimmed? That thing took place long ago, far away; but when I see one who, in spite of all his troubles keeps a thankful mind, I think the world has assurance of a man in him. To look up, to recognise the Giver of so many quite priceless gifts, to be humbly bold enough to believe that the Giver of such good will not disdain the gratitude of one who has found good in his life these many days—this surely will go far to make clean a man's thoughts and to sweep away the noxious stuff that breeds evil moods and shameful fears.

Frank and hearty return to the *Youthful Nobilities*, resolved to be ever young for them; firm abiding by that wisdom of *Long Views* taught by experience, and the sweet grace of *Thankfulness*—here, as it seems to me, is real help toward "keeping the waters pure." It might be worth trying. According to the Great Dreamer, that "River of Water of Life, bright as crystal," which he saw, nourished the roots of a "Tree of Life" abounding in good fruits. By all that one can learn, the best fruits of human life—highest valour, duty, generous sympathy, faithfulness, honour, upright manliness, genuine citizenship—grow best where men are best minded; can we possibly expect individual or national worth elsewhere? If each one of us went to his duty, you to yours, I to mine, with a full stream of noble thought and feeling pulsing through us, unmixed with greed, meanness, and malice, the "fruits" would soon be

evident. If it were only so with all men! There is suggestiveness—may there not be prophecy?—in the added words, "The leaves of the Tree were for the healing of the nations."

Is it not worth trying?

W. G. TARRANT.

Good Thoughts for Evil Times.

FOREWORD.

O THOU the last fulfilment of life,
Death, my death, come and whisper to me.

Day after day have I kept watch for thee; for thee have I borne the joys and pangs of life.

All that I am, that I have, that I hope, and all my love have ever flowed towards thee in depth of secrecy. One final glance from thine eyes and my life will be ever thine own.

The flowers have been woven and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the solitude of night.

* * *

I was not aware of the moment when I first crossed the threshold of this life.

What was the power that made me open out into this vast mystery like a bud in the forest at midnight?

When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother.

Even so, in death the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well.

The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation.

RABINDRANATH TAGORE.

IN one form or another an ineradicable instinct has prompted Christians in all times to free themselves from luxurious and self-indulgent ways of living; to

walk as disciples of him who "had not where to lay his head," to lay aside, not only every sin, but every weight, that so they may run the race set before them, not as beating the air, but as those that strive for the victory. It is, indeed, not easy to define the precise kind or amount of luxury which is compatible with Christian simplicity; or rather, it must of necessity vary. But the principle is, I think, clear. In life, in art, whatever does not help, hinders. All that is superfluous to the main object of life must be cleared away, if that object is to be fully attained. In all kinds of effort, whether moral, intellectual, or physical, the essential condition of vigour is a severe pruning away of redundancy. Is it likely that the highest life, the life of the Christian body, can be carried on upon easier terms?

CAROLINE EMELIA STEPHEN.

ALMIGHTY and ever-living God, whose nature it is to purify and to bless, in every age our fathers have experienced thy mercies and borne witness of thy power to save. To us also may the might of thy Spirit be given and the excellence of thy glory be made manifest, that, following in the steps of thy faithful servants, and finding our blessedness in the doing of thy will, we may cast our burden on thee and joyfully minister to the needs of our generation, until the work be finished which thou hast given us to do. AMEN.

[From Two Orders of Public Worship for use in the Chapel of Manchester College, Oxford.]

CALAIS HOSPITALS.

OCT. 1914 TO AUG. 1915.

THE Belgian military hospitals in Calais still, as a year ago, need help. How could it be otherwise? I well remember how last November I first made the acquaintance of the Belgian wounded. They were being brought in by train, by ambulance, by carts, and through the rain and the mud and the cold a resting-place was being found for them. Some preparations had been made, but many a wounded man was carried on a stretcher through the streets, or hobbled about himself, seeking some place where he could pass the night. The first hospital I visited was the English Church in the rue du Temple; here the men were laid on the floor, and French and English residents did their

best to relieve their sufferings and supply their wants until medical assistance was available. It was a heart-rending task.

I was in the same Church on Sunday last (29th August), and although it is far from what a hospital should be, at least the men are comfortable. They nearly all have good beds with mattresses, pillows, sheets, and coverlets, and are well clad in pyjamas or bed jackets; to each bed is affixed a bag containing their belongings; the medical service is excellent and the doctor has the instruments and dressings he needs; a devoted "infirmière" as well as orderlies are in constant attendance, and there are a few books and games for those who are nearly ready to be sent on to the base hospitals in the west. The greater part of this equipment has been supplied by the Belgian Hospital Fund.

The same help, in a greater or lesser degree, has been given to all the other hospitals in Calais, save only to those that are under the ægis of the Belgian Red Cross. These are well supplied and appear to lack nothing. But they are only three in number, whereas the total is 23. One other is well supported by the Union des Femmes de France and a private donor, but the other 19 have depended mainly on the Hospital Fund for things which we English consider absolute necessities, but which, being outside the limits of "le stricte nécessaire," it has not been possible for the authority to supply, save in very small degree.

And now another change is being made. The school children of Calais must not be neglected, and the time has come for some of the school buildings to be again devoted to their original purpose. And so four of the hospitals are to move before October 1, and a fifth later on, as soon as more hospital accommodation can be found. This will be done by building a new one, to consist of wooden "baraquas" similar to the Anglo-Belge typhoid hospital (now used for wounded) erected by the British Red Cross near the Institut Sophie Berthelot. It will contain from 300 to 350 beds and be in many respects superior to the existing buildings. One advantage of such constructions is that they are made in parts and can be easily taken to pieces and erected elsewhere. They can thus be used later as lodging places for the refugees while their devastated homes are being rebuilt. May that time soon come!

This new hospital will soon require our help, and I am sure the supporters of the Fund will readily accord it.

In all the hospitals the wear and tear of instruments, dressings, &c., goes on unceasingly, and the need for garments is possibly greater than before. The men now stay in these hospitals but a short time; as soon as ever possible they are sent their two-day journey to Brittany in order that always there may be vacant beds, beds ready for the advance which all so ardently look for, but which will exact so heavy a toll of dead and fill the hospitals again and again with wounded and broken men. And each one we would like to send away, not only with his wounds well dressed (this is assured) but also properly clad, the torn and worn-out clothing

replaced by new and comfortable garments. So there is a constant drain on the supply of clothes.

One hospital, too, requires a new operating table and many instruments. These have so far been generously lent by a French surgeon, but he is about to re-open his own clinique and needs his apparatus. We have been asked to supply these needs, and I am sure we shall not fail. A new laboratory, also, is to be opened, in which it is hoped some original research work will take place; valuable instruments are needed. Who will help?

It will thus be seen, as I said at the beginning, that the Calais hospitals still need assistance. The work is most valuable. It has the full approval of the military authorities. Our Belgian allies risked their all in the fight for freedom from a devastating militarism; it is our fight too. Shall we not show our admiration for glorious Belgium by helping her wounded and broken sons?

W. W. KELLAND.

CIVILIAN WORK IN CALAIS.

THE following is from Madame Lageot, wife of Commandant Lageot, who is the principal X-ray operator for the Belgian hospitals. Madame Lageot organised and is responsible for the little hospice which we support in Calais.

The "Refuge" to which reference is made is a large building where 800 refugees can be lodged for a few nights until they are sent on further from the front. Madame Lageot has devoted herself to this work unreservedly for many months.

As regards the school, some friends connected with education have the matter in hand, and hope to get the children in some of our English schools to give the help needed to feed and clothe the little Belgian refugees in the Calais school.

Calais, August 18, 1915.

DEAR MRS. ALLEN—I am again writing to express my gratitude and thankfulness to you for having given me the means of alleviating so much suffering. The little "hospice," thanks to the great generosity of the British people, has already sheltered about one hundred persons.

Since your visit I have completed my arrangements by installing some cradles for the new-born babies. These poor little souls stay all day in my little refuge, and their mothers tend them there under the supervision of my two good Sisters.

Amongst our latest arrivals there were two young women whom I took to the Maternity Home. When they left it they came on to us with their babies for a week, during which time we had the pleasure of seeing the poor little things baptised. Monseigneur le Duc de Vendôme kindly consented to be godfather of one of them. I was the godmother, and so the baby boy was named Emmanuel Hélène. The second,

a little girl, had for godparents the Vicomte de Kalan and my sister, and was named Victoire-Marie-Madeleine. It was quite a little function, although very simple; it was really touching, and the two poor young women were very much moved. Monseigneur le Duc de Vendôme, with his usual generosity, put a hundred franc note into the baby's swaddling clothes.

So you see, dear Madame, how, thanks to this little "hospice," we are enabled to complete our work of charity for all these unfortunate refugees who have been driven from their own hearth and home. They have sent many letters of thanks and gratitude, and these have been our greatest strength and support in our difficult work.

At this moment, dear Madame, we are hoping to extend still further the range of our activities by starting a Flemish school for all those children of our Belgian fisherfolk and artisans who are here in Calais. There are a great many of these children, all of them belonging to the working class, and it is very important to make some provision for them, so that they may not fall into the bad habits which they would contract if left to run wild about the streets.

We have found quarters in a lace factory, where we have three large rooms, a class room, refectory (dining-room) and recreation room. The services of two Belgian soldiers, who are schoolmasters, have been placed at my disposal, and I am also going to engage a woman for the house work.

I should like to keep the children all day, from eight in the morning until six in the evening, giving them their mid-day meal, and another one at four o'clock, so as to relieve their poor parents in this time of trial. There is an urgent need for this work, as there was for our former work, and so I beg you, dear Madame, to mention it to your numerous friends, in the hope that your generosity may extend to a monthly grant for helping me in this new undertaking.

I hope to report to you again before long, dear Madame, as to how things are going on here. In the meantime, I am, with thanks and gratitude,

Yours most sincerely,

HÉLÈNE LAGEOT.

RUSSIA AND DEMOCRACY.

EVERY one who wishes to understand what is happening in Europe to-day should read Mr. de Wesselitsky's little book of ninety-two pages on 'Russia and Democracy.' It is frankly a presentation of one side of the case. The brief but fascinating history of Russia from A.D. 862 to the present moment deliberately selects those episodes and features of Russian life and politics

which show Germany and German influence as the evil genius of Russian history. As we read we sometimes seem to be required to believe that the natural Slav has no faults of his own, and that all the black chapters in Russian foreign and domestic policy are to be accredited to the poisonous influence of the ever-present Teuton. But this appearance is only to be attributed to the eager desire of the author to present a case of which it has never been possible to speak openly to Englishmen before.

The jealousy with which Germany watched any signs of an approaching improvement in the sentiments of Russians and Englishmen is witnessed in the following passage: "In 1910, when a lecture on 'Anglo-Russian Relations' was to be delivered at the Political Club in St. Petersburg, though it had no reference to Germany, the German Ambassador tried to have it forbidden, and not attaining that object, warned the Russian Foreign Minister and his Under-Secretary against their attending that lecture. Both statesmen, who intended to be present, found it more prudent to keep away" (p. 66). A still more sinister fact is revealed on the following page. Propaganda among the Russian Conservatives, enforcing the "necessity to uphold the traditional Russo-German friendship, in order to save the monarchy," was pushed forward in conjunction with secret plots instigating the revolutionaries to insurrection. The evidence of this latter is said to have been discovered in the German Embassy after the declaration of war.

It is, of course, impossible for most of us to judge the rights and wrongs of a case, the evidence for which belongs to several centuries, and must still be largely in the secret possession of a few officials. But it is right that we should, at all events, listen very seriously to a point of view which is almost entirely new to English readers. Moreover, with all his indignation against the "German canker," Mr. de Wesselitsky is not to be regarded as an irrational Teutophobe. He refers more than once to the many loyal Teutons fighting in the Russian armies (pp. 58 and 65), and clearly shows that it is fundamentally a strife of cultures, and not of races, which is now being fought out on the plains of Poland.

And here it is more possible for the layman to form an opinion. In my recent visit to Russia, where I had the privilege of spending the latter part of June and most of July, and of seeing many public and private persons, I was continually finding myself surprised and even startled to discover the likeness of the Russian people to the English, and especially to our North countrymen. The people one meets in the streets of Petrograd and Moscow, and the peasants of the Upper Volga, are more profoundly like ourselves than the French, or even the Dutch, as I saw these peoples last winter. Indeed, with the possible exception of Norway, I have been in no country where one is so conscious of a mysterious sense of kinship and familiarity. In America one perhaps takes the likenesses for granted and is struck by the differences, but in some ways Petrograd is much more like home to an

Englishman than New York. In this connection we may refer to a revealing passage in Mr. de Wesselitsky's book describing the error of Nicholas I. (1825-1855): "He considered his chief task was to give Russia the solid Prussian organisation, with Prussian rigid discipline and systematic order. Apparently not knowing or understanding enough of his own people, he overlooked the discrepancy between the free and easy-going Russian national disposition and the Prusso-German methods which, excellent in their own place, were on the Russian soil quickly degenerating into soulless formalism" (p. 27). This is the core of the matter. Russia through her geographical position has been slower in her development than any of the great Western Powers of the Atlantic seaboard. Yet it has been her inevitable misfortune to come under the tutelage of the one race which was intrinsically incapable of understanding her true genius. Could her various efforts to assimilate French culture have succeeded, she might have been able to hold Germanism at bay. But a French Russia is as unthinkable as a French England, and, deeply as we are all indebted to France, her cultural ascendancy will never be one of domination. In many respects it is to England more than to any country that Russia will now look for fellowship and guidance. A land such as ours, that has been able to reach so great a height of advanced civilisation without ever losing its *boyishness* and power of adaptation to every crisis as it arises, is the land that Russia can best understand and can learn most from. And yet Russia is not going to be Anglicised as a result of this struggle, but Russianised. "We are still living in Russlandia," said a friend recently to our author; "*Rossia* (Russia) is yet to be created" (p. 79). And it will not be many generations or even decades after that creation before it is England and France who go to learn of Russia. Already she has shown us a lead in the matter of temperance reform which it will tax our highest powers to emulate.

In conclusion, I would invite the reader to judge the book in this way. Let us for the moment waive the question of responsibility, and express no opinion as to the origin (Teuton, Slav, or Tartar) of the sins and sorrows of Russia in the past. Let us simply ask whether the canker that Mr. de Wesselitsky discovers is the real canker, whatever its cause. Are the evils he attributes to Germanism the things we, too, have abhorred and lamented in our great neighbour? If so, it is surely a sign of greatest hope that a Russian patriot, an unqualified defender of the autocracy and of the policy of the present Czar, should so ruthlessly expose them one after another, and should attribute them (rightly or wrongly) to the enemy which the whole nation from top to bottom is now resolutely set against. If all the evils of the country are once successfully labelled "German," it will put a tremendous engine into the hands of those who are determined to eradicate them.

Nor need we fear that the Teuton and Slav must remain irreconcilable for all time—a permanent source of danger to the world's peace. Germany's fault has been that she has been incapable of a

genuine respect for the Slav. The defects of character which offend her are indeed real defects, but it is part of Germany's psychological ineptitude to be unable to appreciate the noble and beautiful characteristics with which these defects are associated, and which will ultimately make the Russian the very type of the white races of the earth. If this war results in no other good thing than the awakening of the world to a profound love and respect for the fundamental Slav, its blood and tears will not have been in vain.

JOSEPH H. WICKSTEED.

BOOKS AND REVIEWS.

A NEW TRANSLATION OF THE 'PARADISO.'

THE PARADISE OF DANTE ALIGHIERI: AN EXPERIMENT IN LITERAL VERSE TRANSLATION. By Charles Lancelot Shadwell. With an Introduction by J. W. Mackail. London: Macmillan & Co., 1915.

It is now more than twenty years since Dr. Shadwell published the first instalment of his translation of the 'Purgatorio' under the auspices of Walter Pater, in the metre of Andrew Marvell's Horatian 'Ode to Cromwell.' He characterises his own work as "an experiment in literal verse translation." Indeed, every attempt to reproduce the 'Divina Commedia' in English poetry has been no more than "an experiment," and we take it that no one would claim for any such translation more than a very partial and limited success. Something more may, perhaps, be asserted of the now standard versions by Cary and Longfellow; but this is mainly due to accidental circumstances, not to any superiority which they possess over their successors.

The *terza rima* of the Sacred Poem was no doubt essentially a development of the early Italian *serventese*, but in Dante's hands it became so completely transfigured that he might well have applied to it the phrase he places on the lips of Adam to indicate the language of the Garden of Eden: "l'idioma ch'usai e ch'io fei." Its closely interlinked stanzas, with their inimitable cadences of polysyllabic rhymes, present peculiar difficulties for English prosody. Two fragments by Chaucer are our initial essays in this measure; several Tudor and Elizabethan poets followed suit in short pieces, and Milton in one of his paraphrases of the Psalms. Shelley's 'Prince Athanase' (1817) is the earliest attempt at a long English poem in *terza rima*. Between it and the poetic splendours of the 'Triumph of Life' (1822) came Byron's 'Prophecy of Dante' (1819). The latter poet's description of his own attempt—"Harsh Runic copy of the South's sublime"—may be applied in general to the renderings of the 'Divina Commedia' in the original metre, from the three cantos of the 'Inferno' published by William Hayley

in 1782 onwards. This is not to deny the very noteworthy achievement of Mr. Haselfoot, or the substantial merits of the more recent versions of Mr. Edward Wilberforce and Dr. Wheeler.

It may then be that the translator is wise who sets out to transfer what he can of Dante's poem into a more thoroughly English medium. Cary chose Miltonic blank verse; Parsons a verse of five feet with alternate rhymes. Mr. George Musgrave, with singular success, has turned the 'Inferno' into an English poem in Spenserian stanzas which at times have a Shelleyan intonation recalling the 'Revolt of Islam.' We should place Dr. Shadwell in this class of translators, and assign him an honourable position therein; it is difficult to follow Prof. Mackail in claiming that the English quatrain adopted is "a near equivalent in its total effect to Dante's *terzina*," and gives "a striking approximation to the colour and movement of the original." It is true that the *terzina* is the metrical unit in the one case, the quatrain in the other; but there the resemblance ceases. The system of *terzine* of hendecasyllabic lines with alternate rhymes, by which stanza is closely linked to stanza until the close of the canto, has a totally different effect from that of this series of metrically independent quatrains of shorter verses and rhyming couplets. Dante himself has told us his view of the *carmen endecasillabum*, in the 'De Vulgari Eloquentia'; the change in the length of the line (the heroic verse of Italian poetry) is itself a complete modification of the intonation of the 'Divina Commedia.'

Let us take for example the passage (xxxiii. 127-132) where Dante describes how, in the intelligible light of the Godhead, the mystery of the union of the Divine with the Human dawns upon his vision:—

Quella circolazione, che sì concetta
Pareva in te come lume riflesso,
Dagli occhi miei alquanto circospetta,
Dentro da sè del suo colore stesso
Mi parve pinta della nostra effige,
Per che il mio viso in lei tutto era messo.

This is rendered by Dr. Shadwell:—

That Ring by Thee conceived and made,
As in reflected light displayed,
At first my eyes had won,
Thyself to look upon:
But soon within Itself It grew,
And to our image changed Its hue;
Wherefore with fixed intent
My gaze thereon was bent.

Apart from the question of the metre, this illustrates a serious defect which is occasionally observable in Dr. Shadwell's version; it does not always reproduce with sufficient exactness the theological thought and phraseology of the original. The present instance is particularly unfortunate, as, for the sake of a rhyme, it represents Dante falling into what he would have regarded as open heresy. The Second Person of the Trinity is not "conceived and made"; the poet still accepted the Nicaean symbol: "Genitum, non factum."

The above, perhaps, is hardly a fair sample of the translator's quality. We

will quote the episode, both happily and faithfully rendered, of the appearance of the mysterious third garland of spirits in the Heaven of the Sun (xiv. 67-78):—

And lo! all round with equal flame
Beyond the first another came,
As when the horizon's ray
Brightens before the day.
And as at rise of early eve,
New lights in th' Heavens we perceive,
And now the stars are plain,
And now are lost again:
Even so methought upon my sight
New substances began to light,
Forming a ring around,
Those other twain to bound.
How suddenly upon me grew
The Holy Spirit's radiance true,
And on my eyes so wrought,
That they endured it not.

There are many other passages equally satisfactory. Those who have most closely studied the 'Paradiso' will realise the magnitude of the translator's task, and recognise the very appreciable success that the Provost of Oriel has attained in an undertaking of exceptional difficulty, which has been unmistakably a labour of love.

We will conclude with a word on the mystical psychology involved in the famous line near the close of the poem (xxxiii. 142): "All' alta fantasia qui mancò possa"; "To the high phantasy here power failed." Dr. Shadwell sums up its general meaning by rendering: "Here failed the vision." *Fantasia* is clearly to be understood as the imaginative faculty, or phantasy, for which Dante elsewhere ('Purg.' xvii. 13) uses *imaginativa* as a synonym. It will, of course, be remembered that scholastic philosophy normally regards imagination as a sensuous faculty, an internal sense having its objects offered to it by the senses—the representations thus formed being called phantasms. It is thus, in 'Par.' x. 46, that Dante speaks of our imaginations, "le fantasie nostre," being too lowly for him to express what he sees in the Sphere of the Sun, "for never was there eye that could go beyond the sun." But there is a higher kind of imagination, the imagination of the mystic, in which phantasms are formed which are not derived from the senses. Thus Dante himself ('Purg.' xvii. 13-18): "O imagination, that dost snatch us at times so outside ourselves, that man perceives it not though a thousand trumpets are sounding round him—who moves thee, if sense offers thee nought? A light that is formed in heaven moves thee, of itself, or by Will that guides it down." As Aquinas puts it: "The natural light of understanding is strengthened by the infusion of light freely given; and sometimes, too, phantasms are formed in the imagination of man by divine aid which express divine things better than do those which we receive naturally from the senses, as appears in prophetic visions" ('Summa Theologica,' I., q. 12, a. 13). And this is surely the meaning of *fantasia* in the line we are considering; it does not imply that the 'Paradiso' is a "work of imagination," but rather a "prophetic vision" as understood by the Angelical Doctor.

EDMUND G. GARDNER.

IDEALISM AND RELIGION.

COMMUNION OF MAN WITH GOD. By R. Nicol Cross, M.A. London: the Lindsey Press. 2s. net.

NOT only the Bibliography, at the end of this handbook to religion which Mr. Cross has given us, but every page of the book, bears witness to wide reading and an alert outlook over the whole subject. Every age will have its own favourite method of recommending religion, and if a group of friends meeting for study were to take this book for their basis (as they might do with profit) they would find for themselves the constant closeness of touch which is maintained with modern interests and leanings. Exactly how far the idealist argument here employed to prove the spiritual nature of Reality will take us, is a matter that may profitably engage a reader's attention. To say that an apple is red to me only because I can perceive colour; and that similarly the universe only exists for a conscious subject; and that the universe existed before I came to be; and that, therefore, the universe is nothing other than the experience of an Infinite and Absolute Spirit—this may be a short and easy method from which our author "sees no escape," but many minds are not convinced by it. At the utmost it can only show that the universe, in all its extension and duration, as I at this moment think of it, is relative to *my* thought of it. But it must be allowed that the argument has often an awakening and stimulating character for a mind that has been surprised by it, as Mr. Cross manifestly has been, for he speaks of it as giving the impression that "a new world swims into his ken": and it has undoubtedly in recent days acted for many people as the first awakener from the slumbers of a dogmatic materialism. Much the same has to be said of the idea of the Unity or Oneness of the universe as a means of arriving at the Absolute Spirit. That the physical world is in some sense One, is too obvious to be doubted, but it is often a painful sense, and not one that necessarily leads to Theism. As to the other sense of Oneness, of which Mr. Cross would assure us, the Oneness of the world with our own highest moral and spiritual ideals, something more than the idealist argument is required "to show us that the world is wholly fair." Indeed, the monistic and unifying tendencies of our time have a way of taking a bitter revenge when they are pressed too far. Prof. William James began as a Unitarian and ended as a protagonist of Pluralism. And it is safe to predict that as long as there are Unitarians, so long will there be Trinitarians (and even Poly-unitarians), and *vice versa*. Unity *may* be a religious idea if you make it so (e.g., love is unity), but it need not be so. Religion is a far deeper and more complex thing than any monism.

Another most fascinating idea which we meet in these pages is the Immanence of God—an all-too-fascinating conception for most discussions of religion. Mr. Cross evidently means, by the immanence of God in nature, rather the *revelation* of God through nature to us. Thus he very truly remarks: "Natural things

can only reveal Deity and share his life to the limits of their own nature." There are, therefore, degrees in this revelation, and this seems to be what Mr. Cross means when he says there are "degrees of immanence." But immanence, in any proper sense of the word, is really another matter. It is what Tennyson finds in his "Flower in the crannied wall," what Emerson finds in "every moss and cobweb." It is difficult to see how the idea has any place except as standing in contrast to that of transcendence—and we should not readily think of degrees in God's infinite transcendence of his creatures. There are not many more serious errors in theology than that of identifying God's self-revelation with His immanence—notably, the failure of the recent "new theology" was due to this. It is when Mr. Cross comes, at the end, to speak of the vital things of personal religious experience, that he helps us most. What he says about conversion strikes a note that is too rarely heard. May we hope that some words in the preface indicate that he contemplates a book on this more valuable, and more neglected, side of religious discussion? W. WHITAKER.

PUBLICATIONS RECEIVED.

CAMBRIDGE PRESS:—Miscellanea Evangelica (II): Christ's Miracle of Feeding: Edwin A. Abbott. 3s. net.

MESSRS. CONSTABLE & Co.:—War and Christianity. Vladimir Solovyov. 4s. 6d. net. Ralph Waldo Emerson: O. W. Firkins. 7s. 6d. net.

MR. T. FISHER UNWIN:—The Kaiser; his Personality and Career: Joseph McCabe. 5s. net.

AMERICAN UNITARIAN ASSOCIATION:—The Little Child at the Breakfast Table. 50 c.

MISCELLANEOUS.

The Cornhill.

MEETINGS AND GENERAL NEWS.

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Money to buy hospital requisites of all kinds.
Shirts.
Socks.
Vests | woven or of a natural coloured
Pants | flannel.
Cardigans.
Shoes with leather soles.
Towels.
Handkerchiefs.
Mufflers.
Playing cards.

For Refugees (civilians):—

Money to support the hospice for sick and aged.
Clothes for men, women, children, and babies' layettes.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NEWS OF THE CHURCHES.

Great Hucklow.—The marriage of the Rev. L. Redfern, M.A. B.D., minister of the Octagon Chapel, Norwich, and Miss Rhodes, M.A., was quietly celebrated in the Old Chapel, Great Hucklow, on September 2nd. The Rev. R. S. Redfern, father of the bridegroom, who should have taken the chief part in the ceremony, was unfortunately prevented by sudden illness, and in his absence the Rev. Charles Peach officiated. Mr. Redfern was born in Great Hucklow where his father commenced his ministry. He has kept in close touch with the village ever since, and there was consequently considerable kindly interest shown in the event. Many congratulatory messages were received including an illuminated address and cheque from the Octagon Chapel congregation, Norwich.

Liscard.—The Memorial Church has lost a valued member in Mr. John Fleetwood, who died on August 7, aged 64. Mr. Fleetwood had served on the Church Committee for many years, and was President for seven years. He was held in deep respect for his sincerity, loyalty in friendship, deep religious spirit, and the interest which he took in the church and all its institutions. Before the interment in Rake Lane Cemetery a service was held in the church conducted by the minister, the Rev. A. Ernest Parry.

London: Essex Church.—A Memorial Service was held last Sunday night for Private James R. Ridley, 10th Middlesex Regiment, who was killed at Gallipoli on August 18th three days after his arrival there. He was a Scholar in the Sunday School for nine years, and a singer in the church choir for six years. He was only 18 years of age.

London, Islington.—Dr. and Mrs. Tudor Jones, who have just left Islington, were the recipients of a number of presents at a reception given by Mrs. Charles Phillips, Aberdeen Park, N. Mrs. Titford, one of the oldest members of Unity Church, Islington, on behalf of members of the church and friends presented Dr. and Mrs. Jones with a cheque for £85, and other gifts, while Mrs. Tudor Jones also received a cheque from a personal friend. Mrs. Titford referred in appreciative terms to Dr. Jones' valuable services at Unity Church, his untiring help, and his constant care of the sick and distressed. Mention was made of his taking over the Pioneer Preachers at the invitation of the Rev. R. J. Campbell, and bringing them into the Unitarian ministry, and also of his literary work and interdenominational activities, with especial reference to his courses of lectures at Dr. Clifford's Church, the Ethical Church, Kensington, King's College (for the West London Clergy), and the City Temple. People had been drawn to the church from all parts of the Colonies and America, besides prominent men and women in London. Reference was also made to Dr. and Mrs. Jones' energetic work in collecting a large sum to constitute the Jubilee Fund, 1912, for Unity Church, thus making possible the renovation of the building and the installation of the electric light. Mrs. Titford said it was with the greatest regret they were saying good-bye to them, and they all wished them a continuation of the prosperity which had attended their efforts during nearly seventeen years in the Unitarian body. Dr. Jones, in responding on behalf of Mrs. Jones and himself, said that his object during his ministry in the North of London had been to appeal to people who had either lost or not found a religious anchorage. He was pleased with the response that had attended these efforts. Many heartfelt letters from young men in the army (some received direct from the trenches) had deeply touched him, and given them both hope and courage to continue in the service of liberal Christianity.

Manchester, Oldham Road.—On Saturday, September 4, the Rev. Herbert Barnes, who has just completed his studies at the Home Missionary College, was welcomed by the congregation of Oldham Road Church, of which he has become the minister. For twelve months past the church had been served by a student ministry in which Mr. Barnes had taken a prominent part, and he has now accepted a unanimous invitation to the pulpit. The Rev. J. J. Wright conducted the service, and the sermon was preached by the Rev. A. W. Fox, M.A., of Todmorden, who pointed out the part our churches could take, and the message they could deliver in helping to establish the New Heavens and the New Earth which is yet the dream of every earnest Christian and the need of the world. Dr. Mellone, Principal of the Home Missionary College, delivered the charge to the congregation, and the Rev. Thomas Munn, of Padiham, gave the charge to the minister. The Rev. H. Barnes in responding said he took up the work feeling that he had been called to it by God, and that he must reveal the truth as he knew it in this spirit.

Manchester, Pendleton.—On Sunday evening, September 5, at the Unitarian Church, special mention was made of the members of the church who have joined the army, and their life and work. There was a good

congregation including the parents and relatives of the young men at the front or in camp. National hymns were sung, and the solo, 'Arm, Arm ye Brave,' was rendered by Mr. Ernest Robertson. The minister, the Rev. Arnold H. Lewis, gave an appropriate address, and prior to the concluding prayer the roll of honour was called over.

NOTES AND JOTTINGS.

THE TOMB OF FRA ANGELICO.

The uncertainty which has long existed as to the burial place of Fra Angelico is at an end. All doubts have been solved, we learn from the *Manchester Guardian*, by the researches of Signor Rosadi, Under Secretary of State in the Ministry of Public Instruction, and of his friend the Dominican Father Ludovico Ferretti. According to the chronicles of the Church of Sta. Maria sopra Minerva in Rome, the body of the great artist had been placed in a marble sepulchre in the Chapel of St. Thomas, close by the Christ of Michael Angelo. In the jubilee year 1600, however, this chapel was demolished to create a fresh exit from the church. Excavations have recently been undertaken, and now the actual tomb of Fra Angelico has been found and identified. An official report has been published and signed, among others, by a Dominican friar from the convent of San Dominico at Fiesole, where for so many years the famous master lived and worked.

THE SHAKESPEARE TERCENTENARY.

The Shakespeare Tercentenary Association, which had arranged to celebrate the tercentenary next April in Manchester on a somewhat elaborate scale, has been obliged to curtail its programme owing to the war. A considerable part of the original scheme will, nevertheless, be carried out if circumstances are favourable, and in order to create a suitable atmosphere beforehand a series of lectures will be delivered in Manchester during the coming winter. If it is possible to obtain the loan of what is regarded by many as the finest Shakespeare collection in the world, owned by an American, an exhibition will be held later on, and arrangements have already been made for a series of dramatic performances during the period of the celebration. A model of the Globe theatre exactly as it was in Shakespeare's day is to be erected in Whitworth Park, surrounded by a garden containing specimens of all the flowers mentioned in the plays. It will please romantic minds to know that some of the roots to be planted therein are actually to be taken from the garden of Shakespeare's house at Stratford-on-Avon.

EDUCATION AND THE STATE.

The *Teacher's World* is devoting considerable attention to the peril of blind economy in regard to education which may be one of the most serious results of the war. A distinguished Australian

said the other day, "we know that our schools and colleges are our most remunerative investment. I believe that the glorious display of bravery on the part of the Australian contingents at the Dardanelles is due in the main to the efficiency of the schools. Let any man dare to talk to us about impoverishing our system of education!" Professor Sadler, Vice-Chancellor of the University of Leeds, put the matter even more strongly when, in a recent article, he said that education had saved our nation from disaster. "The secret of the greatness of British education," he continued, "lies in its conviction that the final test of school and college training is trustworthiness of character. Be its shortcomings what they may, it has in this respect been true to its instinct and successful in its work," but "the education which makes the best sort of Englishman and Englishwoman can never be a cheap education. At this moment it is more necessary than ever to maintain and increase its thoroughness and many-sided efficiency. And after the war it will be the sheet-anchor of the national fortunes. Education, wisely planned, administered with sympathy and imagination, and generously aided from public and private funds, will, in the approaching test of social reconstruction—our next campaign—rebuild our resources and save the State."

THE FUNERAL OF MRS. ROBERT LOUIS STEVENSON.

It is eighteen months since Mrs. Robert Louis Stevenson died at Santa-Barbara, California, but it was not until June 22 of this year that her ashes were finally placed in the tomb of her husband at Samoa. Mr. Clement Shorter has given some extracts in the *Sphere* from a letter describing the funeral received from Mr. Westbrook, of Apia, Samoa. The ascent to the top of the mountain, which is 1,400 feet above sea level, is very steep, but the track was always kept clear, it appears, by Dr. Schultz, the late Governor, who lived at Vailima, so that the way might be as easy as possible for those going thither on pilgrimage. A large number of native high chiefs and their wives had assembled on this occasion to do honour to the family of their beloved story-writer, among them being Tuatagaloa and Tofaeono, who had assisted in carrying up the remains of Robert Louis Stevenson in 1894: Mr. Field, the husband of Mrs. Stevenson's daughter, carried the ashes in an urn enveloped in fine mats. Mrs. Field and Vaaiga (the wife of Tamasese) came next, each carrying a fine mat, the same that had been presented to the family at the time of Stevenson's death. The Samoan chiefs, officers in uniform, and ladies in white dresses, their arms full of flowers and wreaths, followed, making a most picturesque procession. A feature of the ceremony was the presence of the new Governor of Samoa, Colonel Logan, who alluded in his address to the fact that the British flag is once more flying over "Tusitala's" old home. It will be remembered that Samoa was for a time a German colony, and that it was taken possession of recently by the Australians.

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* * * Regarding Advertisement Rates see inside Front Cover.

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October

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10. Rev. E. D. PRIESTLEY EVANS (of Bury).
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Nothing but the most urgent need could warrant
its being made at the present juncture. That
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July 31, 1915.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the **Publisher, 13, Bream's Buildings, E.C.**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 19.

LONDON.

Acton, Cressfield Road, 11, Mr. E. B. ATHAWES; 7, Mr. W. R. MARSHALL.
 BERNONDESEY, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Mr. S. D. GREENFIELD.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. W. WAKE; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. W. H. DRUMMOND. —Harvest Festival.
 Islington Unity Church, Upper Street, 11 and 7, Rev. J. ARTHUR PEARSON.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. STANLEY MOSSOP.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. L. P. JACKS, M.A., LL.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. OTTWEIL BINNS.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. FRANK K. FREESTON.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. C. HARGROVE, M.A., D.Litt.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. S. BURROWS.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LEICESTER, The Great Meeting, 11 and 6.30, Mr. H. W. STEPHENSON.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. S. H. MELLONE, M.A., D.Sc.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College. —Closed during September.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

BARNES-HOLLAND.—On the 7th inst., at St. Faith's, Lincoln, Alexander Barnes, I.S.O., of 22, Park Hill, Ealing, to Ella Mary, daughter of Mr. and Mrs. T. Holland of Lincoln.

DEATH.

EACHUS.—On the 12th inst., at the Parsonage, Coseley, the Rev. Henry Eachus, aged 89 years, Minister of the Old Meeting House for 47 years. Funeral at the Old Meeting House, Coseley, on Saturday, the 18th inst., at 3.45.

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The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE should be most ungrateful if we did not send a message of grateful thanks to our readers for their splendid response to our recent appeal for the Belgian Hospitals. We stated our needs quite plainly, and the result is that we have had two of the best weeks since the Fund started. It is a splendid beginning of the autumn campaign. We wish, however, that instead of sending our contributors a few cold words of print we could take them to the office of the Fund at Hampstead, and let them spend an hour over the files of letters of thanks which we have received. Then they would realise what it is that they are doing, and the blessing and glory of it all.

* * *

FOR instance, this week has brought us a fresh letter from the General who was responsible for the pleasant official arrangements of our recent tour among the hospitals. Once again he expresses his thanks in the most cordial terms, and his deep sense of the service which has been rendered by the Fund for the sick and wounded. Here, again, is a letter which has just arrived from the officer in charge of one of the large convalescent depôts which we visited last month.

He speaks with enthusiasm of the improvement which the 300 beds sent by the Fund will effect in his arrangements for the comfort of his men. "Thanks to you," he says, "I shall at last be able to point to a depôt truly worthy of the Belgian army, truly worthy of our soldiers. The name of the Belgian Hospital Fund and that of Madame Rose Allen will be inscribed in the place of honour in the recreation room of the depôt."

* * *

WE were able last week to bring the need of newspapers for the Belgian soldiers in hospital before one of the staff of the *Indépendance Belge*. The managers have generously promised to send copies of the paper daily to all the hospitals on our list. This will be a great boon, as dullness is one of the chief foes to a good recovery. It will also help to keep the fires of patriotism burning brightly. These men are proud of their country, and they hunger in their exile for every scrap of news. If any of our readers have French papers which they can spare will they communicate with Mrs. Allen on the subject. Mrs. Allen will then furnish an address to which they can be posted regularly. English illustrated papers will also be most welcome, for pictures speak a universal language. They can also be posted direct to the hospitals without passing through Mrs. Allen's hands.

* * *

PARLIAMENT reassembled on Tuesday, and already announcements of far-reaching importance have been made. On Wednesday, in a comprehensive speech packed with facts and figures, the Prime Minister told the House and the country that not far short of 3,000,000 men have offered themselves for service in the Army and Navy. He also stated that the war is costing the country a daily

average of three and a half million pounds. The tendency of expenditure is upwards, and this is to be accounted for chiefly by the growth in our advances to our Allies. In asking for a Vote of Credit for £250,000,000 to carry us on to the third week in November, he pointed out that these huge figures throw some light on the contribution, measured in terms of money, which we in this country are making for the prosecution of the war.

* * *

LIKE all recent speakers Mr. Asquith spoke of the war as a war of mechanism, a war of organisation, and a war of endurance; but in view of the spectre of domestic strife which has been conjured up in some quarters he put in the wise caution that material calculations by no means exhaust the field.

The situation [he said], is a testing one. It calls, in my opinion, if we survey the conditions and the opportunities of the past year, both for satisfaction at unforseeable effort and sacrifice and for regret at some mistakes and miscalculations. At this moment, at any rate, it does not call for recrimination which, is of all forms of moral self-indulgence at once the cheapest and the least fruitful. Our business here and now is to deal with the present and to forecast and provide for the future. We have to satisfy so far as we can the legitimate hopes and requirements of our Allies, and what is even more important, we have to discharge the unique burden imposed upon a free people—I would rather say a family of free people—by our own traditions, by our own sense of responsibility, by our own standard of duty and of sacrifice.

* * *

MR. ASQUITH is too big a man to look back upon the past and pretend that he has learned nothing. In the following eloquent words he speaks for the great mass of his fellow-countrymen who have been consistent lovers of peace, slow to

believe evil, and now that they have been roused by facts too dark and terrible for any sane mind to deny are implacable in their loyalty to honour and freedom.

We see to-day more clearly even than we did a year ago through the mists of sophistry and mendacity with which Berlin has sought to becloud and befoul the international atmosphere. We realise—when I say we I mean the people of this country and of this Empire, without distinction of party or of place—we realise with ever-growing clearness the sincerity of our own diplomacy, the persistent and even passionate love of peace with which we sought to avert the catastrophe of a world-wide conflict, but the Empire's call to an inevitable duty forced us, in the face of every selfish interest, to vindicate our national honour and to enlist our whole strength in the sacred cause of freedom. It was and it is a worthy issue. We have staked and shall continue to stake upon it everything we have—our wealth, our industry, our intelligence, the lives of our children, the existence of our Empire. I have never doubted for a single instant—which of us has?—either the wisdom of our choice or its ultimate triumph in the stricken field.

LORD KITCHENER'S speech in the House of Lords was a soldier's review of the operations of war over the entire field. In tone it was grave and cautious, but on the whole thoroughly encouraging and optimistic. His review of the Russian situation and of the German victories which may only prove to be "defeats in disguise," will carry weight, and Russia, in particular, will be grateful for his terse description of her army as "a powerful and undefeated unit." But attention will naturally be concentrated upon his tribute to the fine recruiting for the New Armies, and his call for more men.

The response [he said] of the country to calls for recruits to form these armies has been little short of marvellous, but it must be borne in mind that the provision of men to maintain the forces in the field depends in great degree on a large and continuous supply of recruits. The provision to keep up their strength during 1916 has caused us anxious thought, which has been accentuated and rendered more pressing by the recent falling off in the numbers coming forward to enlist, although every effort has been made to obtain our requirements under the present system. I am sure we all fully realise that the strength of the armies we are sending out to fight must be fully maintained to the very end. To fulfil this purpose we shall require a large addition to the numbers of recruits joining, and the problem of how to secure an adequate supply of men, and thus to ensure the field force being kept up to full strength, is engaging our close attention, and will, I hope, very soon receive a practical solution.

WE hope that Lord Kitchener's words will sink deeply into the public mind. To try to press forward our own nostrum and gain for it a fictitious importance is the device of men whose egotism or confidence in their own opinions has blinded them to the imperative demands of patriotism and good sense. The country is willing to accept any burden, however distasteful it may be to its ordinary habits or its political creed, if it is the way of safety in the opinion of men whose business it is to deal with the situation, and who know all the facts. At present we think the indications point to a solution of the difficulty by a far-reaching use of the information obtained by the Registration Act. This, as Lord Kitchener points out, will give us a basis on which to calculate the resources of the country, and to determine the numbers that will be available for the Army after providing for the necessary services of the country as well as those of the munition works.

IN a solution of this kind there would be an element of compromise deeply distasteful to the policy of "thorough"; but it would avoid the disasters of a conscriptionist agitation in the country, and preserve some of the elements of voluntarism and goodwill which have produced such magnificent results in the past. We believe that few men will refuse when they are told the particular way in which it is desirable for them to serve their country, and they will go all the more gladly to the army or the workshop because they feel there is in it an element of choice and of personal acceptance of duty. In any case the statesmen who have to find a solution which, so far as possible, will secure the enthusiastic support of all classes of the community, know that it is far more important to win the adhesion of the Trade Union Congress than to conciliate *The Times*.

THE revelations of far-reaching and disastrous German intrigues in Russia which have appeared in the press this week will arouse the keenest indignation among her Allies. There seems to be no limit to the depths of infamy to which Germany will stoop in order to compass her ends. The military secret of one cause of the long Russian retreat has been well kept, but silence is no longer necessary. It appears that the munition factory at Ocha near Petrograd, one of the chief arsenals of Russia, was blown up at the end of April, it is suspected, by the treachery of German agents. Many of the trained workmen were killed, and important munition plant was destroyed. Russia was crippled; she

had to fight for time while her Allies came to her assistance, and all thought of a great spring offensive on the Western front had to be surrendered. A statement in the current issue of *The Great War*, which has been passed by the Censor, describes the result as it affects our own military situation in the following words:—"As our two armies were holding only a small section of the line, it was more convenient to the general interest of the Allies that we should, instead of employing our increased forces, postpone the entry into action of our national armies, and bend our chief energies to the task of supplying Russia with the munitions which had suddenly become to her a matter of life or death."

THOUGH the Press comments upon this story are not official, and doubt has been thrown upon them in some quarters, there seems to be no reason to doubt the main fact, and a good deal of fresh light is thus thrown upon our deferred hopes and the feverish activity over munitions. We had not miscalculated in the blundering fashion which some critics made out. We had suddenly to supply an unprecedented demand, and to postpone cherished military plans without a word of public explanation. We can only express our admiration of the tenacity and courage with which the Government turned this difficult corner, and our thankfulness that we were able to send generous help to Russia even at the cost of greater suffering for ourselves. The whole incident is an illuminating comment upon the folly of premature criticism, which forgets that secrecy on the part of strong and determined men has an important part to play in the art of war.

Punch has often produced the best commentary on the mind of the nation at war. It has ministered to cheerfulness and kept us alert to the humours of the situation. But it has excelled itself this week in its Ode 'To a Zeppelin,' by O. S., surely one of the most delicious parodies in the language.

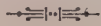
Like a monstrous bird

Overseas thou comest;
Melodies unheard

Through the heavens thou hummest,
And bombing still dost soar, and soaring
ever bombest.

And so on through its riot of fun and its peal of defiance to German frightfulness: "Then let me tell thee, London hasn't turned a hair." A people that can make and enjoy things like this amid all the hazards of war has in it unending treasures of vitality. It despises danger and looks the world in the face with laughter and courage. In many a tragic situation the humorist is our best philosopher.

WAR CHARITIES.



WE made some observations last week on the subject of 'War Charities,' and expressed the hope that there will not be any reaction into prudent selfishness where a good case can be made out for generosity. We print to-day a letter from a correspondent, who points out that a refusal to contribute may spring from a conviction that War Charities ought to be unnecessary and therefore should cease to exist. With part of his argument we are in cordial agreement. We pay our taxes in order that the Government may organise and finance the business of the nation for us. All the great enterprises of the State ought to be equipped on a scale which will ensure success. What the fighting forces require in time of war to maintain them in health and efficiency should be provided from the public purse and not by private charity. Accordingly the Government which goes cap in hand to the private citizen for the needs of its soldiers is only proclaiming its own weakness and inefficiency. The force of this argument will be generally admitted. No one expects army rations to be supplemented by private supplies, or appeals for generous donations of batteries and dreadnoughts. Why then, it may be asked with some show of reason, should War Charities exist at all in a well-organised world and the good citizen incur the reproach of selfishness if he does not contribute to them?

To this question commonsense will at once return a threefold answer. In the first place the needs of war may easily outrun the provision made to meet them. We cannot calculate beforehand the exact amount of strain which will be put upon our resources, the wastage in men and material, or foresee the sudden emergencies of suffering and disease, which rend our hearts and call for instant help. Second, it is our good English way to mingle public effort with private beneficence, without trying to fix scientific frontiers for them upon our map of life. It will take a long time to organise this logical inconsistency out of our blood, and if it ever goes it will be at the cost of our self-reliance, our sense of personal responsibility for doing good,

and our obstinate preference for the voluntary activities of the Englishman to machine-made virtues of the German pattern. And thirdly, War Charities deal chiefly with the claims of suffering and poverty upon our sympathy, and this is a sphere where nothing can take the place of personal generosity and active personal help. In all ages Christian love has rightly claimed it for its own. The State may build and equip the most splendid military hospitals in the world. It may run them with the highest medical skill and perfect official routine. There may be in them no waste and no shortage of anything that is needed. But they will be lacking in some of the essential elements for the healing and comfort of their patients, if their only connection with the civilian world is the punctual payment of taxes. It is the human touch which goes with our gifts, the sense that we give because we care and not simply because we must, that justifies us in separating the work of the hospital from every other form of military enterprise and refusing to regard its constant dependence upon voluntary aid as a mark of official ineffectiveness.

But after all the unanswerable justification for War Charities is that the need for them exists. Later on, when the crisis is past, we may be able to study the situation and divide the blame between our own blunders and the capricious fortunes of war. But now the only thing for good men and women to do is to pour in the oil and wine, to give with a lavish hand where the need is greatest, and thus to accept the happy privilege of using the things which they call their own not for their own pleasure but for the help of others. In every war there are some people, who in the intensity of their misery seem to suffer vicariously for the rest. It is their plea which ought to be heard first, and to them should go not what we can spare when every call at home has been satisfied, but the freshness of our hearts and the undimmed eagerness of our sympathy.

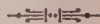
Poland, Servia, and above all Belgium make this claim upon us now. Their need is our opportunity. There will not be any equality of suffering, for they have been smitten in ways which we can only dimly imagine; but we can do something

to remove the glaring inequality in hospital accommodation for their wounded men. These Belgian soldiers, haunted by dark and hideous memories, are terribly lonely as they recover from their wounds. They are homeless till the war is over. Many of them have nothing to live for except vengeance, which is as a fire in their bones night and day, and the love of their country which is never so strong as among the dispossessed. Every gift we send them has in it some balm of healing pity. It tells them that they are not forgotten, that some one cares.

The War Charities that ignore national boundaries and seek eagerly for fresh opportunities of serving our Allies are in this way laying secure foundations for the friendships of the future. We deplore deeply the ties which have been broken by the war. But already we have formed others, which have in them a richer promise of security than any we have lost. At least in recent years there was always something a little artificial and self-conscious in the effort to cultivate friendship with Germany. It relied far too much upon fine phrases and the abstract sentiments of a small class of intellectuals. How different is our present experience. We are not pursuing friendship with deliberate aim. It is springing up on all sides as the natural result of generous and loving deeds. The Belgian hospitals in France, which we have often described to our readers, are becoming workshops of goodwill and mutual understanding. To these doctors and soldiers every gift is warm with the affection of English hearts. In many ways this intangible spiritual influence is as precious to them and to us as the physical blessings of surgical instruments and better equipment; but it is unnecessary to try to separate them even in thought, for here as always there is something sacramental in the humblest offering of love. These are things which we have seen for ourselves. The simple language of doing good has brought the dream of international friendship down to earth, while congresses and societies have only discussed it and seen it afar off. And the same thing is going on in countless other places, where men of different race are helping one another to bear their burdens bravely or bringing succour to those in greater trouble than

themselves. No War Charity need seek for further justification, or attempt any apology for its existence, if it is a living channel of noble human intercourse and generous affection between nation and nation.

Good Thoughts for Evil Times.



A WAR SONG TO ENGLISHMEN.

PREPARE, prepare the iron helm of war,
Bring forth the lots, cast in the spacious
orb;

Th' Angel of Fate turns them with
mighty hands,
And casts them out upon the darkened
earth!

Prepare, prepare.

Prepare your hearts for Death's cold
hand! Prepare

Your souls for flight, your bodies for the
earth;

Prepare your arms for glorious victory!
Prepare your eyes to meet a holy God!

Prepare, prepare.

Whose fatal scroll is that? Methinks
'tis mine!

Why sinks my heart, why faltereth
my tongue?

Had I three lives, I'd die in such a cause,
And rise, with ghosts, over the well-fought
field.

Prepare, prepare.

The arrows of Almighty God are drawn!
Angels of Death stand in the lowering
heavens!

Thousands of souls must seek the realms
of light,

And walk together on the clouds of
heaven!

Prepare, prepare.

Soldiers, prepare! Our cause is Heaven's
cause;

Soldiers, prepare! Be worthy of our
cause.

Prepare to meet our fathers in the sky,
Prepare, O troops, that are to fall to-day!

Prepare, prepare.

Alfred shall smile, and make his harp
rejoice;

The Norman William, and the learned
Clerk,

And Lion Heart, and Black-browed
Edward, with

His loyal queen, shall rise, and welcome
us!

Prepare, prepare.

WILLIAM BLAKE.

WE are, and must be, one and all, burdened with faults in this world; but the time will come soon when, I trust, we shall put them off in putting off our corruptible bodies; when debasement and sin will fall from us with this cumbrous frame of flesh, and only the spark of the spirit will remain—the impalpable principle of life and thought, pure as when it left the Creator to inspire the creature; whence it came it will return, perhaps again to be communicated to some being higher than man, perhaps to pass through gradations of glory, from the pale human soul to brighten to the seraph! Surely it will never, on the contrary, be suffered to degenerate from man to fiend? No; I cannot believe that: I hold another creed, which no one ever taught me, and which I seldom mention; but in which I delight, and to which I cling, for it extends hope to all: it makes Eternity a rest—a mighty home, not a terror and an abyss. Besides, with this creed, I can so clearly distinguish between the criminal and his crime; I can so sincerely forgive the first while I abhor the last: with this creed revenge never worries my heart, degradation never too deeply disgusts me, injustice never crushes me too low. I live in calm, looking to the end.

CHARLOTTE BRONTË
(from "Jane Eyre").

O GOD, the Sovereign Lord of kingdoms and of kings, who in chastising dost heal, and in forgiving save; show forth upon us thy mercy and restore to us the quiet times of peace, that we may make use of them to our amendment. Amen.

CHILDREN AND THE BELGIAN HOSPITAL FUND.

THE following letters have been received by Mrs. Allen at different times, and show what children can do to help the Fund, and, perhaps, afford hints to other children to help in similar ways during the coming winter. It is impossible to give all the instances, some of them very touching, of the sympathy shown by children to this work; reference has been made before to the children of a very poor London elementary school

who collected their farthings and sent them up, and a Sunday School in the North who gave up a treat and sent the money instead, and there are other such instances of self-denial. The first letter is from Miss Taylor and Miss Rowe who have organised work among a number of schools during the last few months.

I.

25, The Pryors,
Hampstead, N.W.

Sept. 13, 1915.

DEAR MRS. ALLEN,—We have great pleasure in sending you the enclosed cheque for £17 15s., being the sum sent by seven of the numerous girls' schools which, during the summer months, have been working for the Belgian Hospital Fund. One or two private contributions are included. We should like it to be devoted to paying for the installation of the bath-rooms at Chateaugiron. One contribution of £2 10s. 0d. came from the sixth form girls of one of the High Schools, raised by the sale of school photographs of their own taking. Our first term of work has been very encouraging, and we hope that in addition to an increase of goods during the winter we shall be able to contribute help towards feeding the little refugee school children in Calais. It is a work that should particularly appeal to our schools.

We are,

Yours sincerely,

EDITH TAYLOR and MARY ROWE.

II.

Norwich, June, 1915.

I am writing now to send you £5 as the result of the children's entertainment (Tiny Tots). Your kind letter was read to them all at Sunday School the next Sunday afternoon, and they were very delighted. I expect they will want to do another! It will be something for them to remember in after years that in this awful time they joined in helping those poor little children.

III.

Wallington, September, 1915.

DEAR MRS. ALLEN,—....I have just sent off....a box containing....also one chessboard and men, and fifty-one packs of cards, which my family and maid have collected from door to door. My boy, aged 8, has been a most enthusiastic collector. We shall probably be able to send some more before long.

Yours sincerely,

M. B. G.

IV.

Adelaide, S. Australia,

July 27, 1915.

DEAR MRS. ALLEN,—I am much pleased to be able to send you another cheque for your work among the Belgian Hospitals of £5 15s. I think you will like to know that this second instalment was raised by the children of our congregation. A little boy who will be 9 in September asked his mother if he might give a little concert in the drawing-room and sell 6d. tickets for admission. He said he wished to help the poor Belgians, and

he thought he might get a little money in that way. His mother said he might on two conditions, that his elder brother helped him, and that they made all their own arrangements. She would provide tea and cake for the guests, but they must be responsible for everything else. They, assisted by three school-fellows, arranged a delightful little programme of songs and recitations given in unison, and some instrumental music by the promoters, who play the piano well for their age. The entertainment produced £6. A few weeks later it was repeated in our church schoolroom, followed by a little drama written and arranged by the young daughter of our minister, the Rev. Wilfrid Harris. It was a very pleasant evening, and a crowded house; the takings were divided between your Fund, the Red Cross, and, I think, our wounded soldiers. £21 was collected altogether. With my hearty good wishes for the success of your splendid work, believe me,

Yours sincerely,

S. M. CROMPTON.

THE HEAVEN OF BEING YOUNG.

OUT of a land where nobody gets old and godly and grave, wandered for a time into our saddened world a beautiful youth. You could see he had but missed his way in coming hither. The Latmian light lurking in his eyes, the long wavy hair crowning the head, by Hebe's hand perchance caressed, the strange speech, all proved it. Expecting always to meet beauty, he was doomed to many disappointments; and having no other interests than belonged to his adventure as a vassal of love, the cold day's doling of sterner facts not seldom made him ache, if sometimes it also gave him grim mirth. So, ere he returned to his own country, he wrote down quaint verses about his quest. These yodels of youth are to be found in two books left behind by Rupert Brooke, containing about eighty short poems.

These poems secure for their author a high place among the minor poets of our time for a number of beautiful things said beautifully, their faultless diction, their wistful cadence and their engaging incurable juvenility. Moreover, the early death of the singer at the age of 27, while serving with the British Expeditionary Force in the Mediterranean, and soon after contributing some notable patriotic sonnets, has endowed his work with a new worth. Of the victims of this war he said:—

There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red

Sweet wine of youth; gave up the years to be.

Of work and joy, and that unhopéd serene,

That men call age; and those who would have been,

Their sons, they gave, their immortality.

Among them, now he. All his pages are now empurpled by that dye, and the thought of the sacrifice of the sweet wine of youth must inevitably discolour criticism. Out of his dreaming and dallying, war awoke the poet. A new note was sounded, unheard in the poems of passion. The cynical vein, unmistakable before, disappears. The bugle blast, summoning to more strenuous strivings, blows away the vaporous ardours of the arbour, "all the little emptiness of love." It brings release from shame. The new cause brings Honour back, and through Pain the lover enters upon his heritage of holiness.

There is an easy and playful patriotism in the rollicking lines written to the poet's village home, Grantchester. But they were written in 1912 in a Berlin café before the deluge. The soldier is abroad again, but now stemming the tide of Berlin's brutality let loose, and the eyes close in death, longing for home. But that corner of alien territory where he falls the poet dedicates to be "for ever England."

There shall be

In that rich earth a richer dust concealed;

A dust whom England bore, shaped, made aware,

Gave, once, her flowers to love, her ways to roam,

A body of England, breathing English air,

Washed by its rivers, blest by suns of home.

And in this glow of a new love of country, and the intense devotion it confirmed, it is plain that a firm faith was fiercely forged. He had legitimately made fun of the folk who create God after their own image and build up Heaven out of their own delights, by feigning the fishes' pious fancies for a world where land is no more, and the worm dieth not, in other way than the gospel promise. But he had sometimes questioned the idea of a creative purpose, and doubted whether there was any other abode for love than the material body. All these Pyrrhonic perplexities are burned away. He is thrallé to a certainty. He knows himself a pulse in the eternal mind. He has a safe passport through the domain of death. So with a chant of triumph he sets face against the indomitable destruction, safe though all safety's lost, and dying, safest of all.

There was something the poet dreaded more than death. It was old age. One recalls R. L. S.'s fear of dying at the top, of living on with the light of the intellect eclipsed. Rupert Brooke feared the living death when the heart had lost its passion, the limbs their grace, and love had died to kindliness, unthrilled, tempered and tamed.

The poet's own horror has found expression in passages the naked realism of which gives the impression of crudeness, if not worse. The after-years of Helen and Menelaus reunited after the

fall of Troy and the embraces of dead men's love make one shudder. To sleep on the banks of the cool river with the slain Paris is decidedly preferable. And in the poet's early death, one of his own heart's desires was not denied. For his was a world where the one crime was to grow old, out of which all over thirty were cast to lie howling in darkness. So the good people of the ideal English hamlet conveniently up and shoot themselves at the first stiffening of the joints, and if the poet is angry at the loss to another of the Last One, he consoles himself by picturing her fifty years hence, or if jealous of that other, clothes him at once in decrepitude—"a scrap that life's flung by, and love's forgotten."

All this because the poet once identified life and its joys with youth. To the romantic temperament, tragedy lies in a life of settled prose. An existence without poetic sentiment is hell. The poet is unaware of a thousand movements initiated in our day to make life a fairer thing. They find no echo in his verse. The social note is entirely missing. The intense, personal emotion holds him in bond.

The dreadful Day of Judgment is the time when there is no stirring of the blood, when ordinary speech takes the place of singing trumpets, when wonder wanes, when all the gold fades into grey. Many of our young English poets have thus borne witness to the transiency of enthusiasm for that beauty that must die, and joy, whose hand is ever at his lips bidding adieu. The author of 'Blue Evening' also knows "the laugh dies with the lips, love with the lover." But he knows more than this, else he were no poet at all. He knows how in the common event resides the astonishing, occult, elusive glory, "in every touch more intimate meanings hide." This vision transfigures two poems especially. He is at an examination. The room is full of scribbling figures. Then the glory of the sun streams in, and he is made aware of a change in the atmosphere. A full tumultuous murmur of wings grows through the hall, and gyre on gyre, archangels and angels, adoring, bowing, and a Face unshaded in the white undying Fire.

So at an ordinary tea meeting comes a revelation of the immortal beauty of the person and the moment, and for an instant he sees as God sees and a million years are crowded into it:—

Freed from the mask of transiency
Triumphant in eternity,
Immote, immortal.

This, according to Blake, is the true sign of the poet. And for its sake one can pass over the over-sensuous imagery of some of the verses. One is struck by the preponderance of images derived from taste and touch and smell. He is weak in the sense of colour. Even the wealth of tropical tints fails to arouse it. In Samoa he is more concerned with the swaying gait and the Platonic archetypes than with the magic of the spectrum. He is most susceptible to movement and form. Hence, still radiant life like that of the flowers does not quicken him. The far whispering of a little lonely wind that creeps from tree to tree and distantly follows me—that recurs with almost

Celtic persistence; but a flower has its place only as a general idea, nowhere apparently loved for its individual worth and wistful winningness. It is the spirit of the whole landscape that affects him. "This April twilight on the river, stirs anguish in the heart of me." Beneath the Cambridge skies, flower-lulled in sleepy grass, he "hears the cool lapse of hours pass until the centuries blend and burr." In this erasure of time bound up with his clairvoyant experiences as with his nature communions, one perceives the mystic touch. Here personality perishes. Something in the evening by the quiet willows lays a hush upon the wild heart of clamour, and where the quiet sky rains peace the sick lover forgets to play the lover, no longer yearns to die, and is glad in the mere large presence that fills the vast. And when exempt from the merely masculine point of view, he realises that the woman, too, shares these consolations of nature. In his company her heart may be all his, but once the strong down smiles her welcome, and the woods close conquering arms above her, he becomes less than a thought to her, alone with the hills and heaven. He recognises, in spite of his demand for her subjugation, that she has a value to herself, wants her own self-realisation, and only as he aids her evolution does he really matter to her. But where all high ambitions conspire together, and spiritual affinity is established, then comes the divine event chronicled in the poet's magnificent masterpiece 'The Call.' If some of the sonnets remind us of Rossetti, the language of 'The Call' reminds us of Francis Thompson:—

Out of the nothingness of sleep,
The slow dreams of Eternity,
There was a thunder on the deep:
I came, because you called to me

I broke the Night's primeval bars,
I dared the old abysmal curse,
And flashed thro' ranks of frightened stars
Suddenly on the universe!

And the sign he gives as a token that they have met at last is breaking and forging the stars anew, is shattering the heavens with a song. Thus to the grand finale where death has slunk away in fear of the glory on their faces, and the infinite goal finds them one alone above the night, above the dust of the dead gods, alone. It is a gorgeous pæan, star-splendid, Olympic. Everything common blazes here *sub specie æternitatis*. Here the idealist is crowned and triumphant. Here love broadens out into cosmic proportions. Here youth across the gulf of the years hails that which, reborn age after age, grows in the grace and grandeur of everlasting, ever-renewing youth.

If sometimes he doubted or forgot, he never wholly lost sight of the Face whose ghosts we are; the real, the never-setting star; and the Flower of which all we love are but fading shadows. He had the soul of the Greek faith that instead of lovely things there shall be found Loveliness itself, and instead of lovers, Love shall be. So most fittingly the Gods decreed that when he turned home again, it should be by way of the charmed isles of the Ægean Sea.

Possibly he always knew he was, as so many of his poems suggest, one of the predestined. A certain aimlessness so difficult to maintain in an insistently practical world, a certain avid eagerness for life as of one in a hurry and hearing the clamant beat of the hours, an intimacy with the mysterious land between birth and death, a remoteness from the compelling concerns of the world's necessities—these signs mark him out from his kind. More direct evidence is the constant preoccupation with the life beyond the veil. Sometimes it is merely due to tiredness:—

O infinite deep I never knew;
I would come back, come back to you,
And a long watch you would keep,
And I should sleep, and I should sleep!

What death means to those left behind is fixed in a perfectly chiselled image niched in one of the war poems. He looks down on the rank of recumbent figures. He reflects what they were a little while since. These hearts were woven of human joys and cares, washed marvellously with sorrow, swift to mirth. Earth had unrolled its majesties, a thousand joyous things had stirred and quickened them. Now all that is at a sharp end:—

There are waters blown by changing winds to laughter
And lit by the rich skies, all day. And after,
Frost, with a gesture, stays the waves that dance
And wandering loveliness. He leaves a white
Unbroken glory, a gathered radiance,
A width, a shining peace, under the night.

The deliberate choice of the words, fraught with symbolic associations, the stress on the long vowel sounds, the pauses, reveal a consummate art in the method of conveying an intense sustained emotion, of a heart chilled and speechless and over-weighted by an inexorable woe.

That symbolism is carried further in several poems. The 'Night-Journey' becomes a pilgrimage of the infinite, the strain of the long-limbed train a human effort after the far thing, and the signal-lights along the imperious mystery of the way, signs that the strength and splendour of our purpose swings. And the goal?—

Lost into God, . . .
Grown one with will, end-drunken huddled dreamers.

Psychical research hints to him that there will be liberation and expansion of faculty, acquisition of new knowledge,

And feel, who have laid our groping hands away;
And see, no longer blinded by our eyes.

Such flowers of hope did he entwine with stray buds broken from the old dust of misery before his early adventure into the Unknown. "The men among whom the Predestined dwell become the better for the knowledge of them, and the sadder, and the more gentle." So says Maeterlinck. To leave a fragrant memory is well, but Rupert Brooke did more. Ere with laughter he waved farewell, he flung a sheaf of precious leaves, brodered with beautiful fancies and running with runes eloquent of

emotions emergent out of the red blood, and out of the heroic quartz where hides the rift of spiritual gold, and with these he dowered a world grown wild with ravening, to sweeten its bitterness and be lustration for the stains of wrong. And this was his message of farewell:—

Sets your star,
O heart, for ever! Yet, behind the night,
Waits for the great unborn, somewhere afar,
Some white tremendous daybreak.
And the light,
Returning, shall give back the golden hours,
Ocean a windless level, Earth a lawn
Spacious and full of sunlit dancing-places,
And laughter, and music, and, among the flowers,
The gay child-hearts of men, and the child-faces,
O heart, in the great dawn!

J. T. D.

SMOKE.

THERE are evils of the town and evils of the country, sometimes they touch the dwellers in both; but there is one evil which touches the town dweller very much and hardly troubles the country dweller at all. Naturally the country dweller worries not about it, and, unfortunately, the town dweller is so used to it that he very often does the same, which is a pity in more ways than one. I refer to the evils of smoke—factory and domestic. Dwellers in cities and the surrounding districts are so used to the dinginess of their houses, the public buildings, and the monotonous fact that a collar will hardly go through a day's work without shouting for the wash tub, that they do not trouble themselves much about it. People have been so accustomed to think of smoke as smoke, as something that is blown away, that they do not realize what a stupendous amount of damage is going on all round them in the great cities. Frequently, also, smoke from a factory chimney is looked upon as a sign of prosperity; fat clouds of smoke rolling out mean fat bags of golden sovereigns rolling in. The prosperity of a certain town has been, in fact, attributed to smoke. The Town Council did not attempt to make any manufacturer reduce his smoke. More smoke, more prosperity, was its motto, and as the trade of the town continued to flourish, so the Council "smeeked" itself on its intelligent action. At one time, and not so very long ago either, the stokers in the country used to receive a bonus direct from the mine, and the more coal they burnt the larger the bonus. Now manufacturers are beginning to find out that smoke spells waste, and are giving their men a bonus according to the small quantity of coal they burn.

There is no doubt that factory smoke is the cause of the larger part of the damage which is done to buildings, it is the prime cause of fogs, and contributes at least one half of the dinginess of the atmosphere; but domestic smoke comes in no bad second. It is true, as Emerson says, that "the great majority of men

unable to judge of a principle until its light falls on a fact, are not aware of the evil which is around them, until they see it in some gross form." We want to make people realise the smoke evil in all its grossness, and then, perhaps, they will wake up to what is going on around them. Few Manchester people, for instance, realise the amount of soot there is in their atmosphere. If, however, we put it before them in a concrete form in this fashion, it must bring it home to them with a considerable shock. "The volume of soot poured forth into Manchester atmosphere is such that it would form a column fifteen feet square, and twice as high as the tower of the Town Hall." Do London dwellers know that over the 117 square miles which comprise the whole area of the metropolis, 17,050 tons of soot fall in one year on their devoted heads?

Carpenter drew a lamentable picture of the dwellers in towns walking to their own funerals under a pall of smoke which they themselves had created, and the pity of it is that the picture is a true one. Long ago Kingsley spoke of the degradation of "stink," we might equally well speak of the degradation of dirt produced by smoke. It is a terrible sight to see a home fall into a dirty wretched state, simply because the woman cannot keep up the incessant warfare against the dirt which pours into her house. She lets the house stay dirty, she gets dirty herself, the children follow suit, the man spends his time at the public house, and at last that stage is reached which makes the school teacher weep and the health visitor despair. And it is all smoke and nothing but smoke. "A little energy is all that is wanted," you say, "the woman is lazy." Yes, probably she is lazy. Why? Smoke again. It is a proved fact that a smoky atmosphere cuts off the health-giving violet rays of the sun, the rays that give vitality. Here is the reason for the woman's laziness—lack of vitality. This is the reason for the tiredness of many of our town workers, and of the children. Just so long as we take no steps to lessen the smoke nuisance so long will the health of our citizens, and of our future citizens be injured, for we are taking away their God-given birth-right of sunshine.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WAR CHARITIES.

To the Editor of THE INQUIRER.

SIR,—May I suggest that there is a point of view on this matter other than that which you put forth in the current issue? During the present war we have not, it is true, reached the depth of degradation that we did during the South African War when, as someone put it, the country was run on the lines of a charity bazaar: one public-spirited

man giving a battery of artillery, a generous lady a number of machine guns, and so on; but there is far too much provided by philanthropy which ought to be paid for out of the public purse. Last winter we saw the shameful spectacle of the wife of the captain of a British battleship having to appeal through the press for people to help her in providing warm clothing for the men. In another instance a lady appealed for, *inter alia*, soap for the crew of another vessel. Now there are two reasons why this state of affairs should not be: the first is that it is not consonant with the dignity of a great and wealthy country like this, and the second is that it enables mean—and, perhaps, still more thoughtless—people to escape their fair share for paying for their defence. Of course, one does not wish to restrain any generous impulse on the part of those who feel that they have not discharged their obligation to our soldiers and sailors when they have paid their taxes—*The Daily News* Christmas Pudding Fund for instance, was a very laudable effort last year and will be again this—but I do suggest strongly that all necessities should be paid for by the Exchequer, leaving the care of comforts to philanthropy. At least one of the latter, a certain allowance of tobacco, is now provided by the War Office. This should not be. As a smoker I am prepared to give my mite towards purchasing such proportion of the weekly consumption of tobacco as the men cannot afford to pay for themselves.

Though hospitals are certainly a necessary and not a luxury, I hope that what I have said will not hinder any of your readers from contributing to the Belgian Hospital Fund. The case of Belgium is, of course, exceptional—
Yours, &c. FREDK. G. JACKSON.

8, Park Lane, Leeds,
September 13, 1915.

THE IMMANENCE OF GOD.

To the Editor of THE INQUIRER.

SIR,—In your reviewer's criticism of the Rev. R. Nicol Cross's book on 'Communion of Man with God,' he refers in one comment to the failure of the recent New Theology. That one aspect of the theory was over emphasised in certain quarters may be granted, but to assume that the doctrine of "Immanence" can itself be regarded as a failure would be a great error. On the contrary it is the most vital doctrine of present day thought. Of this there is plenty of evidence. At the recent Wesleyan Assembly the new President said words to this effect—that in the light of the doctrine of Immanence they had revised their beliefs. Some artificial accretions to the doctrine of the Atonement had been removed, but they could to-day present a Saviour "perfect God and perfect man" who was able to save to the uttermost. We may doubt the logic of the conclusion, but when such a conservative body as the Wesleyan revises its beliefs under the influence of a new thought it may be said to have driven itself pretty deeply into the mind of the age.

I have before me a recent pamphlet by a Church of England minister who has reshaped his beliefs in his old age. It contains the following passages:—"God as infinite, universal, all-involving and all-embracing is transcendent. As all-evolving, all-constituting, all-essential, all-pervading, God is immanent. What God is in Himself we cannot know; but the thought of the day may be said to define God as the All in All—as infinite, essential, transcendent, and immanent, Life and Force, Mind and Consciousness, Will and Purpose, Wisdom and Truth, Love and Holiness."—"There is not an article of Christian belief nor a Christian doctrine that must not take a completely new complexion when, instead of conceiving God as outside, beyond, and above the universe, we conceive of Him as the real basis and essence and true inwardness of all existence."

Thus the heaven is working, and will work until the whole lump is quickened. Meanwhile, it is a puzzle to know what is the philosophy of the Free Churches?—
Yours, &c. E. CAPLETON.

113, Highbury New Park, N.
September 14, 1915.

LITERARY NOTES.

THE autumn lists, which are being issued by the publishing houses, show some signs of a revival of literary activity. The War still claims chief attention and many popular writers have abandoned familiar paths for its daily excitements. The mass of books and pamphlets dealing with war problems from the point of view of political history and diplomacy continues to grow, and a good deal of judgment is required on the part of the reader if he is to choose wisely and avoid mental bewilderment. But fortunately the autumn season promises us other things as well, and there will be some books of wisdom and refreshment for quiet hours.

THE last twelve months have been singularly barren in theological books of sterling merit. Professor Kirsopp Lake's striking volume "The Stewardship of Faith" stands almost alone in its attempt to grapple with the larger problems of re-construction. The chief effort has been inspired by the need of popular apologetic created by the war and its challenge to Christian ethics. Messrs. Macmillan announce a new volume, 'Christian Ideals in War Time,' on similar lines. It will consist of a series of essays by members of the Churchmen's Union and others on the religious difficulties aroused by the present condition of the world. Dr. Foakes Jackson is acting as editor, and among the contributors are Professor Percy Gardner, the Dean of St. Paul's, Professor A. E. Taylor, and Dr. Hastings Rashdall.

ANOTHER volume of special interest announced by Messrs. Macmillan is 'The Personal Life of Josiah Wedgwood, the Potter,' by his great-granddaughter,

the late Miss Julia Wedgwood. The volume has been edited with an introduction and a prefatory memoir of Miss Wedgwood by Prof. C. H. Herford. Messrs. Macmillan's list also includes 'Six Portraits of Rabindranath Tagore,' by W. Rothenstein; 'Letters from Serbia,' by Mrs. Percy Dearmer, with a Prefatory Memoir by Stephen Gwynn; 'The Way of Martha and the Way of Mary'—a further study of life and religion in Russia—by Stephen Graham; and the 'Adventures of Senmas Beg: Verses for Children,' by James Stephens, which should be rich in whimsical mirth and other good things.

MESSRS. SMITH ELDER announce several books of biographical interest, including 'The Life and Letters of Canon Barnett,' by Mrs. Barnett, and a new and greatly enlarged edition of the 'Life of William Shakespeare,' by Sir Sidney Lee.

MEMORIAL NOTICES.

MR. FRANCIS TAYLOR, J.P.

It is with deep regret that we record the death on September 1st of Mr. Francis Taylor, of Diss, Norfolk, at the age of 70 years. Mr. Taylor was the eldest survivor of a notable family which, for many generations, has taken a prominent place in the life of East Anglia. He was the principal supporter of the Unitarian Congregation in Diss, and regularly attended the Park Fields Chapel there. For two years in succession he held the office of President of the Eastern Union of Unitarian Churches. In the public and social activities of his town he always played a prominent and generous part. He was Lord of the Manor, and at the time of his death was Chairman of the Magistrates. He took a great interest in education. For a long period he was Chairman of the Diss School Board, whilst he gave the site for the Diss Secondary School and has been Chairman of the Governors since its foundation in 1908. At one time he was a member of the Diss Local Board of Health, and a member of the Old Age Pensions Committee. He took a lively interest in the Volunteer movement in years gone by, and was Commanding Officer of the old Diss Rifle Volunteers, from which he retired with the honorary rank of major. One of his last acts of public generosity was the construction of a new road so that farmers and others could avoid a long détour and two steep hills when passing through the town.

In his younger days Mr. Taylor took a keen delight in yachting. He was a member of the Royal Thames Yacht Club, and at one time Commodore of the Harwich Yacht Club. He represented the constituency of South Norwich in Parliament from 1885 to 1898, first as a Liberal, from which party he seceded on the introduction of the Home Rule Bill. At the first election, which took place shortly after the passing of the Bill which extended the franchise to agricultural labourers, he had as his opponent the late Sir R. J. Buxton, who

had for some years previously represented the division. Mr. Taylor's retirement from Parliament was due to ill-health. He married in 1873, Susan, daughter of the late Mr. Edward Rigby, M.D., of Berkeley Square, W. At the funeral which took place on Saturday, September 4, in the graveyard attached to the Unitarian Chapel, there was a large attendance of friends and neighbours from Diss and the surrounding villages. The Rev. W. Birks officiated.

MR. ALFRED HENSHALL.

ON Monday last (September 13), at Dean Row Chapel, near Wilmslow, took place the funeral of one who in former years was closely connected with the congregation worshipping in that ancient building. Mr. Alfred Henshall was the eldest son of the late Mr. Thomas Henshall of Styal, and during the whole of his business life was in the service of Messrs. Greg Bros., cotton merchants, Chancery Place, Manchester, who fully appreciated the value of his long and steady labours. In private life he was endeared to all who knew him by the charm of his sympathetic nature, his deep sincerity, his unflinching cheerfulness. Of late years he was a valued member of the Cross Street congregation, Manchester. He was twice married. His first wife was Annie, daughter of Mr. Robert Bourne, of Wilmslow. He married subsequently Mary, daughter of the late Mr. Henry Noar, of Manchester. Mr. Henshall had very recently completed 71 years of life. The funeral service at Dean Row, which was largely attended by friends from Manchester, Wilmslow, and Styal, was conducted by the Rev. J. C. Odgers, of Liverpool, with whom he had been intimately associated during Mr. Odgers's pastorate in that part of Cheshire. On Sunday last the following expression of regret was adopted at Dean Row:—"The Trustees and Committee of Dean Row Chapel have heard with sorrow of the death of Mr. Alfred Henshall. This meeting desires to place on record its deep sense of the value of the devoted services rendered by Mr. Henshall to the Chapel, as Trustee, Secretary, Treasurer, Chapel Warden, and latterly as Honorary Auditor for many years, and wishes to convey to Mrs. Henshall and other members of his family their sincere sympathy with them in the great loss they have sustained."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

35TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	6,394	2	0
Miss H. M. Hutton (second donation)	1	0	0
Mrs. Preston (second donation)	5	0	0
Miss C. R. Holland (second donation)	5	0	0
Mrs. Tangye (sixth donation)	5	0	0

	£	s.	d.
Miss Grundy (fourth donation)	5	0	0
Mrs. Long	5	0	0
Miss M. Field (third donation)	1	0	0
Mrs. and Miss Tarrant (second donation)	1	1	0
Mrs. du Vallon (fifth donation)	4	0	0
Liscard Memorial Church and Red Cross Society, per Mrs. Johnson (fifth donation) ..	3	16	5
Mrs. Hardy (third donation)	2	0	0
Miss E. R. Lee (fourth donation)	1	0	0
Miss G. Coe (fourth donation)	10	0	0
Mr. Wm. Roscoe	5	0	0
Miss Colton and the Misses Gillespie (seventh donation)	7	6	
Miss E. Dora Higginson (third donation)	5	0	0
The Misses A. and M. Beard (third donation)	2	0	0
Mr. and Mrs. G. T. Isaacs (second donation)	5	5	0
Mr. Percival Hart	5	5	0
Miss M. Preston (fifth donation)	1	0	0
Mrs. Thornhill, per Mrs. Preston	10	0	0
Miss Gladys M. Oram	2	6	
Miss Winona Osborne	1	1	0
Mrs. Bredall (second donation)	1	0	0
Mrs. Singleton	1	10	0
Mrs. E. A. Wurtzburg	1	1	0
Mrs. William Kenrick (fourth donation)	15	0	0
Mr. S. Gilfillan (seventh donation)	1	0	0
Mr. and Mrs. E. F. Grundy ..	10	0	0
Miss Baker	2	2	0
Miss M. J. Shaen	5	0	0
"A Holiday Worker"	5	0	0
Mrs. D. S. Capper	1	1	0
Mrs. M. R. Green	2	0	0
Miss Bolies	1	1	0
Miss Collet	1	1	0
"R." (second donation)	5	0	0
Miss Joyce Cobb	4	0	0
Mrs. Hamer (second donation)	1	0	0
Miss Edith C. Harvey (third donation)	5	0	0
Miss Rowe and Miss Taylor (special donation for Chateaugiron)	17	15	0
Mr. and Mrs. A. S. Thew	10	0	0
Mr. E. Chitty, J.P. (second donation)	5	0	0
Mrs. Harris (fifth donation) ..	2	0	0
Miss Harris (fifth donation) ..	2	0	0
Mrs. Marriott (second donation)	10	0	0
Mr. Nevill	1	0	0
Bootle Free Church, per the Rev. W. Short (fourth donation)	1	0	0
Mr. and Mrs. H. J. Smith (second donation)	1	0	0
Mr. Harold Bailly (third donation)	2	2	0
R. B. D., Edinburgh (second donation)	5	0	0
Miss Alderson	1	0	0
Miss S. J. Gregg (seventh donation)	1	0	0
Miss Annie Fryer (third donation)	5	0	0
Mrs. Ridley Bax	5	0	0
Mr. Ridley Bax	10	0	0
Mr. J. M. Gimson (third donation)	10	0	0

	£	s.	d.
Miss Ida L. Benecke	2	0	0
Mr. Jas. Ballantyne (second donation)	2	2	0
Mr. J. Bredall	1	0	0
Mrs. Kirby (second donation)	3	3	0
Sir Thomas Bowring	10	0	0
The Rev. and Mrs. Charles Roper	1	1	0
Mrs. M. E. Rye, M.B. (second donation)	1	0	0
"R. L." (fourth donation) ..	5	0	0
Mrs. Marten	2	2	0
Miss Marten	10	0	0
Mrs. Isaacs	1	0	0
Miss H. Beard (monthly donation for September) ..	5	0	0
Mr. H. Sharpe	5	0	0
"Bromidic"	2	2	0
"L. E. M. D."	1	0	0
Mrs. George Webb (fifth donation)	10	0	0
Mrs. Basil Martineau (second donation)	5	0	0
Mr. and Mrs. Wallis (second donation)	5	5	0
Mrs. Bulley	1	0	0
"M. R. J." (third donation)	5	0	0
Miss E. A. Lemann (second donation)	5	0	0
Mr. Jonathan Nield	0	5	0
Mr. Thomas Kingston (second donation)	2	0	0
Mr. and Mrs. J. A. Barnes (second donation)	3	3	0
Miss E. A. Carter (fifth donation)	10	0	0
"Three Friends at Kirk Ella" ..	1	10	0
	£6,677	0	5

Parcels have been received from:—

Miss Crafer; Mrs. T. Byles; Mrs. Minns; Two Friends; Miss E. A. Eveleigh; Mrs. Titterton; Mr. and Mrs. C. W. Chitty; Mrs. Williamson; Mrs. Corfield; Miss Partridge; Mr. Tyssen; Mrs. W. Reeve; The Misses Passavant; Mrs. Edward Chitty; Mrs. Frank Preston; Miss Bruce; Miss M. J. Shaen; "A Holiday Worker"; Miss Gittens; Mrs. Dunkerley; Mrs. and Miss Tarrant; Mrs. A. J. Gimson; Brighton New Road Unitarian Church Working Party (per Mrs. Russell Martineau); High Pavement Chapel, Nottingham (per Mr. John Ballantyne); Anon. (Acton); Mrs. Gunther; Miss Hervey; Mrs. Grundy; Miss Comport; Mrs. F. E. Baines; Mrs. Thomas H. Terry; Mrs. Wallace Bruce; Mrs. Greg; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Miss Hollins; Miss Taylor and Miss Rowe; Miss Ruth Cobb; Pluparcian Women's Circle (per Miss Powell Evans); Miss Norton; Mr. Henry Sharpe; "Pour les Hôpitaux Belges"; Mr. William Greenwood; Mrs. Wallis; Mrs. Enfield; Mrs. Eiloart; Miss Garrett; The Rev. Joshua Lord's Adult Class; Mrs. Dent; Miss Clay and Miss Chapman; Mrs. A. Love; Mrs. and the Misses Harvey; Mrs. Millington; Wimbledon War Workers' Depot (per Mrs. Vincent Green).

LIST OF ARTICLES REQUIRED.

For the Hospitals:—

Money to buy hospital requisites of all kinds.

Shirts.

Socks.

Vests | woven or of a natural coloured

Pants | flannel.

Cardigans. 4
Shoes with leather soles.
Towels. 34
Handkerchiefs.
Mufflers.
Playing cards.

For Refugees (civilians):—

Money to support the hospice for sick and aged.

Clothes for men, women, children, and babies' layettes.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NEWS OF THE CHURCHES.

Cullompton.—In spite of the shadow caused by the absence of so many friends on active service, the Sunday School Anniversary and Harvest Festival were celebrated with much heartiness on Sunday, September 12th, at Pound Square Chapel, which was beautifully decorated for the occasion. The minister, the Rev. Jeffery Worthington, conducted the morning and evening services, the lessons being read by Miss Edith Gulpin and Mr. W. Broone, and the afternoon service was taken by Mr. C. H. Morgan.

Lincoln.—The Rev. W. H. King and Mrs. King have now settled in Lincoln, and preparations are being made for the re-opening of the Unitarian Church. The necessary re-decoration and alterations will be complete at an early date, and the first services will be conducted on Sunday, October 3rd.

National Unitarian Temperance Association.—We understand that November 14th has been fixed for the observance of Temperance Sunday.

Newark.—The Rev. J. Walter Cock, from 1906 to 1914 assistant minister at Upper Chapel and at Attercliffe Church, Sheffield, has accepted an invitation to the pulpit of the King Street Church, and will commence his new duties with service at 6.30 on Sunday, September 19th.

Newbury.—A new attempt is being made by the workers connected with the Unitarian Church to strengthen their hold on the young people, and at the opening of the winter session on September 8th a Guild Committee was inaugurated for the purpose of linking up the Band of Hope, Band of Mercy, Sunday School, and Children's Mission, Nature Club and Ambulance, League of Young Helpers', and Flower Mission Committee. Small sub-committees were elected, each with its responsible sub-secretary, and programmes have been adopted which will be carried out during the coming months. The Chairman of the Guild is the minister, the Rev. R. Newell; Secretary, Mrs. F. Wright; Treasurer, Mrs. Matthews.

Oldham Road, Manchester.—The Rev. Herbert Barnes commenced his active work on September 5th. The attendances were satisfactory, 70 in the morning and 150 in the evening, when many friends attended. The services were most helpful and inspiring. On Saturday, September 11th, the formal Welcome Meeting to Mr. Barnes on his settlement was held in the School-room. Amongst others, the Rev. J. Morley Mills, Failsworth (President of the Manchester District Association), Dr. Mellone (Principal of the Home Missionary College,

Manchester), the Rev. C. Travers, Mill Street, Bradford, Manchester, and the Rev. W. G. Cadman, the first Minister to the Congregation, delivered stirring and helpful addresses, and Mr. Barnes suitably responded. The meeting was most encouraging; about 180 Members and friends were present

NOTES AND JOTTINGS.

EDUCATION FOR WORKING PEOPLE.

The war has naturally laid a heavy hand on the Tutorial Classes carried on by the University of London Joint Committee for the Promotion of the Higher Education of Working People. Several tutors and a great many students have enlisted, and the energies of many others are absorbed in war work. It will be impossible to increase the number of classes for the present, but those existing will, in the main, continue. The Tutorial Classes have had great influence on the lives and social efficiency of many working men and women. They are held all over greater London from Southall to Tottenham, from Battersea to Ilford, and the members meet weekly during three consecutive winters to study economics, history, political science, &c. It will be more than ever important when this war is over that working people should be informed on these subjects, and so be able to take their share in dealing with the problems that will arise. There are also classes in biology, sociology, and literature. The Central London Classes will be found convenient for workers in or near the City. In most of the classes there are some vacancies, and keen students are invited to make application. The fees are nominal. Full information can be obtained from the Organising Secretary of Tutorial Classes, University of London, South Kensington, S.W.

HEROISM OF A BELGIAN PEASANT WOMAN.

The Havre correspondent of the *Petit Parisien* narrates the story of an old Flemish peasant woman who lavished her care on the soldiers fighting on the Yser around Duedecapelle, remaining under shell-fire for an indefinite period. The Belgian Minister for the Interior has come to the conclusion that no one has merited more than she did the decoration of 1914-15 destined for the reward of acts of striking courage, devotion and humanity. King Albert has just signed a decree by which the Civic Cross of the First Class, 1914-15, is granted to Madame the Widow Debœuf, Marie Thérèse, styled the Joconde of Duedecapelle.

NO INFANTILE MORTALITY.

The small French commune of Villiers le Duc is referred to by Alderman Broadbent, in an article in *The Times* on the 'Early Notification of Births (Amendment) Act, September 1st, as a place where for ten years together the infantile mortality rate was zero. Not one baby died for ten years, and every

child born in that commune was, at the end of ten years, *vivant et vigoureux*. This he attributes to administrative power, medical skill, and philanthropic zeal. The three elements were fortunately united in one person, for the Mayor of Villiers le Duc was also a doctor, and a man with "heart, head, hand," so the task was perfectly done and crowned with success. The best piece of work hitherto attempted on anything like a national scale for infant welfare is, says Mr. Broadbent, in New Zealand. Owing to the methods set in motion by two remarkable personalities, Lady Plunket and Dr. Truby King, astonishing results have been obtained, the infantile mortality rate having gone down in Dunedin, for example, from the already low rate of 80 per 1,000 to under 40 per 1,000. In this country the mere passing of the Act which has just come into operation will immeasurably strengthen the forces already at work if its possibilities are not allowed to remain latent and unused, and at a time like the present, when death is reaping such a harvest of our best, it is of great importance that public opinion should be educated on the necessity of safeguarding the young lives that come in their place.

IMPORTS WE CAN DO WITHOUT.

The following figures are published by the Women's Economy League in regard to expenditure in this country on more or less unnecessary articles brought from abroad. Nearly £8,000,000 is spent yearly on tobacco; £3,000,000 for skins and furs; £3,500,000 for wines and £1,500,000 for spirits; £1,428,000 for ornamental feathers; and £13,000,000 for silks not needed for industries. Over £7,000,000 is spent on motor-cars, motor-cycles, and cycles, and £4,000,000 for imported petrol; while something like £100,000 goes in fancy sweets, and £21,171 for "Turkish delight" alone. It is useful to keep these facts before us, though, as we have said, we think it scarcely necessary to join a society before beginning to cut down expenses on any articles of luxury which may have tempted us at other times into extravagance.

THE ITALIAN BLUE CROSS.

The work of the Italian Blue Cross, to which we referred a month or two ago, was taken over at the beginning of June by a society specially formed for the purpose to which the Rome Society for the Prevention of Cruelty to Animals has handed over all the money collected from Italians. All contributions received by Mr. Leonard Hawksley from English and Americans are being kept and administered by him personally, the Societies having nothing to do with it. "This amounts," he says in a letter to *The Animals' Friend*, "to £800 received in Rome, £200 received by our Hon. Secretary in England, £1,000 grant from the English Blue Cross, and £3,000 which will be given by Mr. W. W. Astor for a hospital to be erected and maintained in his name under my management. The Italian Army, acting on my suggestions, has 31 field hospitals of its own for 150 horses each, at the various

fronts, manned by civilian vets. recalled to the colours. These have hitherto been sufficient as there have been no cavalry actions, all the fighting being on steep mountains, so that the casualties were confined to artillery and transport horses, mules, and oxen."

A MIRACLE WROUGHT BY TEMPERANCE

Mrs. Rosa Newmarch writes very optimistically in the *Daily Chronicle* on the effects of enforced abstinence in Russia. Human nature being what it is, we must not assume that the craving for drink has been destroyed everywhere because its satisfaction is forbidden, and evidence is not wanting that human ingenuity has been considerably exercised to provide substitutes for the stupefying vodka; but undoubtedly a remarkable change has come over the towns and villages alike of which Mrs. Newmarch is qualified to speak by personal experience. Not only are the people generally more prosperous, more cleanly, and in better health, but they are conscious of the fact, and realise that the royal edict has proved beneficial to them in every way. Among the wealthier folk, such as frequent luxurious restaurants, the improvement is quite as noticeable as among the peasants. Mrs. Newmarch describes a visit to the famous Café de Paris in Petrograd at a time when it was thronged with men of all ages—prosperous business men, Government officials, officers in military and naval uniforms, taking their midday meal. "How indignant they would all have been a year ago," she says, "if they had been told that their appetite would be as good and their digestive functions work as well without a glass or two of vodka with the zakouska and a bottle of wine with the more substantial courses! Yet how 'fit' and cheerful they all looked! Clearer in complexion, trimmer in figure, brighter-eyed than formerly. And the hum of conversation was as convivial as of old. I rubbed my eyes on beholding this first phase of the miracle."

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3.30 P.M. Annual Business Meeting, the Rev. J.
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5.30 P.M. Tea in the Schoolroom.

7.30 P.M. Religious Service. Preacher, the Rev.
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the **Publisher, 13, Bream's Buildings, E.C.**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, September 26.

LONDON.

Acton, Creffield Road, 11, Rev. J. ARTHUR PEARSON; 7, Mr. G. H. FEARN.
 Aolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D. Services will be resumed on Sunday, October 3rd.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. HUGON S. TAYLER, M.A.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN, 6.30, Mr. J. P. ROSLING.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. C. HARGROVE, M.A., D.Litt.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. J. KINSMAN.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11, 3, and 6.30, Rev. D. W. ROBSON, B.D.—Harvest Festival Services
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. ARTHUR PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSEN; 6.30, Mr. J. PIPKIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. L. P. JACKS, M.A., LL.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worpole Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Mr. STANLEY P. PENWARDEN.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 DITCHLING, 11.30, Rev. S. BURROWS.—Harvest Festival Services.

(DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. EWART, M.A., B.D.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. W. H. DRUMMOND.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. JOSEPH WOOD.—Harvest Thanksgiving Services.
 HULL, Park Street Church (Unitarian), 10.45, and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LEICESTER, The Great Meeting, 11 and 6.30, Mr. H. W. STEPHENSON.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11, Rev. H. W. HAWKES; 6.30, Rev. C. ROPER, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.—Harvest Thanksgiving Services. Collections on behalf of the Domestic Mission.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.—Harvest Festival Services.
 MANCHESTER, Upper Brook Street Free Church, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Mr. H. G. CHANCELLOR, M.P.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College.—Closed during September.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. LEE.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. WALTER SHORT, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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DEATHS.

FROST.—On Sept. 19th, at Hull, Eliza, aged 80 years, widow of the late Alfred Frost, of Hull.

LILLEY.—On Sept. 17th, at 8, Peacock Street, Middlesborough, William, the beloved husband of the late Martha Lilley, aged 80 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE promised our readers a short time ago that we would present them with an audited statement of the accounts of the Belgian Hospital Fund. This promise we are able to redeem to-day. The whole of the financial side of the Fund has been submitted to Mr. P. H. Williams, F.C.A., and his certificate will be found in our present issue. One of the pleasant features of the work from the beginning has been the entire confidence of the contributors in our methods of administration. We have had a few kindly suggestions, but no carping criticism or hints of disapproval, though we have been dealing with large sums of public money. This confidence will be strengthened among people of business habits by our auditor's words of approval. They strengthen our hands in widening our area of appeal and pushing forward the autumn campaign on behalf of the Fund, which has been marked already by such a splendid outburst of generosity.

THE country has accepted the immense burdens of the Budget with a calmness which almost amounts to *sang froid*. It is the best warning which we can give to Germany of our determination to see the war through to the end without

any weakening of purpose. The fact that we can raise this huge sum of money by new taxation must be a source of consternation in financial circles in Berlin, where gambling with the prospects of a war indemnity has become the approved method of backing a loan. For ourselves the remarkable feature of the situation is the disappearance of the clamour of vested interests and of the familiar plea that others ought to be made to pay a larger share. We are not so much concerned with our neighbour as with ourselves, and our own duty to help our country.

* * *

THEN it is clear that the discipline of the war has given a new value to many things and created a fine indifference to money for its own sake which would have startled us a short time ago. We are a commercial people and we have often yielded to the dazzling lure and allowed ourselves to be hard driven by the passion of getting and spending. But all the time we were conscious deep down in our hearts of other and more precious things. These have now come into their own. Freedom, national security, clean affections, right feeling and right doing mean more to every one of us than the money we can spend on ourselves. It does not matter if we are poor; it does matter if we are dishonoured. We know this now, no longer by the hearing of the ear, but in the clear light of inward vision.

* * *

WE are glad that the Chancellor of the Exchequer has been so impartial in the distribution of new and increased taxation. It is only right that the broadest backs should bear the heaviest burdens. The rich men of the country are going to be very hard hit. Let us not dismiss their sacrifice from our minds with the

cheap remark that they can afford it. Just as with poorer men it means a rigid curtailment of expenditure and a revision of daily habit. All honour to them for the uncomplaining cheerfulness with which they are accepting it. But it is also right that every citizen, however limited his resources may be, should do his share. For this reason we have always looked upon the policy of raising wages so as to cover all loss due to the war with a good deal of suspicion. It is contrary to the highest interests of the country at a time of crisis that any large body of citizens should be exempt from the necessity of only smoking one pipe where they smoked two before. The new taxation put into human terms means simply this, that all of us must devote a large amount of our labour every day to the defence of the commonwealth, who is the mother of us all, and not to our private needs.

* * *

BUT what is to become of our charities and all the good enterprises which have been supported for the most part by the margin of wealth which is left after our own wants have been supplied? Probably some of them will be the first to suffer. Others will have to begin a *régime* of rigid economy and to dismiss all thought of innocent luxuries. But we are not uneasy about the philanthropy of the country as a whole. It is not at all likely to collapse, for it has too firm a place in our affections. There is nothing which is still so secure in its religious sanction. We should be afraid to face ourselves, if we suddenly proclaimed the bankruptcy of Christian charity in order to maintain the familiar level of comfort in our own homes. For our own readers we know that warnings of this kind are quite superfluous. We are a people with a tradition of philan-

thropy in our blood. Simple tastes have often gone hand in hand with ample means. We are ashamed of self-indulgence. The religion of doing good has never been a matter of the small surplus we can spare. It is such an intimate part of ourselves that we could not live with any self-respect without it.

* * *

THE one proposal in the Budget which has been met with a good deal of criticism is the abolition of the half-penny post. As a war penalty, from the point of view of widespread inconvenience, something may be said for it, and possibly Mr. McKenna will be able to justify it on purely financial grounds as well. But for the present we view it rather doubtfully. It robs the community of an easy method of intercourse, to which it has become firmly wedded, without any adequate increase of revenue, for it seems likely that a large part of the half-penny post will automatically cease. Possibly it will have its compensations. When the picture postcard habit has been killed we may recover the pleasure of receiving letters from our friends.

* * *

TURKEY is carrying on her usual policy of extermination against the Armenians. Information which has recently come to hand shows that the familiar method of massacre is being employed at the present time with a ferocity which puts previous horrors into the shade. Lord Bryce has written a letter to Mr. Aneurin Williams giving a brief statement of the facts, which ought to be widely known :—

The massacres of this year have [he says] gone far beyond even those of 1895-96. The accounts which have now found their way to Western Europe—accounts coming from different sources but agreeing with one another, and as to whose substantial truth there can be no doubt—prove that over the whole of Eastern and Northern Asia Minor and Armenia the whole Christian population is being deliberately exterminated. The men of military age have been killed. The younger women have been seized for Turkish harems, compelled to become Mohammedans, and kept, sometimes with their children, also forcibly converted, in virtual slavery. The rest of the inhabitants, old men, women, and children, have been torn from their homes and driven away under convoys of Turkish soldiers, largely composed of released criminals, some into unhealthy parts of Asia Minor, some into the deserts between Syria and the Euphrates. Many die or are murdered on the way; all perish sooner or later....No greater injury could be done to the country than to destroy the most intelligent and industrious and educated part of its population, but for that the reckless and ruthless men who now control Turkey do not care.

THE condition of things in Trebizond is described in the following passage :—

In Trebizond, a city where the Armenians, numbering more than 10,000 persons, had dwelt in peace with their Muslim neighbours, orders came from Constantinople to seize all the Armenians. Many of their kindly neighbours tried to hide or protect them, but in vain. The troops hunted them all out, drove them to the shore, placed them in sailing boats, took them out to sea, threw them overboard and drowned them all, men, women, and children. Resistance was impossible, for the younger men had been carried off to the army, and the rest were unarmed. This was seen, and is described by the Italian Consul. How many have perished over the whole country no one can tell. Some seem to have saved their lives by professing to accept Islam, and about 250,000 are said to have escaped across the frontier into Russian territory. But a far greater number, perhaps half a million, have been slaughtered or deported, and the deported are all fast dying of ill-treatment, disease, and starvation, while the massacres still go on.

* * *

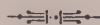
LORD BRYCE's letter has been published in the American press in order to focus American public opinion upon the subject. None of the Allied Powers at war with Turkey have the slightest influence. It is Germany alone who can put pressure upon her to stop these massacres, and the only chance of appealing to Germany on the subject is through the conscience of neutral nations. Probably Lord Bryce himself has only a very slender hope that anything will be done. In times of peace Germany has consistently turned a deaf ear to the cry of misery. She has done nothing to protect the weak or to protest in the name of justice against hideous wrong. Outraged humanity has no meaning in her political vocabulary unless it can be used as a counter in her selfish game. Armenian massacres probably have a necessary place in her Welt-politik, and there would be more than a touch of irony if, with her own hands red from massacre in Belgium, she were to protest against similar frightfulness in Asiatic Turkey. This is the terrible fact which confronts us night and day, the existence of this insensate lust of power, which simply does not care and laughs all our humanitarian dreams to scorn. If Germany had willed it so in the past we might have co-operated as guardians of the rights of humanity in various parts of the globe, where the weak and the oppressed look to the strong for help. It is hardly too much to say that if she had done so there would have been no war, for it would have been a fatal blow to her cult of ferocious strength, and the deliverance of her own people into a larger and saner world.

MR. MARK H. JUDGE has sent us a copy of Mr. J. Lewis Paton's address at the British Association on 'Military Training in Schools,' with a request that we should publish it. We are glad to do so in order that our readers may have an opportunity of considering its criticisms and suggestions, though we agree with Mr. Paton's opening remark that the time is inopportune for the public discussion of the subject. Our minds are pre-occupied with other things, and we lack the knowledge of facts, which can only emerge when the war is over and yet must form an essential part of the problem. The result is that Mr. Paton says little that is new. Except for a phrase here and there his paper might almost have been written in the days before the war. That we are convinced is a mistake, and it is one into which some ardent idealists are very liable to fall. We cannot simply pick up our social or religious schemes of a year ago and impose them upon entirely novel conditions when the war is over. The world is changing every day, and we are changing with it. We shall have to look at most things from a new angle of vision. This is true above all of the young men, who have never been in bondage to the phrases of old controversies. Their idealism is still fluid and they will not judge all things, as some of us are still inclined to do, by the political loyalties or the social doctrines of the past.

* * *

WE are sorry to find Mr. Paton using the familiar warning against the dangers of Prussian militarism in our own country. It is rhetoric and not thought, and everybody who listens to phrases of this kind knows how hollow they are and how little they help us to a clear understanding of our own duty. We have our own grave dangers, but they are not of the Prussian order, and they never will be until England cuts herself adrift from her history or is conquered by the German army. At present, let us confess it, we are completely in the dark about military needs after the war. We may have to remain armed for self-defence against the German menace, if it only sinks into uneasy slumber and is not destroyed, or we may emerge spent but victorious into the brighter day when all men will think less of their armies and more of the life of the people. Meanwhile it would be well to keep the problem of the school entirely separate from the general political question. In countries which are far more thoroughly organised for war than we are the boys are not turned into miniature soldiers. Military training comes afterwards, at the proper age.

THE DISASTERS OF IMPATIENCE.



WHEN the war began many people with political foresight and military knowledge warned us that it would be a long war. It was freely stated that Lord Kitchener reckoned on three years. Sir Edward Grey had spoken repeatedly of the menace of a European conflagration in terms which left no doubt of his own belief that the struggle, when it came, would be long and terrible. But we could not really grasp it. The whole thing was so strange to our experience. A few months of hot fighting, leading to a triumphant peace, that is what most of us hoped that it would be. And so we sent our young men across the sea to win the war, while we stayed at home, going about our business as usual in the full expectation that life would soon drop back into its ordinary routine. This mood had its temporary use. It kept the country dignified and calm during the difficult period of transition, while the new army was being trained, and it enabled us to advance right into the centre of the storm with extraordinary cheerfulness and brimful of confidence. But it did not fortify our hearts with patience for the agony of disappointment and of apparently wasted effort, the long swaying to and fro of forces too evenly matched, which must be the lot of all who engage in a long war.

Now that our first illusions are gone and we see the war for the terrible upheaval that it is and know that its mighty issues are still in the balance, many of us are becoming the victims of nervous reaction. We do not accept bad news as cheerfully as we used to do. We fall more readily into moods of anxiety and depression. "Why has it all happened just in this way?" we exclaim. "Could it not have been prevented? Our methods must be wrong, or some one has blundered." And so like most angry people we look for a scapegoat to scold, or put our faith in remedies violent enough to match our own impatience. We have not to look far for illustrations of this temper. It does not mean that we are losing our faith in the cause or are lapsing into the

mood of moral feebleness and incapacity, which questions its righteousness. With every month that passes conscience becomes more invincible on that point. But none the less we may be weakening the common stock of energy and lowering the national capacity for willing sacrifice, if we dwell too much among the shadows, speaking a great deal of our faults and shortcomings and little of our achievements, or prophesying certain disaster if our advice is not adopted to-morrow.

Of course, no sane man wants to be buoyed up by false hopes. If there is any one who still thinks that everything is going well and he need do nothing, we do not mind what rude methods are adopted to shake him out of his selfish optimism. But most of us have heard a good deal of serious news lately and do not need these drastic remedies. We want the tonic of encouragement which will give us staying power and help us to put forth stronger effort. It would be of far greater value to us than anything else at this difficult moment, as we wait for decisive events and strain our eyes to read the secrets of the future. Every man in the country has got to do his best and to put the whole of his strength into the struggle. It is on the methods we are to adopt to secure this result that we differ from some of our public mentors who, in their impatience to get things done, seem to forget some of the elementary facts of human nature.

Is it better, for instance, to scold men as unprofitable servants or to encourage them with a just appreciation of what they have already done, if you want to get the maximum of effort out of them? If we are to judge from the reports which appear in some of our newspapers and the strong emphasis which is laid upon every element of anxiety or failure, we should conclude that as yet we of the British stock have done nothing worth speaking of, while our Allies, in the midst of their own superhuman efforts, regard us with reproachful surprise. Everybody knows that this is not true. The fashion of national belittlement, which has nothing to say in praise of the new armies and forgets to mention such a small item as the navy, is one of the rhetorical devices of impatience. In its anxiety to overtake the time that has been lost, it sounds the tocsin of patriotism and tries to rush the country into feverish activity. But it is

only heading for disaster; for instead of rallying a united people it makes tens of thousands of men sullen and resentful. They know what they have done already both in the workshop and the army and the protection of the seas; and they will do more as the demand rises, to the utmost limit of their strength; but it must be under the stimulus of encouragement and just appreciation and generous appeals to their loyalty. Here the lash of impatient censure can only bring disaster. Even in war we must take time to win men, if we would achieve the best results.

Moreover the cult of depression is in itself a prescription of defeat. We can be quite serious and look the truth plainly in the face without losing our cheerfulness; at least we know of no facts which forbid us to do so at the present time. The rhetoric of alarm, the device of giving the place of honour to evil news, the suspicion that something is wrong because the movement of the war does not keep pace with our impatience, all this is a sign of weakness. It is indeed natural that men should be more serious and talk more gravely than they did at the beginning of the war, for they carry a heavier weight of care, and sorrow has bitten deep into their souls. Let it also be granted that hard experience has taught us many lessons, and we have made our share of mistakes. But the cause remains the same, unfading in its glory; and already we have accomplished great things for its sake. We advance inch by inch and step by step, like the fighting in Gallipoli, towards our goal. The one thing we have to guard against is failure of nerve. When cheerfulness goes vitality goes, and with it the compelling sense that our duty is our privilege.

Already the young men of the second year are pressing forward to take their place. Let them feel what their brothers felt a year ago, the beauty and the sacredness of the cause in which they serve. For them too the war must have its glory of romance. No worse evil could flow from any taint of impatience or dull complaining in ourselves than that they should contract the same crippling disease. Whatever practical steps may be taken by politicians, it still remains the first duty of all of us whose eyes are fixed upon the spiritual issues

of the conflict to feed the flame of a noble ardour, to encourage men to yield themselves willingly to the call to serve, and to bid them keep their hearts with all diligence, lest by impatience or despondency, or some other weakness of the flesh or spirit, they should injure their own powers of resistance and refuse the clear call of God to fight with a cheerful courage for freedom and goodness to the last ounce of their strength and the last drop of their blood. There are occasions when the disasters of impatience, springing as they do from some root of moral failure in ourselves, may be only a few degrees less ignoble than the calm neutrality, which simply looks on when the lists are set between good and evil.

Good Thoughts for Ebil Times.

THE BATTLE AUTUMN.

THE flags of war like storm-birds fly,
The charging trumpets blow ;
Yet rolls no thunder in the sky,
No earthquake strives below.

And calm and patient Nature keeps
Her ancient promise well,
Though o'er her bloom and greenness
sweeps
The battle's breath of hell.

And still she walks in golden hours
Through harvest-happy farms,
And still she wears her fruit and flowers:
Like jewels on her arms.

What mean the gladness of the plain,
This joy of eve and morn,
The mirth that shakes the b. ard of grain
And yellow locks of corn ?

Ah ! eyes may well be full of tears,
And hearts with hate are hot ;
But even-paced come round the years,
And Nature changes not.

She meets with smiles our bitter grief
With songs our groans of pain ;
She mocks with tint of flower and leaf
The war-field's crimson stain.

Still, in the cannon's pause, we hear
Her sweet thanksgiving-psalm ;
Too near to God for doubt or fear,
She shares the eternal calm.

She knows the seed lies safe below
The fires that blast and burn ;
For all the tears of blood we sow
She waits the rich return.

She sees with clearer eyes than ours
The good of suffering born—
The hearts that blossom like her flowers,
And ripen like her corn.

Oh, give to us, in times like these,
The vision of her eyes ;
And make her fields and fruited trees
Our golden prophecies !

Oh, give to us her finer ear !
Above this stormy din,
We too would hear the bells of cheer
Ring peace and freedom in.

JOHN GREENLEAF WHITTIER.

OUR CITIZENSHIP IS IN HEAVEN.

Socrates.—The man of understanding will look at the city which is within him, and take heed that no disorder occur in it such as might arise either from superfluity or from want, and upon this principle he will regulate his property, and gain or spend according to his means. . . . And for the same reason he will gladly accept and enjoy such honours as he deems likely to make him a better man ; but those, whether private or public, which are likely to disorder his life, he will avoid.

Glaucon.—Then if that be his motive, he will not be a statesman.

Socrates.—By the dog of Egypt, he will ! in the city which is his own he certainly will, though in the land of his birth perhaps not, unless he have a divine call.

Glaucon.—I understand ; you mean that he will be a ruler in the city of which we are the founders, and which exists in idea only, for I do not believe there is such an one anywhere on earth.

Socrates.—In heaven, I replied, there is laid up a pattern of it, methinks, which he who desires may behold, and beholding, may take up his abode there. But whether such an one exists or ever will exist in fact is no matter ; for he will live after the manner of that city, having nothing to do with any other.

Glaucon.—I think so, he said.

THE REPUBLIC OF PLATO.

O LORD, I offer and present unto thee myself and all that is mine—my deeds and words—my rest and my silence. Only, O Lord, do thou take me and lead me. Move my hand and my mind and my tongue to those things

which are well pleasing in thy sight, and turn me from all things from which thou wouldest have me abstain.

Almighty God, Father of all Mercies, I bless thee for my creation, preservation, and for all the blessings of this life. And, I beseech thee, give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I show forth thy praise, not only with my lips, but in my life ; by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days. Amen.

FRENCH PROTESTANTISM AND THE WAR.

ONE finds it in one's heart to envy France many things these days, all pertaining to her manner of rising to her supreme moment. We, too, speaking broadly, have met our crisis well ; the soul of the British Empire is heroic, self-sacrificing, fervent, faithful. But the soul is silent, and unfortunately it is often obscured to ourselves and to the world by other things which are essentially not silent : " Words, words, words " of selfishment and disagreement, by the voices of those " little folk " as *Punch* says, " just voices, nothing more " who

" . . . give us words in lieu of deeds,
Content to blather while their country
bleeds,"

and make a noise quite out of proportion to their importance. The same tremendous thing which has struck the finer souls into silence strikes the smaller into frantic self-advertisement, the coarser into a rush after profits. It is much safer to generalise about France and the war than about ourselves and the war. To France this appalling strife forced upon her (for to the pioneer spirit of France war was already a thing almost unthinkable, a product of the ancestral imagination) made two grand revelations : one the revelation of the Native Land, the land of the vision of Jeanne d'Arc in the old world and of Maurice Barrès and his school in the new, the land which is home and family and ancestry and country, not symbolically only or poetically, but actually and vitally, so that every clod of her earth and every stone of her towns, become preciously fraught with the past and prophetic—more than ever prophetic, for France has ever been the prophet of the nations—of the future ; the land quivering under a violation which pollutes and from which she must be washed clean even if all her young sons have to die for her and her clean ing ; and the other the revelation of a New Idealism which has killed old party

Pendant la Guerre : Discours prononcés à l'Oratoire. Deuxième Edition. Paris, Librairie Fischbacher, 33, Rue de Seine.

strifes and swept away old animosities. The feeling of these things thrills through a little book of selected sermons, "Pendant la Guerre," preached at the Oratoire by the Pasteurs Wilfred Monod, J. E. Roberty and Charles Wagner. Only yesterday France seemed impatient of preaching; not so much from scepticisms, for at heart she is ever an idealist, as because her secret soul demanded (so Abbé Dimnet declares) that *preaching should belong only to deep religiousness*, and it was folly to look for inspiration from recipes. Now she knows that the preacher has a case to state, and that his whole soul is involved in stating it, and she knows besides that the whole background of her struggle to the death is an ideal and religious one. So once more she listens, and once more her preachers preach to hearers and preach as they never preached before. Once more she knows and they know that "nothing except faith will do for a whole existence, above all for the existence of a nation," and that self-sacrifice and religion are one and the same.

To those who are accustomed to English preaching, and to preachers who know little personally of the Calvaries of war by invasion, the passion and agony of these sermons will be a strange thing. The speakers know where we surmise and experience where we speculate; they have seen and felt where we try with more or less success to imagine. They have sat waiting for the day of doom to dawn to-morrow. They have no time therefore for the amiable sentimentalism rife among us which is more concerned about the mild "reactions" we make to barbarism than the dread outbreak in life and the world of barbarism itself. These men have seen its monstrous claw reach to their very threshold, and they see its devilish weight still crushing their land. Their words come out of feeling, not their feeling out of words. They know what happens when brute force is placed on the pedestal where other nations have placed moral force, and we may be thankful that such men are our allies.

Monod's sermon on Psalm xx., 8, is a very noble utterance on the ultimate weight of spiritual force as opposed to material in the balances of human history. A part of this spiritual force for him is the spirit of *indignation*.

"I do not say," he declares, "the spirit of anger, of vengeance, of hate, I say the spirit of indignation, impelled by reason and by the conscience. What! This France of ours humbled half a century ago, but humbled salutarily, consenting to all sacrifice of personal ambitions for the sake of European peace—from the Atlantic to the Urals there was not a nation that had any reason to fear her offensive; at the Hague tribunal she was the first and the most ardent in laying down terms of international arbitration. And without warning, without provocation, immense armies are massed on her frontiers, her land is violated, solemn treaties are torn to pieces, neutral rights are trampled under foot—and all in order to strike at Paris more quickly and more surely! Our fellow citizens are shot before declaration of war, our towns are

selected for the concentration of the enemy reservists. And from Perpignan to Dunkirk, from Brest to Nancy, France with one bound sprang to her feet. And all of us, all of us, hand in hand, in body or in soul, all together and unanimous, we marched towards the frontier. The historians will tell it all in the days to come: *Not an explosion of anger—we did not see red—but a holy wrath which gave us wings*. And we are the champions of the human cause; other nations have their distinctive personality, special qualities which are lacking in us; but our peculiar mission it is to propagate in the world those eternal principles of liberty, justice, fraternity, which make the intangible Decalogue of modern times."

This is not "the faculty of easy anger;" it is deep anger justified by the universe and by the Spirit. And if M. Monod is convincing when he sees the spirit of high indignation as a part of the moral glory of France, he is yet more inspiring in his fine estimate of the spirit of sacrifice which is making her a completely new factor in the history of the nations.

All these addresses breathe this unconquerable faith in France, in her peaceful mission in the world, in her heroes and her heroism, in her ideals, in those everlasting principles which are lifting her above wrongs and hate and hating into the ampler ether, the diviner air of the vision of spiritual truth. The men who preached these sermons *believe in France*, and so tend to raise her even if she were low to the heights of their belief. But they know that suddenly she "has ears to hear in the silence and eyes to see the invisible," and that only in the imponderable things will she—and the world groaning under a curse with her—find salvation. This is more or less the assertion, more or less convincingly made, by all religion; but the Protestant preachers in France are saying it in words that burn. And—such is the irony of things—it is Germany, the apostle of materialism and of brute force that has thrust into their hands anew "la clé de la vie."

F. ROBERTS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE DOCTRINE OF IMMANENCE.

To the Editor of THE INQUIRER.

SIR,—Mr. Capelton in his interesting and informing letter, suggests that I regard the doctrine of Immanence as a failure. This is not so. It is the New Theology that I spoke of as a failure, and this not because it taught Immanence, but because it identified God's Immanence in the world with his self-revelation through the world. Tennyson's 'Flower in the crannied wall' is a most beautiful statement of the truth of the matter:

the poet does not say that the flower reveals God; indeed he suggests that it does not: "if I could understand," &c. The New Theology said: "Jesus is God and so are you"—it identified immanence and self-revelation. The declaration of the Wesleyan President quoted by Mr. Capleton is only another illustration of the loose use of the conception of immanence, for the President actually thinks that his acceptance of immanence justifies him in speaking of Jesus as "perfect God and perfect man." A similar case is that of Dr. Sanday, who has recently said (*Modern Churchman*, June) that our belief in immanence prepares us for the idea of supernatural birth, *i.e.*, the incarnation. Other writers connect immanence with the sub-conscious. So the confusions multiply until a careful writer like Mr. McGiffert, in Hasting's Dictionary of Religion and Ethics, seems inclined to despair of finding any solid kernel in the conception at all. Yet it is too valuable a thought to be abandoned.—Yours, &c.

W. WHITAKER.

Manchester, September 22, 1915.

IMPORTS WE CAN DO WITHOUT.

To the Editor of THE INQUIRER.

SIR,—The Women's War Economy League is much obliged to you for the valuable aid you have given the movement by calling attention to the vast sums being spent by the nation upon articles, which are not necessities of life, imported from abroad. You add that it is scarcely necessary to join a society before beginning to cut down expenses on any article of luxury. In that view we all cordially agree. But if this League had not been formed, and had not received the large amount of influential support being given to it, the facts which you say it is useful to keep before us might not have been made public, or only have been published in ways which would not have attracted general attention.

Combination and co-operation are of the first importance in furthering any movement. That simple fact of experience is adequate explanation why ladies are urged to join the War Economy League.—Yours, &c.

CHARLES C. OSBORNE,

Hon. Organising Secretary,
Women's War Economy League.

36, Denison House, Westminster, S.W.

September 22, 1915.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—The Elementary Forms of Religious Life: Emile Durkheim. 15s. net. Fatigue: A. Mosso. 2s. 6d. net.

BRITISH AND FOREIGN BIBLE SOCIETY:—The Book and the Sword.

MESSRS. CONSTABLE & Co.:—Attila and the Huns: Edward Hutton. 6s. net. The Field of Honour: H. Fielding Hall. 3s. 6d. net.

MESSRS. DUCKWORTH & Co.:—The Holy Spirit in Thought and Experience: Thomas Rees. 2s. 6d. net.

MESSRS. LONGMANS & Co.:—The Church and the New Knowledge: E. M. Caillard. 2s. 6d. net. Conduct and the Supernatural: L. S. Thornton. 7s. 6d. net.

MESSRS. MACMILLAN & Co.:—The Pentecost of Calamity: Owen Wister. 2s. net. The Research Magnificent: H. G. Wells. 6s.

MR. T. FISHER UNWIN:—The Birth-Time of the World: J. Jolly. 10s. 6d. net. Irish Orators and Oratory: Essays and Poems: Thomas Davis; Legends of Saints and Sinners, translated by Douglas Hyde; Humours of Irish Life: Wild Sports of the West: W. H. Maxwell; The Book of Irish Poetry (Every Irishman's Library, 2s. 6d. net each).

MESSRS. CONSTABLE & Co. have in the press for early publication 'Day by Day with the Russian Army,' by Bernard Pares, Official British Observer with the Russian armies in the field. Prof. Pares, who has for a long time been amongst the most prominent workers in the direction of an Anglo-Russian Entente, has been attached to the Russian General Staff, and has seen the fighting in Galicia during the most critical months of the war, both during the advance and retirement of the Russian forces, not from the capital, not only from headquarters, but also from the actual fighting line. Mr. Pares gives a most vivid description of the campaign, not only engrossing in itself, but of the highest historical value.

MEMORIAL NOTICES.

THE REV. HENRY EACHUS.

WE regret to announce the death of the Rev. Henry Eachus, for forty-seven years minister of the Old Meeting House, Coseley, which took place on September 12th at the age of 89. Mr. Eachus, who was the second son of the late James Eachus, a leading educationalist in the district in which he lived, was born at Hurdfield, in the parish of Prestbury, Cheshire, on February 19th, 1826. At an early age he was articled to Messrs. J. and T. Brocklehurst, silk manufacturers, of Macclesfield, with whom he remained until the age of 30 years. Ever desirous of acquiring knowledge he devoted his evenings to studying, attending several classes in the Mechanics Institute in Macclesfield. In his earlier life he engaged in Sunday School work amongst the Wesleyans, but eventually joined himself to the little band of Unitarians worshipping in King Edward Street, Macclesfield. Here he found a congenial religious home and was brought into close contact with the late Rev. John Wright, the minister of the chapel. He engaged in missionary work in the town and occasionally conducted the religious services in the chapel.

Acting on the advice of his minister, he resigned the position he occupied in the silk trade and entered the Unitarian Home Missionary Board, Manchester. At the end of the curriculum of three years, he received an invitation to the post of Missionary to the Poor in Belfast. During his ministry the work of the mission prospered, and a new building, to be used as a Day and Sunday School, and a room for public worship were built in Stanhope Street. In the year 1862 he left Belfast to undertake the charge

of the new church and school at Pudsey, near Leeds, where he remained for nearly three years. Receiving a cordial invitation from the Trustees and Congregation of the Old Meeting House, Coseley, he settled there in 1865, and remained the minister to the congregation until his resignation owing to failing health in 1912. Thus terminated a ministry of forty-seven years, notable in many respects. During this period a new school was built in which Mr. Eachus superintended the work of a day school for several years; and, principally as a result of his painstaking efforts, coupled with much personal self-sacrifice, the present beautiful Gothic chapel was erected.

He was also actively engaged in philanthropic, educational, civic, and Liberal political movements. He had to do with the formation of the Sedgley School Board, and was a member of it for many years. On the establishment of the Coseley Urban District Council he was returned at the head of the poll, and elected Vice-Chairman, and afterwards Chairman of the Council.

In July, 1899, on the occasion of the centenary of the founding of the Sunday School, a medal was issued in commemoration of the event, and also in recognition of the faithful, consistent, and self-sacrificing ministry of Mr. Eachus, which, at that time, had extended over thirty-four years. On the completion of forty years in the ministry, he was the recipient of a purse of gold and an illuminated address testifying to the high esteem in which he was held by the members of his congregation and other friends in the district. The interment took place on Saturday last at Coseley Old Meeting House; the Revs. A. H. Shelley, of Cradley, and W. G. Topping (resident minister) conducting the service. Among the congregation were representatives of the District Council and Education Committee, the local police, boy scouts, who attended with muffled drums, and other public bodies. After the close of the evening service in the Old Meeting House last Sunday, a resolution of condolence with the relatives of the deceased was carried in silence. At the parish church and several of the Nonconformist chapels in the district tributes were also paid to his memory.

MAJOR JOHN EVANS, V.D.

THE Ullet Road Church, Liverpool, has lost another valued member of long standing in the person of the late Major Evans. He was by profession a consulting engineer, and in that capacity held a position in the service of the Liverpool Corporation, but retired many years ago. He was connected with many of the Building Societies of Liverpool, and was for some years a Director of the Liverpool Investment Building Society. From the first he was a very enthusiastic supporter of the early Volunteer movement, and became Major of the First Lancashire Engineers. Towards the close of his career he was among the first recipients of the Victoria Decoration, accorded to him in recognition of his long service as an officer of Engineers.

Of nothing in the course of his life was he more proud than his long association with the Renshaw Street congregation, of which he became a member in 1853. It is a singular fact that he was in turn a trustee of Benn's Gardens Chapel, of Renshaw Street Chapel, and of Ullet Road Church. After the opening of Renshaw Street Chapel in 1811, the Benn's Gardens Chapel became the property of a congregation of Welsh Wesleyans, who worshipped therein until 1866, when they migrated to Shaw Street. Major Evans and his relatives were members of Benn's Gardens Wesleyan Chapel, and though he adopted broader views and joined the Renshaw Street congregation in 1853, he was appointed four years later a trustee of the Chapel in which he had ceased to be an habitual worshipper. He was always a loyal friend and supporter of the ministers under whom he sat, whether at Renshaw Street or at Ullet Road, and was not slow to aid them by his advice and sympathy. Of his association with Dr. Charles Beard he always spoke in glowing terms; in his ministrations he found every need more than satisfied; in his words he found always an inspiring power. Major Evans was never absent from the services in Renshaw Street Chapel if he could help it. It was his boast—and it was a true one—that he had heard every sermon which Mr. Beard preached within those walls, nay, that he was himself a better attender than Mr. Beard, for while his pastor was usually absent for a few weeks in the summer or autumn, he never went from home, and was always to be found in his pew on Sundays, winter or summer, warm or cold, wet or dry, morning or evening. It is no wonder that his fellow-worshippers were not slow to honour him for his steadfast fidelity to the ideals which they all held in common; he was made not only a trustee but a warden of the congregation, and for thirty years discharged every duty with diligence. When he retired from that position a gathering of members and friends was held to express their high appreciation of his services, and a sum of money was presented, which, however, he refused to accept, but handed it to the officers of the Ullet Road Sunday School to form a prize fund for senior boys and girls. To receive a Major Evans Prize is at present the highest distinction attainable by a member of the Sunday School.

After a four years' slow decline, Major Evans died on September 13th in his 83rd year. Before the interment in the Smithdown Road Cemetery on September 16th a service was held in Ullet Road Church which was largely attended by relatives, friends, and deputations of public bodies. In his address the Rev. J. C. Odgers referred to the staunch and manly qualities of the deceased, to his opposition to what he considered the follies and superstitions of the age, as well as to his kindly heart, his generous nature, and quick compassion. He loved to do good by stealth, and many in Liverpool would be the poorer for his demise. At Ullet Road he would be greatly missed. In our congregations there were not many who for a period of sixty-two years had sustained a connection marked by such loyalty of spirit and goodness of heart.

LANCE-CORPORAL A. W. WHITE-HEAD.

WE regret to announce that Lance-Corporal A. W. Whitehead, of the 1/11 Battalion London Regiment (Finsbury Rifles), was killed in action at the Dardanelles on August 31st, at the age of 29. He was formerly a member of the Lord Street Unitarian Chapel, Oldham, but for some years had made his home with the Rev. J. A. and Mrs. Pearson in London, to whom he owed all that friendship and unfailing sympathy can give. After a period of doubt and anxiety his robust and kindly nature recovered a deep interest in religion, and he began to throw himself with energy into religious work. For a time he acted as assistant secretary to the London District Unitarian Society, and the congregation at Leytonstone owed much to his active help. Several reports from his pen of meetings in London have appeared in our own columns. When the war broke out he was at the beginning of a happy business career, but he saw the national issue clearly and he knew where his duty lay. He was among the first to join the Army, in simple-minded devotion to his country and the outraged cause of liberty. On March 10th Mr. Whitehead was married to Emily Winifred, daughter of the late James Lonsdale Cox, of Halifax, a sister of Mrs. J. A. Pearson. With her and with Mr. and Mrs. Pearson the deepest sympathy will be felt in a bereavement which touches them all so closely.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

AUDITOR'S STATEMENT.

RECEIPTS AND PAYMENTS ACCOUNT FOR THE EIGHT MONTHS ENDED AUGUST 31st, 1915.

	£	s.	d.
To Surgical Instruments ..	1,093	16	1
„ Hospital Equipment ..	1,352	12	11
„ Drugs and Dressings ..	508	19	7
„ Clothing ..	590	13	4
„ Motors, Accessories and Upkeep ..	521	3	8
„ Maintainances of Civilian Hospices ..	137	0	0
„ Packing ..	91	14	6
„ Carriage ..	151	9	9
„ Bank Charges ..		5	0
„ Balance—	£	s.	d.
At Bank as per Pass Book	1,272	1	3
In the hands of representative at Calais	13	0	0
Contributions paid in on Sept. 1st	67	3	0
	1,352	4	3

By Donations received £5,798 19 1

To the Donors.

LADIES AND GENTLEMEN,—I report that I have examined the above statement and find it in order. The receipts are in accordance with the official acknowledgements published weekly in THE INQUIRER. The payments have been allocated by the Organiser, who has produced to me all vouchers and documents, and has given me all the explanations I have required. The items for Packing and Carriage include considerable charges in connection with the handling of specific gifts of clothes and medical appliances. No charges have been debited to the Fund for travelling, printing, stationery, postage or clerical work, all of which have been privately met.

PHILIP H. WILLIAMS, F.C.A.,

Hon. Auditor.

London, 31, Cophall Avenue, E.C.

September 18, 1915.

STATEMENT OF LIABILITIES.

THE whole of the balance in the bank on September 1st, amounting to £1,352 4s. 3d., was needed to cover the cost of liabilities already incurred. In addition to large special needs which have to be met from time to time regular monthly lists are sent in from about sixty hospitals, and the upkeep of the hospice for refugees costs £20 a month.

VALUE OF GIFTS IN KIND.

It is only possible to put an approximate value upon the large quantities of clothing, surgical instruments and other gifts in kind which have been received, but at a moderate estimate it must be reckoned at not less than £5,000. This sum must be added to the subscriptions in order to arrive at the grand total of the Fund.

ROSE ALLEN,

14, Gainsborough Gardens, Hampstead, N.W.

September 18, 1915.

36TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	6,677	0	5
Mrs. Megson ..	1	0	0
Miss Astley ..	5	0	0
“Anon.” (second donation) ..	1	0	0
Mrs. E. E. Burridge (third donation) ..	1	10	0
Mr. T. Fielding Johnson (second donation) ..	5	5	0
Miss A. E. Winkworth (fourth donation) ..	5	0	0
Mr. C. A. Pease (second donation) ..	10	0	0
Mr. J. Atherton Parkyn ..	10	0	0
Mr. John Tinkler ..	10	0	0
Dr. Frances Hoggan (second donation) ..	10	0	0
Miss R. Nettlefold (fourth donation) ..	10	0	0
Mrs. Caird ..	10	10	0
Mr. J. W. Belfield ..	4	0	0
Mrs. E. E. Dendy ..	5	0	0
J. G. F. ..	1	0	0
M. and H. W. (second donation) ..	3	3	0
Mrs. Arthur Carey ..	5	10	0
Mrs. Aneurin Williams ..	2	2	0
Miss Cooke ..	5	0	0
Mrs. Normington ..	10	0	0

	£	s.	d.
Miss S. Silson (second donation) ..	1	0	0
Mr. J. Teal (second donation) ..	1	0	0
Miss Emily Henderson (third donation) ..	2	0	0
Mrs. Gresswell ..	5	0	0
“Liverpoolian” (fourth donation) ..	50	0	0
Miss C. Scott (fourth donation) ..	5	0	0
Mr. and Mrs. H. J. Eveleigh (third donation) ..	5	0	0
Miss L. A. Russell (second donation) ..	2	2	0
The Rev. Henry Gow ..	5	0	0
Mrs. Mathews (second donation) ..	10	0	0
The Misses Guildford (third donation) ..	5	0	0
The Rev. W. C. Compton ..	1	0	0
Miss Dorothy Moggridge (third donation) ..	2	0	0
Miss F. Booth-Scott (sixth donation) ..	1	1	0
Mr. John White (second donation) ..	1	0	0
Anne, Lady Scott ..	5	0	0
Mr. John Wray (second donation) ..	2	6	
Mr. Wm. D. Cliff ..	5	0	0
Mrs. Russell Scott (second donation) ..	5	0	0
Mr. Alfred Clarke ..	1	1	0
Mrs. Jeremy (second donation) ..	3	0	0
Mr. Chas. Booth, jun. (third donation) ..	10	0	0
Mr. Henry Sharpe (ninth monthly donation) ..	20	0	0
Mr. and Mrs. David ..	1	1	0
Mr. Arthur Wheatley (second donation) ..	10	0	
Mr. Chas. H. Bache (third donation) ..	1	1	0
Ilford Unitarian Christian Church Harvest Festival collection, per Mr. C. Syer	3	0	0
Mr. J. F. Grundy ..	10	0	
Miss B. Shipman (second donation) ..	5	0	0
Miss Gaskell (second donation) ..	5	0	0
Miss E. M. Gaskell (second donation) ..	5	0	0
A Friend, Oxford (fourth donation) ..	10	10	0
“In Memoriam W. and R.” (fourth donation) ..	10	10	0
Mrs. Smyth (second donation) ..	1	1	0
Mr. C. Reynolds (fourth donation) ..	10	0	
The Misses Fletcher ..	2	0	0
Miss E. Eiloart (second donation) ..	1	1	0
Mr. and Mrs. W. Dearden ..	5	0	0
Mr. and Mrs. A. Dufton (second donation) ..	1	0	0
Mrs. Louise Brunner ..	10	10	0
Mr. W. E. Mullins ..	10	0	0
Mrs. Stroesiger ..	5	0	0
Mrs. T. A. Day (second donation) ..	1	1	0
The Misses Moffat ..	1	0	0
Benevolent Fund of the Memorial Church Sunday School, Liscard, per Mrs. F. Hill (second donation) ..	10	6	
Mrs. Cobb (fourth donation) ..	1	1	0
Miss F. Rathbone ..	5	5	0
Mr. J. C. Ledlie (fourth donation) ..	1	0	0

	£	s.	d.
Miss Eilse	1	0	0
Mr. C. Sydney Jones (third donation)	25	0	0
Mrs. Shearman (second donation)	2	2	0
Mrs. Jones	5	0	0
Mrs. E. Hecht (third donation)	3	3	0
Miss Prance (third donation)	5	0	0
Mr. A. G. Pritchard	1	0	0
Miss Kirkpatrick (second donation)	1	0	0
Mrs. Thew (second donation)	1	0	0
Master Henry Thew (5½ years old)		7	
Mr. John S. Swann (fourth donation)	1	0	0
Mr. W. Frank Price (second donation)	2	2	0
Mrs. Lawson	1	1	0
Mrs. Taylor (second donation)	5	0	0
Mr. T. Grosvenor Lee	5	0	0
A. J. A., Deal (seventh donation)	5	0	
Miss A. L. Hargrove	10	0	
Miss Glead (second donation)	1	0	
Mrs. J. T. Osler (second donation)	5	0	0
Miss Corfield	2	2	0
Miss Margaret Ashton (second donation)	25	0	0
Miss G. E. Rendall (second donation)	5	0	
Mrs. Renold (second donation)	2	0	0
Mrs. Ogden	1	0	0
Miss B. Harvey (second donation)	3	3	0
Miss M. L. Bruce	5	0	0
Mrs. Shand	1	1	0
Mr. J. A. B. Bruce	2	2	0
The Children of the Infants' Department of Denton Council School, Lancs, per Miss Thornley	10	0	
Mrs. Redfern	3	3	0
Miss K. J. Mullins	5	0	0
Miss M. C. Martineau (fourth donation)	5	0	0
	£7,098	8	0

Parcels have been received from:—

Miss Gertrude Martineau; Mrs. J. M. Gimson; Mrs. Jellie; Miss Eveleigh; The Rev. F. Wood; Bank Street War Workers' Circle, Bolton (per Mrs. Hardman); Mrs. Wilkinson; Miss A. Smith; Mrs. Atkinson; Miss H. M. Selby; Anon. (Selly Oak); Mrs. Wm. Healey; Monton Church Women's Union (per Mrs. Nanson); Mrs. Lewis Lloyd; Mrs. Titterton; Mill Hill Chapel Ladies' Sewing League, Leeds (per Mrs. F. W. Ritson); Mrs. F. E. Baines; Mrs. F. Perrot; Miss Dalby; Mrs. Worthington; Mrs. Bennett; Mrs. Varian; Croydon War Hospital Supply Depot; Anne, Lady Scott; Mrs. F. H. Jones; Miss Short; Plymouth Branch Women's League; Miss Maginnis; Miss S. Worsley; Mrs. Shearman; Mrs. Turberville; The Misses E. and G. Coe; Mrs. E. C. Smyth; Miss Jolly; Mrs. T. H. Russell; Finchley Branch Women's League (per Mrs. Blake Odgers); The Misses Webster; Mrs. T. A. Day; Miss Mitchell; Mrs. Hans Renold; Miss Corfield; Lady Mayoress' Committee, Leeds (three large cases of bandages, &c.). Mrs. D. Martineau; Miss M. C. Smith; Miss Emma Smith; Mrs. Notcutt;

Wood Green Branch Women's League (per Miss Starling); Mrs. Copeland Bowie; Miss Nettlefold.

It will be a great convenience if the name and address of sender and a list of contents are enclosed in every parcel.

LIST OF ARTICLES REQUIRED.

For the Hospitals:—

Money to buy hospital requisites of all kinds.

Shirts.

Socks.

Vests | woven or of a natural coloured flannel.

Pants |

Cardigans.

Shoes with leather soles.

Towels.

Handkerchiefs.

Mufflers.

Playing cards.

Chess.

Draughts.

Dominoes.

For Refugees (civilians):—

Money to support the hospice for sick and aged.

Clothes for men, women, children, and babies' layettes.

At the convalescent dépôt to which we recently sent 300 beds, the commandant is establishing a class to teach men who are unfit for further military services the rudiments of commercial education. This is in order that after the war they may be able to earn their living. For this purpose he asks us if we can give him a typewriter, of any maker, so that he can teach typewriting. Mrs. Allen will be glad if any reader who has a second-hand typewriter that can be spared will communicate with her, giving full particulars.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

MILITARY TRAINING IN SCHOOLS.

ADDRESS BY MR. J. LEWIS PATON.

The following is the text of an address by Mr. J. Lewis Paton (High Master of the Manchester Grammar School) to the British Association at its recent meeting in Manchester:—

The present seems to me of all times the most inopportune for discussing this question. We are all under the obsession of the War. National opinion, so far as it has been formed, has not been the growth of deliberate reflection, but rushed into being (like the huts of a training camp) under the pressure of menace such as never threatened our nation before, and will never threaten us again. We are at present

In a state where men are tempted still To evil, for a guard against worse ill.

All this, it is urged, is based not on the present state of things, but what will follow when the war is over, when mankind will have a chance such as it never had before to open a new era and to roll the world upon a new and a better course.

1. If military training is to be made universal and compulsory in secondary schools, this ought to be part of a national

scheme. Compulsion by patches will never work. Where is this national scheme? At present it looks as if the idea was to train officers in the secondary school and the rank and file in the elementary school. Is Lancashire prepared to accept this? England follows Lancashire. If we are to have a conscript army, serving under compulsion, at least let it be on a democratic basis with free upward nobility and no caste about it.

2. This War is the result of ideas firmly held, resolutely and unscrupulously carried out into action. The seed-time of ideas is boyhood and early manhood. The ideas instilled into the mind then are the ideas which will govern the issues of life. Instil the idea of war, and war will be the crop we shall reap. Already our history is instilling far too much the idea of war. Every page of it teaches implicitly that, when nations disagree, the way they settle their difference is by means of war. And war appeals far more to the imagination of youth than arbitration. A boy is, and cannot help being, a bit of a Red Indian. He is far more stirred by the Balaclava Charge than by the Alabama Arbitration. The teaching of history needs reforming. But what he does influences your boy much more than what he hears. And now you propose to train every boy in the practice of arms. War is to be his chief game. I do not know whether scouting is still to have any existence, but, if so, it is to be merely as a preparatory branch for the great universal English game of war. And directly a boy turns sixteen he is to be turned out of the scouts and don the khaki. That means that scouting will be shorn of one of its most valuable training qualities; the training of the senior boy in responsibility. Have the originators of this proposal thought out the inevitable psychological result of their proposal? Steadily, day by day, they are going to drill into our boys, at the most suggestible period of life, the idea that the service which their country requires of them is fighting.

3. One would have thought that this war had been sufficient object lesson to us never again to turn a nation into a barracks. Why did the European peoples go to war? Because for generations they had been living for war, and preparing for it. If our present experience teaches us anything, it is the impotence of conscription to save us from war. Europe is suffering from the fever of war. What produced it? Conscription and military preparation. What remedy is proposed to cure the patient? The authors of this proposal only have one prescription:—"Repeat the conscription dose—the mixture as before, only make it stronger and increase the amount."

4. What is the principle we are fighting for? Is it government by consent, or government by coercion? Is it a nation drilled and regimented, and dragooned by the War Office, or a nation free and spontaneous in its service, mutually co-operative in its organisation?

Let us get down to the root difference between the two parties in this debate. Neither of us holds with Treitschke that war is good or desirable in itself. Both of us agree that the present state of things is of the devil. But my opponents

accept it as a thing that must be, and say, "We have to live in the world as it is." Our position is the exact opposite. "We have to make the world as it should be, and it is in our power to do it." We fail in our highest duty if we do not make some advance towards this. To accept evil as a thing that must be, to accept the works of the evil one as something that cannot be done away, is to deny the highest of which we are conscious. It is to deny Christ.

There remains the question: On what lines can national security be assured? First smash Germany. But after smashing Germany, do not put the yoke of Prussian militarism round your own neck. At present any other scheme may sound Utopian. First smash Germany, and the chief difficulty is removed. Then summon the Hague Conference. Utilise to the full the reaction against war which is sure to set in. Throw all the highest statesmanship, moral wisdom, and strongest will power of the nations into the ending of the war. If we do not end war, war will end us. It ought to be done, therefore it can be done. And if it can be done, it must be done.

Our doubts are traitors,
And make us lose the good we oft might gain
By fearing to attempt.

NEWS OF THE CHURCHES.

Aberdare.—On September 17, the Rev. Rees Jenkin Jones, M.A., for forty-six years minister at the Old Meeting House, Treconon (1864-1909), celebrated his 80th birthday. Mr. Jones who, as author and minister has rendered services to his country which have won him a host of friends and admirers, is descended from a long line of Cardiganshire worthies, including the Rev. John Jones, who died in 1709, and is said to have been the founder of Nonconformity in that part of Wales. He graduated at Glasgow University in 1863, and in 1864 succeeded his father at the Old Meeting House, where he remained, with an interval of several years, during which he visited Egypt and Palestine as a result of a breakdown in health, until 1909. He edited *Yr Ymofynydd*, the Welsh Unitarian monthly, for some years, was the first Secretary of the Welsh Unitarian Ministers' Education Fund, founded in Cwmbach, in 1864; and President of the South Wales Unitarian Association in 1896. Mr. Jones is the author of numerous hymns and pamphlets, and a prolific writer on Welsh subjects. He contributed several articles—one on Dr. Lewis Edwards, Bala—to the 'Dictionary of National Biography,' and is at present preparing a contribution to a new work, the 'Encyclopædia of Education,' published by Isaac Pitman. In addition to his literary activities, Mr. Jones has found time to undertake many important public duties. He has been a Governor of the Welsh University, Cardiff, since the beginning, served on the old Aberdare School Board, gave evidence before the Welsh Church Commission, and was one of the Commissioners on Higher Education when a conference was held at Merthyr in December, 1880. In 1877 he married the eldest daughter of Mr. Evan Griffiths, of Aberdare, and her death occurred at a comparatively early age in 1899. Of his four children, one is the wife of the Rev. Simon Jones, Swansea, and another, Dr.

Goronwy Jones, M.D., London, is now serving in the R.A.M.C. Mr. Jones is still a busy man, and it is characteristic of him that he looks forward at the close of his life, not to a well-earned rest, but to entering a wider sphere in which his activities may find fresh scope. It is the hope of all his friends in South Wales that he has yet many years of life and health to spend in their midst.

Bradford.—A well-attended meeting was held in Broadway Avenue Unitarian Chapel on Saturday, for the purpose of extending a hearty welcome to the Rev. W. R. Shanks, formerly of Holbeck, who has been appointed minister there in succession to the late Rev. W. Rosling. Mr. Shanks, who is the Secretary of the Yorkshire Unitarian Union, has occupied a prominent position in the civic life of Holbeck, including that of Chairman of the Board of Guardians; he is also one of the best known officials in the Boy Scout movement in the Leeds district. Mr. H. B. Alderson presided over the meeting, and among others present were the Rev. Nicol Cross (Leeds), the Rev. T. Paxton (Bradford), the Rev. Joshua Lord (Pudsey), the Rev. T. Parkin (Little Horton), Mr. Grosvenor Talbot (Yorkshire Unitarian Union), Mr. F. W. Marsland (Leeds), Mr. J. Hargreaves (Bradford), Mr. W. Holgate (Holbeck), Mr. Simeon Hall (Leeds), Mr. H. Ellison (Idle), and Mr. F. Clayton (Leeds). The Chairman expressed the pleasure it afforded himself and the members of Broadway Avenue Church to see so many distinguished representatives of Unitarianism present, and read letters of apology from several prominent ministers and laymen in all parts of the West Riding, regretting inability to attend, and wishing the Rev. W. R. Shanks a happy and successful ministry at West Bowling. Mr. G. W. Wilson extended to Mr. Shanks a very cordial welcome on behalf of the congregation, the Sunday School, and the Band of Hope. Mr. Grosvenor Talbot spoke of the organising ability of Mr. Shanks, and of his utility to the Yorkshire Union. He was following a great man in the Rev. W. Rosling—a man who was great because he was good, and one who had devoted his life to the service of his fellow men. The work of their late minister would lighten that of Mr. Shanks in that district. As the outcome of the war in Europe he looked forward to a revival of church life. Letters from the soldiers at the front showed that the men were filled with the spirit of Christianity, and the effect would be to turn their thoughts to higher and better things, and do away with class distinctions. The Rev. R. Nicol Cross, the Rev. T. Paxton, Mr. W. Holgate, the Rev. J. Lord, Mr. H. Ellison, and Mr. Fred Clayton also spoke. The Rev. T. Parkin, of Little Horton Congregational Chapel, said that as their closest neighbour he was pleased to welcome Mr. Shanks. Though the church was not a big one it had a big soul, and the church with the big soul was the one that was going to make its mark. The way Mr. Rosling had worked, the way he had prayed and longed for the success of that little church he (Mr. Parkin) knew, and it was bound to bear fruit. The prosperity of that church would make for the prosperity of his own, for although they laboured under different denominational names they had the same Captain, and were aiming for one goal. The Rev. W. R. Shanks, who had a hearty reception on rising to respond, said that, as he was also to take charge of the church at Idle, and the circuit idea among Unitarians was looked at somewhat askance, it became an interesting question as to whether the innovation could be made a success. He was full of confidence that it could—by a policy of give and take. He promised to do his best in the interests of the Church; but would not resort to "tricks" in an endeavour to secure a large congrega-

tion, and he appealed to all to be absolutely sincere in all that was done and said, and then he felt confident success would crown their efforts.

Bristol, Lewin's Mead.—The Rev. W. Tudor Jones, Ph.D., has received and accepted a cordial invitation to the ministry of the Lewin's Mead Chapel, Bristol, in succession to the Rev. A. N. Blatchford, B.A. He will begin his ministry at the beginning of October.

Hale.—The pulpit of Hale Chapel was occupied on Sunday, September 12, by the Rev. Dr. Powicke, President of the Cheshire Congregational Union and minister of Hatherlow Chapel, Remley. On the same day the Rev. W. G. Price conducted Harvest Thanksgiving Services at Hatherlow Chapel.

Huddersfield.—Dr. Marshall, senior surgeon of the Huddersfield Infirmary, has been appointed Commanding Officer of the War Hospital just erected near that town for five hundred wounded soldiers; and is gazetted Lieutenant-Colonel in His Majesty's Army (R.A.M.C.). Col. Marshall is the only surviving son of the Rev. T. L. Marshall, of Swiss Cottage, Exeter.

Lydgate.—By a sale that was opened by Mrs. Sagar, of Halifax, last Saturday £40 was raised, thus reducing the debt on the recent improvements to about £25. A very popular "stall" was a collecting sheet for contributions for a present to be sent out to each of the six young men connected with the congregation who are serving with H.M. Forces.

Newark.—The Rev. J. Walter Cock writes from 66, Barnby Gate, Newark-on-Trent, as follows:—"As our church at Newark has now been re-opened, and there are a good number of soldiers stationed in the district, I should be glad if you would let your readers know that if any men of our communion are quartered here, I should be very glad to know of it so that I may get into touch with them and give them any help that lies in my power. Of course it goes without saying that our church would extend to them a very hearty and cordial welcome."

Northampton.—The Autumn Conference of the members of Kettering Road Church was held on Monday, September 20, the minister, the Rev. W. C. Hall, presiding. A resolution of sympathy with the relatives of the late Mrs. Iden Payne, widow of a former minister, was passed before ordinary business. The Secretary reported on the work of the Committee during the summer, and the Treasurer presented an interim financial statement. Mr. Hall reviewed the work of the congregation and its institutions, and laid before the meeting plans of work for the coming months. A discussion followed. The object of the Conferences, of which this was the second, is to keep the members informed of the general work of the Church, and to ensure their close co-operation in new undertakings.

Sheffield.—The congregation of the Unitarian Chapel, Uppertorpe, which has migrated from that district to Unity Church, Crookesmoor, Sheffield, entered into possession of its new home on Thursday, September 16. A church in which both harmony of design and utility are represented has been provided at a cost, together with the land, amounting to £8,150, towards which £6,200 has been raised. The church in style is an adaptation of late Gothic carried out in brick and stone, and presents an imposing appearance. The peculiarities of the site led to height being the main consideration in order to raise the chapel to the Crookesmoor Road front, and the hall and class rooms have been placed underneath. The building is approached by a bridge and a flight of steps, while access to the Sunday School is given at the back in Harcourt Road. Here there is a fine

balcony leading from the ladies' parlour and commanding a picturesque view of Sheffield. The interior of the church is spacious, and the light and artistic effect of pale green walls and oak panelling is enhanced by a series of elegant windows. Particularly handsome is the chancel window, in which three figures symbolising Justice, Mercy, and Truth, are embodied in richly tinted stained glass. The artist, Mr. A. L. Ward, of 117, Ladbrooke Grove, Notting Hill, London, has handled his theme most successfully. The feature is his happy treatment of blues. The pictorial window subjects from Upperthorpe Church have been introduced in the west and transept windows.

The opening proceedings began with the unveiling by Mr. W. Guest (Chairman of the Trustees), of a bronze tablet at the entrance of the church setting forth the origin of the congregation. The event brought together a large and representative gathering of Unitarians. Mr. Guest, performing the unveiling ceremony, mentioned that the congregation started to worship sixty years ago in Penistone Road, and later went to Upperthorpe Chapel. He hoped that under better conditions and better equipment they would be able to prosecute their work there with an even greater measure of success. Mr. Charles Hawksley (ex-President of the British and Foreign Unitarian Association), then opened the church doors with a key presented by the congregation, and the assembly followed him and the church minister and officials into the church where the dedicatory service was held. Mrs. Kirke, sister of the late Mr. J. B. Wostinholm, in unveiling the chancel window, said she had pleasure in presenting it on behalf of herself and Mr. Wostinholm's nieces to the church and congregation. Her brother was one of the founders of the church, and took the greatest interest in it, and she was sure would desire her to wish them all prosperity. Mr. H. R. Bramley, in the absence of Mr. E. Bramley, made a statement concerning the window. He said Mr. Wostinholm was one of the earliest workers in connection with the founding of Upperthorpe Chapel, and was a good friend to it throughout his life. In the name of the minister, the trustees, and the congregation, he wished to thank Mrs. Kirke and Mr. Wostinholm's nieces for their gift, which would be treasured as much as the memory of the man of whose life it was a reminder. The dedicatory service was conducted by the Revs. A. H. Dolphin and Dr. Chas. Hargrove. The hymns included 'O Lord of Earth and Heaven Above,' written by the late Mr. Edward Bramley, and sung at the opening of Upperthorpe Chapel in 1861. Mrs. Andrew King sang with clearness and purity of tone the solo, 'I Will Sing of Thy Great Mercies.' Alderman A. J. Hobson presided over the public meeting in Unity Hall in the evening, and congratulated the congregation on possessing a building whose simplicity, stateliness, and ripeness of design would grow upon them as they came into closer association with it. He wished their work there every success. The Rev. A. H. Dolphin, in tracing the history of the congregation, said its foundation in 1859 was due to Upper Chapel, and its then minister, the Rev. Brooke Herford. That pastor and Mr. Woollen, whose work was commemorated by a window in the church, at first chose a disused joiner's shop in Penistone Road. Two years later they built the Upperthorpe Chapel. The congregation succeeded fairly well for some years, but gradually the families supporting it moved away from the neighbourhood, and eventually it was felt that the work could be better done and with more hopeful prospects in another district. The present site, recommended by the late Councillor Fox, was bought ten years ago. Several persons who were present at the opening of Upperthorpe Chapel were still with them.

Mrs. Kirke, Mr. and Mrs. Alfred Beckett were among these, and others there were who had not sent in their names. He wished to thank all who had taken part in bringing to a successful end the building of a house worthy of their cause. Complimentary speeches were delivered by the Revs. Dr. Clemens, J. F. Matthews, Messrs. T. Beaumont, J. R. Wigfull, C. Hawksley, A. F. Smith, and others. The officials present were Mr. W. R. Stevenson (Treasurer), Mr. Andrew King (Secretary), and Mr. W. Guest (Chairman of Trustees). A service followed in which the Revs. A. H. Dolphin, C. Peach, J. Ellis, and C. J. Street took part. Dr. Hargrove preached the sermon. The choir rendered the anthem, 'I Have Built Thee a House.' Collections and donations amounted to £184 14s. 3d.

NOTES AND JOTTINGS.

ON THE WAY TO THE TRENCHES.

"Do people know," said General Bramwell Booth to an interviewer recently, "how eager the soldier is to talk about serious things?" And yet, according to some people, their sole craving when off duty is to be amused. Two ladies were singing recently, he tells us at an entertainment given at one of the huts "somewhere in France." They were very fashionably dressed, and they sang the usual songs from comic opera which are so popular everywhere. At the conclusion of the entertainment a young sergeant was called upon to propose a vote of thanks. He fulfilled this duty quite civilly, but added: "At the same time I should like to say that many of us would have preferred songs which would have given us something to think about on our way up to the front." Probably the majority would not have agreed with him; it is the English soldier's way to meet the great issues of life and death with a cheery, almost a gay, spirit; but it should be remembered, as General Booth reminds us, that the British army is now largely made up of men who have enlisted for the highest motives, and comic songs must jar on the ear when the soul is filled with the solemn sense of responsibility which made Cromwell's Ironsides invincible.

THE SALE OF STONEHENGE.

English people need be under no apprehension as to the future of Stonehenge, which has come under the hammer this week as part of the Amesbury estate. It is under the protection of the Ancient Monuments' Act, which ensures its preservation, and could only be sold on condition that the public should always have free access to it on the payment of a sum not exceeding 1s. per head, that it should be maintained, so far as possible, in its present condition, and that the purchaser should not erect any buildings within a certain prescribed distance of the Circle. An attempt was made about ten years ago by the Commons and Footpaths Preservation Society to secure Stonehenge for the public, but the project failed because the price asked for it at the time was too high.

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10. Rev. E. D. PRIESTLEY EVANS (of Bury).
17. Rev. FRANK KERRY FREESTON.
24. Rev. HENRY DAVID ROBERTS (of Liverpool).

The Evening Services will not be resumed for the present.

THE THEISTIC CHURCH

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Unitarian Christian Church, High
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The Proceedings will be as follows:—

3.30 P.M. Annual Business Meeting, the Rev. J. Wood, President of the Assembly, in the Chair.

5.30 P.M. Tea in the Schoolroom.

7.30 P.M. Religious Service. Preacher, the Rev. A. Farquharson; supporter, the Rev. A. H. Biggs.

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**LONDON DISTRICT UNITARIAN
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The Executive Committee has decided under present conditions NOT to hold the United Service this year.

J. ARTHUR PEARSON,

Secretary pro tem.

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College.**

**OPENING OF THE SESSION,
1915-16.**

THE OPENING ADDRESS, entitled, "Christianity and War, in Ancient and Modern Times," will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., the Principal, at the COLLEGE, Summerville, Victoria Park, Manchester, on Wednesday, October 6th, 1915, at Four o'clock.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the **Publisher, 13, Bream's Buildings, E.C.**, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 3.

LONDON.

Acton, Creffield Road, 11 and 7, Mr. H. C. HORSLEY, B.A.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.

Bermondsey, Fort Road, 7, Rev. J. A. PEARSON—Harvest Festival. Full Choral Service, Organist, Mr. W. P. Evershed.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.

Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.

Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11 and 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTAM LISTER.

Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.

Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.

Islington Unity Church, Upper Street, 11, Rev. W. WOODING, B.A.; 7, Mr. J. HUME GIBSON.

Kentish Town, Clarence Road, N.W., 11, Rev. G. MAURICE ELLIOTT; 3, Mr. A. FORBES; 7, Rev. F. HANKINSON.—Harvest Festival.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. H. N. CALEY.

Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale Road, 11, Rev. D. W. ROBSON, B.D.; 6.30, Rev. W. C. C. POPE.

Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.

South Norwood League House, 141, Portland Road, 7, Mr. S. FRANKLIN.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. J. ROSLING; 6.30, Mr. PERCIVAL CHALK.

University Hall, Gordon Square, W.C., 11.15, Rev. E. L. H. THOMAS, B.A.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wimbledon Smaller Worples Hall, 7, Mr. WM. LEE, B.A.

Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11, Rev. J. M. Lloyd Thomas; 6.30,

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.

BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.

(DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11, Rev. W. G. TOPPING; 6.30, Rev. J. M. LLOYD THOMAS.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. STANLEY MOSSOP.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Dr. C. HARGROVE, M.A., D.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.

MANCHESTER, Platt Chapel, 11, Rev. DENDY AGATE; 6.30, Rev. D. R. DAVIS.

MANCHESTER, Sale, 11 and 6.30, Rev. M. ROWE.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.

TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.

WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. WALTER SHORT, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. FREIGHT, M.A.

MARRIAGES.

PEACH-LEEMING.—On September 25th, at the Unitarian Free Church, Chorlton-cum-Hardy, by the father of the bridegroom, Lieut. L. du Garde Peach, M.A., and Emily Marianne Leeming, B.A.

WILLMER-COOKE.—On September 23rd, at Birkenhead Unitarian Church, Bessborough Road, by Rev. Gordon Cooper, M.A., and Rev. J. Ewart Jenkins, Captain Harvey Thew Willmer, 19th Battalion, The King's (Liverpool) Regiment, second son of Mr. and Mrs. Arthur W. Willmer, of Oakhurst, Grosvenor Road, Birkenhead, to Violet Florence, only daughter of Mr. and Mrs. Joseph Cooke, of Ragleth, Shrewsbury Road, Birkenhead.

DEATHS.

JONES.—On September 30th, at 37, Broadwater Down, Tunbridge Wells, Laura, widow of the late Rev. Robert Crompton Jones, aged 82. No flowers.

ORR.—On September 26th, at Airmount, Clonmel, Rev. R. J. Orr, A.M., third and last surviving son of the late Rev. James Orr, Clonmel.

PHELPS.—On September 23rd, George Phelps, of 210, Cathedral Road, Cardiff, aged 68 years.

Situations

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR wonderful Indian summer is at an end. We almost forgot that we had reached the fall of the year and are less than three months from Christmas in the warm air and radiant sunshine. But now we have felt the cold rain and bitter winds of autumn, with their familiar suggestion of fires and other physical comforts. But the first thought that leaps to the mind is that we are at the beginning of another winter for our armies with its exposure and terrible suffering. We must bestir ourselves at once to help the gallant men who are fighting our battles to resist the cold. The long campaign last winter made big demands, but gifts came pouring in; the work had all the exciting charm of novelty and even knitting had its touch of romance.

EVERYTHING has become harder and grimmer since then, and possibly some of us have lost a little of our eagerness and elasticity under the weight of care. It is a temptation which we must resist with all our might. Persistence is now the winning virtue. Moreover, the need is as great and ought to touch our hearts just as acutely. There has been a steady wastage of material in the hospitals, and this must be made good. Mr. Kelland writes to us this week from France that

we shall want thousands of blankets in the Belgian Hospitals and Convalescent Depots. Many of the buildings cannot be properly warmed, and the misery of scanty bed coverings on cold and stormy nights can be easily imagined. We do not ask our readers to send us blankets in twos and threes, but money for their purchase in large quantities, which is at once cheaper and more convenient. Of course, if any of our readers are in the woollen trade and will send us a consignment, to match the generous gift of Nestlé's milk which we announce this week, we shall be greatly delighted.

It has become necessary for us once again to state quite clearly that our work does not conflict in any way with the activities of the Belgian Red Cross. The public who read some appeals which have appeared recently might easily suppose that the Belgian Red Cross is the only organisation for helping wounded Belgian soldiers in hospital, and that it is making a serious effort to cover the whole ground. The facts are as we have stated them more than once already. The Belgian Red Cross looks after the welfare of a few hospitals of its own which are admirably equipped, but it does not touch the sixty or more military hospitals and convalescent depots which our Belgian Hospital Fund has made its special care. We do not wish to criticise the policy of the Belgian Red Cross in imposing these limits upon its activities. We admire what it is doing and are only anxious that its beneficent work should have all the success it deserves. But we want to inform people who are not intimately acquainted with our work that the Belgian Hospital Fund is not simply supplementing in a private or amateur way the work of the Red Cross. We have our large sphere of activity practically to ourselves, and all our work is done with

the cordial help and approval of the Belgian military authorities. If for any reason we had to withdraw our help, no one else is ready to step into our place, or has the same personal knowledge of local needs. We do not say this in any tone of complaint. We are much more inclined to rejoice, for it has been an unspeakable privilege and joy to everybody connected with the Fund to discover a large field of labour, where we are really wanted.

We are tempted to complain sometimes that we hear very little about the Belgian Army, and we wonder what it is doing. It is an army in being all the time, only the larger operations of the French and ourselves on the Western front tend to banish its activities to an obscure corner of the newspaper. A short time ago we were able to state, from personal observation, that large numbers of recruits are being drilled in various centres in France. We have just received some information which shows with what foresight and enterprise the problem of the incapacitated soldier is being faced. Somewhere in France a large estate has been placed at the disposal of the Belgian army by a French baron. There a village of huts is being erected which is to be an "école professionnelle militaire." Plans are being worked out for 1,200 men, who have lost a limb or are otherwise physically incapable of further service, to be taught a trade. The living huts are to take 30 men each, and in addition, when the plan is completed, there are to be "teaching" huts where carpentry, shoe-making, brush-making, or the rudiments of a commercial education are to be taught. We shall watch the growth of this scheme with great interest. It is a good illustration of the admirable spirit with which the Belgian authorities are facing their difficulties.

THE good news from the Western Front has come at a most opportune moment. It has fixed public attention, which had grown a little listless and weary with long delay, upon the armies in the field, and made critics at home look rather small. The critic and the grumbler always batten upon public disappointment. They have had a long innings, during which they have played a rotten game, and it is time they were dismissed. We are chary, in a war of slow movement and repeated checks, of using the word victory; but we have a right to be proud that something great has been accomplished. The effect upon the army and the country will be immediate; but we must be content to wait for some time before we can estimate its military value. It is a brave and handsome beginning, and we ought to get every ounce of encouragement and renewal of confidence out of it that it can possibly yield. Only let us beware of the fresh crop of amateur prophecies and avoid the folly of making time-tables for driving the Germans to the Rhine.

* * *

SIR EDWARD GREY made an important statement on the Balkan situation on Tuesday. He managed to handle the difficult subject of Bulgaria's intentions in a conciliatory temper but with complete firmness, and it is said that his words have already had a marked effect in improving the situation.

Not only [he said], is there no hostility in this country to Bulgaria, but there is traditionally a warm feeling of sympathy for the Bulgarian people. As long, therefore, as Bulgaria does not side with the enemies of Great Britain and her Allies, there can be no question of British influence or forces being used in a sense hostile to Bulgarian interests; and, as long as the Bulgarian attitude is unaggressive, there should be no disturbance of friendly relations. If, on the other hand, the Bulgarian mobilisation were to result in Bulgaria assuming an aggressive attitude on the side of our enemies, we are prepared to give to our friends in the Balkans all the support in our power, in the manner that would be most welcome to them, in concert with our Allies without reserve and without qualification.

* * *

SIR EDWARD GREY'S summary of the divergent aims pursued by Germany and ourselves in the Balkans sets two political ideals in the sharpest possible contrast. It is this moral conflict which lies at the basis of the present war. On the one hand there is the lust of dominion which uses the miseries of other men for its own advancement; on the other, respect for nationality and the political imagination which sees that the happiness and well-being of other peoples are an essential part of our own.

Our policy [he said] has been to secure agreement between the Balkan States, which would assure to each of them, not only independence, but a brilliant future, based as a general principle on the territorial and political union of kindred nationalities. To secure this agreement, we have recognised that the legitimate aspirations of all Balkan States must find satisfaction. The policy of Germany, on the other hand, has been to create for her own purposes disunion and war between the Balkan States. She first made use of Austria-Hungary to precipitate a European war, with the result that that Empire is now completely subordinated to Germany and dependent upon her. Turkey, whose interests would have been preserved by remaining neutral, was gratuitously forced by Germany into this war, and, having been used, is now being subordinated and made dependent upon Germany, in order to realise the German aspiration of German influence from Berlin to Bagdad. In the same way, it would naturally be Germany's policy to use any Balkan State she could influence to further this plan, with the inevitable result that that State would eventually be subordinated to her; and, though territorial gains might be promised, it would lose real independence. This is directly contrary to the policy of the Allies, which is to further the national aspirations of the Balkan States without sacrificing the independence of any of them.

* * *

THE death of Mr. Keir Hardie removes a picturesque figure from the political world. He was only 58, but he looked older and had long been regarded as a veteran by younger men. In private life he was a delightful companion, a man of deep piety and a most tender heart. These qualities were reflected in his public work, in his passion for justice, and the flavour of social idealism which he imparted to labour politics. But he lacked balance and judgment and his career as a politician, in spite of his wonderful driving power, was pathetically sterile. He played the part of an Ishmaelite with zest and courage, and was never really happy except in opposition. The newspapers seized upon a few bizarre features in his utterances and made of him a public scarecrow, but this would only have acted as a good advertisement had there been real breadth of view and some controlling force of political sanity behind. He has left behind him in the Labour Party men of much riper experience in public affairs than himself, but none with quite the same personal magnetism for his fellows or a more eager passion for what he believed to be right.

* * *

IN an address to his diocesan conference last week the Bishop of Carlisle spoke with a refreshing plainness of speech of the need of recovering depth and reality in religion. Referring to the

charge that the war is the bankruptcy of Christianity he expressed his earnest hope that of merely professional and hierarchical Christianity, which has dug itself deep in the trenches of tradition, it will prove the complete and final bankruptcy.

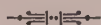
In the coming age that Church will be found safest, strongest, most glorious in the eyes of men, and most holy in the sight of God, which uplifts as its most fascinating ideal and all-absorbing purpose, the Divine Son of Man, in all the splendour of His humiliation and all the lowliness of His majesty. Secondary things—such as episcopacy, sacraments, Church ordinances, and organisations—are not unimportant, far otherwise, they are of great importance. But the primary facts in Christianity are the Fatherhood of God, redemption through Christ, goodness through the Holy Ghost, and the universal brotherhood of men. Let us teach these things, preach these truths, live these realities. Let us make these facts the Alpha and Omega, the first and the last, the beginning and end of our ministry; and all other things, social well-being, political and civic integrity, harmony between capital and labour, domestic felicity, international righteousness, concord between the Churches, and the cessation of wars among nations will be added unto us.

* * *

THE following words, taken from the same address, were spoken specially to the Church of England, but they have an equal application to every denomination in the country which still fails to realise that the world has changed and has lost all interest in many debates and controversies and points of difference, which engaged our eager interest in the past, because it is deeply concerned about something better—to find God and to feel His transforming power.

In the trenches men are quickly learning to probe to the realities of things. Through living the war they are finding God. Confronted with danger and death they are gaining new visions of the meaning of life and of the value and glory of its eternal goal. The very angels have been visibly ministering to some of them. Those who return will no longer be satisfied with the husks of tradition—with ceremonies and ordinances, and the commandments of men—they will demand the Bread of Life itself which came down from heaven. They will care more for visions of God vouchsafed to prayer than for revisions of Prayer-books, however urgent. Ecclesiastical religion will not satisfy them. They will require a religion which is moral towards God and moral towards men. Both Conformity and Nonconformity will take on new meanings. The real Conformists in God's sight will be the Nonconformists to the world-spirit, and the Conformists to the world-spirit will be the real Nonconformists displeasing to God.

GENEROSITY AND CAUTION.



IN ordinary times we expect generosity to be controlled by caution, for caution runs in our blood, and the Englishman is inclined to regard it as one of the cardinal virtues. It has played a large part in our commercial success. It is responsible for much of our middle-class comfort. It stimulates the sense of property and puts us in love with security. It reveals its prevailing power as a social force in the death duties. Not that any of us would speak a light or heedless word against the value of generosity. We know how benevolence adds to the charm of life; besides it is prescribed by our religion. Only we think that the instincts of generosity ought to be indulged in a measured way, and kept under strict control. There is such a thing as extravagance in giving, and that point is reached when a man goes the length of doing an injury to himself and his own interests. All this is in natural harmony with our love for sober virtues and our dislike of any exaggeration either in feeling or action. Our method is to have a reasonable margin for charity, just as we have another and, perhaps, larger margin for golf and motor-ing, and we are not kept awake at night by an uneasy conscience if generosity is never allowed to exceed these limits.

Upon this settled and unimaginative way of living the war has broken in with the force of a tornado. It has filled us with emotions which are quite strange and bewildering in their intensity. It has brought us to the brink of an abyss of human misery and pain into which few men can look with steady gaze. It confronts us with duties which are more imperious than any we have known before. In many of us the struggle is going on at the present moment between the old prudent habits of thought and behaviour, in which our own interests and a cautious provision for the future have played so large a part, and generous self-abandonment to the claims of loyalty and brotherhood. And in one direction, and that the most important, generosity, unhampered by caution, has already won a signal victory. The young men of the nation have answered the call by

giving themselves, and they cannot give more. In its simplicity and self-forgetfulness, and the mighty volume of its willing surrender, this gift stands almost alone in the history of the world. Perhaps the naturalness with which we have accepted it, knowing that it was not possible for good men to do anything else, is hardly less remarkable. It shows that suddenly we have begun to judge human behaviour by finer standards than on ordinary days. We have no excuse left for the young man who is anxious to find a snug berth for himself, or prudently considers his own future, when the call is for the supreme surrender without terms, the acceptance of death that others may live.

Our citizen soldiers do not, of course, think of themselves in this way. They are much too healthy and modest to do anything of the kind. They are not conscious that they have done anything remarkable. If they reflect upon the situation at all they would only say that they have tried to do their best. And we who accept the gift can only show our gratitude in one way, by a similar absence of carefulness about ourselves. It would, indeed, be an unworthy spectacle if the nation were divided into two halves, the men in the fighting line who have given all, and the people at home absorbed in prudent considerations for their own safety, and not a little anxious under their financial burdens. It is strange but true that many people find it easier to be generous with their lives than with their fortunes. A man knows that his life is not in his own hands. He never really claims to possess himself. But property is subject to his own control and links itself readily with the life of the senses and prudent calculations of self-interest. We honour the man who is spendthrift enough to throw away his life as a hero; but when it is a question of risking money and worldly position on a great scale for the same cause, we find in it something quixotic and extreme. Is our generosity, in presence of the vast and inexhaustible needs of the present hour, at all comparable to the generosity of our sons and brothers who are giving their lives? Has our scale of helping advanced far beyond the limits prescribed by caution and comfortable living and a good provision for our own future? These are

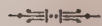
questions which few of us have faced squarely. It has seemed enough to continue our usual practice of generosity, limited by caution.

But is it enough? The time has come when we must settle that with our own conscience at the bar of Christian judgment. If we take the line of least resistance caution will prevail, and there will be a steady shrinkage during the next few months along the whole line of charitable effort. Already some people are beginning to talk rather sadly about the increase in the income tax, as though it must necessarily be taken out of the money which we should like to give to help wounded men or to feed starving peasants. We shall be surprised if warnings do not reach us from some quarters that we must be prepared to limit the work of our Belgian Hospital Fund, because our friends can no longer afford to subscribe. Our only answer to such searchings of heart is to suggest that we should face the question in plain human terms. When we have paid our taxes we shall remain a people living under comparatively prosperous conditions, secure in our quiet resting places, able to look out into the future without any sense of devastating loss. But what of those who have borne the full brunt of the war in fighting for the common cause, theirs and ours? They have been trampled into the mire; their country is laid waste; their wounded men, their orphaned children; their desolate women who have suffered the last extremity of anguish, look to us for healing and succour and the touch of human sympathy. Can we draw back or reduce our help, while we have bread enough and to spare and all the comfort and delight of our beautiful homes? We shall have to be hit far harder than we are at present before we can make even a weak pretence of excuse for such a base betrayal of the spirit of Christian brotherhood. There are times, and the present hour is one of them, when good men must learn to be reckless about themselves and their own interests. The warning in the gospel that we are not to be anxious for the morrow never had a plainer application. We must carry the spirit of the soldier into the ordinary affairs of life. The future is not our concern, and the less we are troubled about our own future the better.

Our one care must be to meet the needs of the moment, to do the duty of to-day, and in all things, and not least in the spending of our money and the ordering of our lives, to acquit ourselves worthily of our high aim and our difficult task.

But we are almost ashamed to urge a point of view, which is so clear in the light of Christian judgment and for ourselves and our readers is common ground. We believe that they would look upon us with surprise and displeasure if we began to curtail the claims of charity as soon as they involve real self-sacrifice. They look to us to continue this work to which we have set our hands, to keep them informed of the manifold needs of this field of human service which we have made peculiarly our own, and to ask them in full confidence in their unstinted generosity and goodwill to help to the utmost of their power. For luxuries and many innocent personal habits we advocate retrenchment, but not for charity. We shall only find a richer satisfaction when we forget to be cautious in our own interests, and generosity has in it the heroic note of sacrifice.

Good Thoughts for Glib Times.



ENGLAND.

ENGLAND, with all thy faults I love thee still.
My country ! and, while yet a nook is left
Where English minds and manners may be found,
Shall be constrained to love thee. Though
thy clime
Be fickle, and thy year most part de-
formed
With dripping rains, or withered by a
frost,
I would not yet exchange thy sullen skies,
And fields without a flower, for warmer
France
With all her vines ; nor for Ausonia's
groves
Of golden fruitage, and her myrtle bowers.
To shake thy senate and from heights
sublime
Of patriot eloquence to flash down fire
Upon thy foes, was never meant my task ;
But I can feel thy fortunes, and partake
Thy joys and sorrows, with as true a heart

As any thunderer there. And I can feel
Thy follies, too ; and with a just disdain
Frown at effeminates, whose very looks
Reflect dishonour on the land I love.
How, in the name of soldiership and sense,
Should England prosper, when such
things, as smooth
And tender as a girl, all essenc'd o'er
With odours, and as profligate as sweet ;
Who sell their laurel for a myrtle wreath,
And love when they should fight ; when
such as these
Presume to lay their hand upon the ark
Of her magnificent and awful cause ?
Time was when it was praise and boast
enough
In every clime, and travel where we
might,
That we were born her children. Praise
enough
To fill the ambition of a private man,
That Chatham's language was his mother
tongue
And Wolfe's great name compatriot with
his own.

WILLIAM COWPER.

"WE ARE A PEOPLE YET."

THE eminence, the nobleness of a people depends on its capability of being stirred by memories, and of striving for what we call spiritual ends—ends which consist not in immediate material possession, but in the satisfaction of a great feeling that animates the collective body as with one soul. A people having the seed of worthiness in it must feel an answering thrill when it is adjured by the deaths of its heroes who died to preserve its national existence ; when it is reminded of its small beginnings and gradual growth through past labours and struggles, such as are still demanded of it in order that the freedom and well-being thus inherited may be transmitted unimpaired to children and children's children ; when an appeal against the permission of injustice is made to great precedents in its history and to the better genius breathing in its institutions. It is the living force of sentiment in common which makes a national consciousness. Nations so moved will resist conquest with the very breasts of their women ; will pay their millions and their blood to abolish slavery, will share privation in famine and all calamity, will produce poets to sing "some great story of a man," and thinkers whose theories will bear the test of action. An individual man, to be harmoniously great, must belong to a nation of this order, if not in actual existence yet existing in the

past, in memory, as a departed, invisible, beloved ideal, once a reality, and perhaps to be restored.

GEORGE ELIOT.

O LORD GOD, Thou art our refuge
and our hope : on thee alone we
rest ; for we find all to be weak and in-
sufficient but thee. Many friends cannot
profit, nor strong helpers assist, nor
prudent counsellors advise, nor the books
of the learned afford comfort, nor any
precious substance deliver, nor any place
give shelter, unless thou thyself dost
assist, strengthen, console, instruct, and
guard us. To thee, therefore, do we lift
up our eyes ; in thee, our God, the Father
of mercies, do we put our trust. Bless
and sanctify our souls, that they may
become thy holy habitation, and the
seat of thine eternal glory ; and let
nothing be found in us displeasing in thy
sight.

AMEN

THE "IRREDUCIBLE MINIMUM" FOR A WORLD PEACE.

A MINISTER of religion of my acquaintance lately sent me a copy of a sermon he had preached in his church. After referring to the necessity of some kind of guidance in practical steps towards the reform so tragically necessary, he said in it : "I can only put it to you that a good many of us ought to be heartily ashamed of ourselves for leaving this problem to those whom we may (I admit with some reason) look upon as rather unpractical people. If the 'Peace party' have been guilty of sentimentality and softness and downright un-wisdom—I don't say they have, but some of us think so—at any rate they have faced the problem and proposed their remedies."

In my humble opinion, the weakness of the Peace Society is allied to the weakness of teetotal reformers. They have each denounced the object of their opposition as the supremely "accursed thing." The teetotalers denounce drink as the one crying evil ; the Peace Society, with even greater reason, denounce war. Each cries out for total prohibition. Neither will countenance any traffic with the accursed thing ; and so far, from a practical point of view, each has fallen short of its ideal possibilities of usefulness. The teetotaler has relied for the fruition of his ideal on a turn of the legislative screw ; the Peace Society has thought the ideal way lay over the universal and instantaneous acceptance of a doctrine of non-resistance.

In this paper I am not advocating the abolition of physical force. We all uphold the application of physical force in this stage of society ; its symbol is

the policeman. In some millennium of the future the policeman may be abolished, but that time is not yet. My object is to direct attention to the most immediate and practical measures—the irreducible minimum for a world peace.

Now a great deal is being said about the principles on which a permanent peace may be built. Stress is laid on various factors: nationality; race; the consent and concurrence of peoples and transferred provinces; and the like. It seems to me that talking about principles, however rational, is not sufficient; some actual steps must be taken, and they must be steps defined beforehand. We cannot afford to wait to debate our remedial measures after the war; they must strike the reason at once by their sheer obviousness and applicability. The words of Mr. Lloyd George are those of an optimist (let us be thankful for that!), but also of a rational and practical statesman: "Do you look for a permanent peace?" he said. "I do. I look for—I believe there will come—peace predicated, first of all, on new geographical boundaries—boundaries based on national lines, on the will of the respective peoples; and, secondly, on a mutual pledge of the signatories not only to respect guaranteed neutrality, but to chastise the nation which offers to break the international compact."

But some actual steps must be taken. These must be scientific and applicable immediately. We note, sadly enough, the disparity between the national and the individual ethic. Cavour, the statesman of Italian unity, admitted that if the patriots had done for themselves privately what they had perpetrated for the national cause they would have been ostracised from decent society. The fact is that the nation, like the individual, passes through certain evolutionary stages.

What, we are bound to inquire, were the first steps necessary to the stability and well-being of the earliest groupings of men in society? The first in order of time was peace: peace within the family; then peace within the clan; then peace within the kingdom.

The next step, and quite consequentially, was the agreement on some court of appeal to which to refer such differences as arose even within the operations of peace. In the family the patriarch was in himself such a court of appeal; in the clan the chief gave decisions; in the kingdom special men were set apart as judges.

Ubi societas, ibi jus: "where there is a society there is law and right." But nations are not yet a collective society; there is no union of nations; and so we find neither peace nor law effectively operating in any real sense.

The primitive evolution must be worked out internationally. We need an International League of Peace and an International Court of Justice. The decisions of courts of justice require a sanction. Within the nation the real sanction is the ordered national idea of law and right; ostensibly, and for the evil-doer, the police embody the physical sanction.

Can we attain this status internationally? I say we can; not only in Europe but in the world at large. The Allies,

with Europe and the world behind, must be able to say and must say to Germany: "You have broken the world peace. The world henceforth will permit no nation to initiate Armageddon. The peace-breaker henceforth is the world enemy." Here emerges, the World-League of Peace: unformulated, it may be, though just at present, perhaps, none the worse for that. But disputes will arise between nations as between individuals. How are you to prevent them fighting it out as before? Nations being only "artificial persons," and low down in the evolutionary scale, may be unready to assent to a compulsory code of arbitration or international court. Some of them have said they are. What is the World-League of Peace to do?

A practical way is still open, notwithstanding their hardness of heart, or their stupidity, or their regard for what they term their honour. The World-League of Peace can decree that the United States Treaty with thirty nations, including Great Britain, is the irreducible minimum of international obligation. That is, in case of a dispute, a commission of inquiry shall be set up, not to make an award, not to give a decision, but simply to find out and to state the facts of the case, and either disputant may call for the cessation of hostilities for the space of one year. Here is a concession to national honour and notions of national independence. In practical effect, there is no doubt this simple expedient would of itself go far to abolish war.

Further, and necessarily, there must be a mutual reduction of armaments. After the war it must be said specifically to Germany (for I count Germany the greatest offender): "You must reduce your armaments; the world intends to reduce its national armaments relatively." Here again we prescribe for a low-grade international status. The actual establishment of an international police force as such, in our primitive international relations, presents many difficulties. How is it to be made effective? Who is to be the head? and the like. But the mutually reduced armaments of the nations will act essentially as an actual police force, easy of direction against the peace-breaker.

An American military officer in the Boer War, perceiving the difficulty of a frontal attack in a certain locality, asked if there were not a way round. We may not even after Armageddon get the nations by a definite communal consent and in so many words to abolish war—though they will be fools if they don't! But we are saving their time-dishonoured scruples, and we propose a way round. It is curious, but it is true, that nations have to be treated like children. Let us refrain even from the phrase League of Peace—lest it should alarm the undeveloped creatures. But what we may term the A. B. C. treaty and the mutual reduction of armaments are without question the irreducible minimum. Without them Armageddon is still to come; with them I believe we shall see the practical abolition of war, and certainly in the sense of war as, according to the jurist Grotius, "the condition of nations contending by force."

In effect, then, we must provide the means by which the national ethic may

be raised, and we are to accomplish our end by consciously pursuing the stages in the course of the development of the individual ethic within the nation. These are:—

1. Peace within the borders.
2. Courts of justice.
3. Abolition of private warfare.

Thus we shall finally attain internationally:—

(a) A union of nations upholding universal peace.

(b) The establishment of an international court of justice.

(c) The abolition of national fighting machines except as an international police force.

The immediate need is for recognised international measures for insistence on law and order. If once this irreducible minimum can be secured, we may rest assured of the good things to follow.

H. D. ROBERTS.

REMINISCENCE AND A MILESTONE.

It is rather over fifty years ago since the writer first entered a Unitarian Chapel. Being located at Bristol the spirit of inquiry and curiosity tempted him one Sunday evening to attend Lewin's Mead Chapel. He was struck by the personality of the minister, who marched up the aisle, to the visitor's surprise, from the entrance end of the building—a square built, strong featured, rather short old man with flowing white hair, the severe black gown relieved by the white lappets of the abundant tie. He reminded the spectator of portraits of John Wesley. Nothing remains in the memory of the discourse, but only the impression of a sedate, serious and edifying service, the preacher being the Rev. W. James.

Twenty-five years elapse, and another visit is paid to the West country, this time as a delegate to visit a country chapel of General Baptist traditions where a new minister is being welcomed, the writer having meanwhile identified himself with the Free Churches, and in various capacities worked for them. Now another twenty-five years have expired and he again visits the same chapel, but this time to occupy the pulpit. In the evening there is a congregation of over one hundred, including a choir of twenty-five, conditions stimulating to a preacher, and rarely found in a church where a layman is welcomed to the pulpit. So by a strange chance, at the end of a busy season in which he completes twenty-five years of lay ministry, and also reaches the termination of his 70th year, he finds himself again not far from his native county, breathing the sweet west country air, and finishing off near where he began. There must surely be some ordering of events, for he has lately visited most of the churches in which he first preached, and the tale of his labours this year is seventy services for his seventy years, over a large area of country, while for the last twenty years he has preached

on an average one sermon per Sunday, the district extending from Devonshire in the south to Northumberland in the north.

Perhaps under the circumstances this personal reference may be pardoned, and the writer would like at the close of an epoch important to himself to express his thankfulness for being permitted to do the work and to testify to the wonderful mystery of life which seems to grow on one as age advances. The dogmas of the churches may become of less moment as the years roll on, but the spiritual significance of Creation and Life grows clearer and more profound. There is a tendency at the present day to exclude age from the pulpit, but though youth has an *elan* of its own, age may have a spiritual vision which it alone can declare.

As the writer wandered for the first time for a few brief hours over the solitudes of Salisbury Plain, breathing the stimulating air, while the eye wandered over the vast and varied expanse illuminated by the rich September sunlight, a vision of God came to him such as, perhaps, the Patriarchs experienced in the days of old. It is He whom the soul can fully worship, the great "I am," the same yesterday, to-day, and for ever. But as the margin of the Plain is reached there is a change in the environment, vast camps of citizen soldiers lie before him—England's sons who have obeyed their country's call. Then came the thought of the Christ and of the great problem of diffusing his spirit among men.

Our churches may be more in number to-day, but they can hardly be said to be more powerful than they were fifty years ago. The liberal thinker must turn for satisfaction to the general trend of thought, and then surely he will see a loosening from the old positions and a general desire for more light. So the long vista of the future presents itself full of problems that can be dimly seen, for man is but awakening to the possibilities of his nature, and how he will shape his destiny who can say! We of the past generations may from a Pisgah height see the glory from afar; but it is not our lot to enter the promised land. Sufficient for us that we have taken part in the onward march.

E. C.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

To the Editor of THE INQUIRER.
THE EXTERMINATION OF
ARMENIA.

DEAR SIR,—At this time of awful crisis in the history of unhappy Armenia, we, the Committee of the Women's Armenian Relief Fund, feel impelled to appeal to all Christendom for sympathy with Armenia's matchless wrongs and for offers of help to her people. It is

time surely that all civilised nations, especially all neutral nations, should protest in the name of humanity against the latest and most infamous crimes yet committed by Turkey upon her defenceless Armenian subjects!

The thick curtain of oblivion and silence which has enshrouded Armenia since Turkey declared war upon the Allies has been at last partially lifted and we have caught certain glimpses of unrecordable horrors of systematically-planned massacres of all Armenians in the Six Vilayets, involving the total extermination of the nation; of their deportation to desert regions where they must inevitably perish by starvation, and of the appropriation of their lands by Moslems, the whole Satanic policy culminating in the expulsion of the Armenian Missionaries from the mission fields to which they have devoted themselves with rare heroism, ever standing as "the shadow of a great rock in a thirsty land" between the people and their persecutors. The latest news which now reaches us *via* America, is that our special friends, the missionaries of Van, whom we, as a committee, have so long supported and loved, had to fly before the Turks when the Russians evacuated the city. Ill, broken-hearted, destitute, they reached Tiflis on August 17th, Dr. Ussher seriously ill and Mrs. Raynolds suffering from a badly fractured leg. To complete the tragedy, Mrs. Raynolds died just two days before her husband reached Tiflis from the United States, where he, Dr. Raynolds, had been conducting a campaign on behalf of the proposed college in Van, for the last two years!

All friends of the noble Armenian people must to-day be full of indignation, full of sorrow, however absorbed they may be in their own fearful war; and I am sure we all desire to earnestly express such sorrow. We, old friends of the cause, must also sorrow for the present ruthless shattering of all our plans and hopes and work for the uplifting of the nation. But we can do more than sorrow, we can and we *do* most solemnly protest, and we can and *do* hold Turkey and Germany responsible for this last and greatest crime upon humanity. To-day we send to every part of the world where Armenians have sought asylum, our true, deep, fraternal sympathy, together with our vow that as far as in us lies, individually or collectively, we will see to it that freedom, justice and full political rights be ensured to the Armenian nation in the final settlement of peace which must sooner or later follow the great European war.—Yours, &c.,

MADELEINE COLE, Hon. Treasurer,
The Women's Armenian Relief Fund.
Danehurst, Putney, S.W.
September 29, 1915.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—*Sicilian Studies*: Alexander Nelson Hood. 5s. net.

THE BEACON PRESS:—*War and the Breed*: David Starr Jordan. 1. 35s.

MESSRS. DUCKWORTH & Co.:—*The Challenge of Christianity to a World at War*: E. Griffiths-Jones. 2s. 6d. net.

HODDER & STOUGHTON:—*Knowing God for Certain*: Frederic C. Spurr. 2s. net.

MESSRS. LONGMANS & Co.:—*Practical Socialism*: Canon Barnett and Mrs. S. A. Barnett. 6s. net.

MESSRS. RIDER & SON, LTD.:—*Problems of the Borderland*: J. Herbert Slater. 3s. 6d. net.

MESSRS. SIMPKIN, MARSHALL & Co.:—*Is It Armageddon*: Henry Sulley. 6d.

MR. T. FISHER UNWIN:—*The Quintessence of Capitalism*: Werner Sombart. 15s. net. *The Socialist Party in the Reichstag*: P. G. La Chesnais 1s. net.

MISCELLANEOUS.

Nineteenth Century, The Cornhill, The Quest, Sunday School Monthly.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

37TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	7098	8	0
Mrs. Eustace Thompson ..	0	10	0
Mrs. Aspland Jones ..	5	0	0
Mrs. Schultz (third donation)	1	1	0
Mr. Shirreff	1	1	0
"A. R." (third donation)	10	0	0
Mrs. Rackham	0	10	0
Mr. John P. Hudson (third donation)	1	0	0
The Rev. and Mrs. R. T. Herford (second donation) ..	1	0	0
Mrs. and the Misses Martelli	2	0	0
Mr. F. Martelli	1	0	0
Unitarian Congregation and Friends, Dunedin, New Zealand, per the Rev. W. F. Kennedy	3	10	0
Mr. E. E. Roberts	5	0	0
Mrs. Lindsay Cropper (second donation)	2	0	0
Mr. Edward Wadsley (fourth donation)	5	0	0
Prof. S. Alexander (second donation)	1	1	0
Mr. and Mrs. H. F. Pooley ..	1	0	0
Miss Amabel F. Simmons	1	0	0
The Misses Pearse (fourth donation)	2	0	0
The Misses Pearse (fourth donation)	2	0	0
Miss A. E. Clephan (third donation)	2	0	0
Mrs. Chris. James (fifth donation)	5	0	0
Capt. Carpenter, R.N. ..	3	0	0
Mr. W. A. Sharpe (second donation)	5	0	0
Miss E. M. Oram (third donation)	1	0	0
Mr. and Mrs. F. A. Jones (second donation) ..	2	0	0
Mr. and Mrs. Harold Coventry (third donation)	1	0	0
"Sepoet"	0	10	0
Mrs. George S. Elgood ..	1	0	0
Friends at Cairo Street Chapel, Warrington, per J. S. H.	7	0	0
Mr. and Mrs. C. W. Chitty (monthly donation) ..	4	0	0
Mrs. Walter Mallett (third donation)	2	2	0
Mrs. Kirke	5	0	0

	£	s.	d.
Wimbledon Unitarian Church, per Mr. W. N. Martin (seventh monthly donation)	1	0	0
Staffs of the Central School, Haverstock Hill, per Mr. F. Chappell (seventh monthly donation)	1	2	0
The Rev. and Mrs. H. Mc- Lachlan	2	2	0
Miss Louisa Marshall (second donation)	10	0	0
Miss Moreton (second dona- tion)	0	10	0
Mr. Arthur W. Harris (third donation)	0	10	0
Mrs. Osborne Smith	1	1	0
Mr. T. B. Taylor (second dona- tion)	5	0	0
Miss Phyllis Dyson (7 years old), proceeds of a concert organised by herself	0	10	6
Mr. J. J. Rawsthorn (second donation)	2	10	0
Miss Enid Rawsthorn (third donation)	0	10	0
Collection at Guild Meeting, Free Christian Church, Hastings	2	6	0
Pontypridd Branch Women's League, per Mrs. John Lewis	0	15	0
Melbourne Branch Women's League, per Miss Eleanor Wren	1	0	0
Mr. Henry Marsden (thirteenth donation)	1	0	0
Mrs. M. E. Brock	2	2	0
Collection at Lewin's Mead, Bristol, per Mr. J. T Underhill	7	10	5
Miss Mary Dendy (third dona- tion)	5	0	0
Miss Molly Waplin	10	6	
Mrs. Tolmé	10	0	0
	£7,237	12	5

Parcels have been received from:—Mrs. Jervis; Mrs. Rackham; Miss Crowe; Mrs. Frank Preston; Swansea Unitarian Church Sewing Guild (per Mrs. Reid); Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss M. T. Worsley; Mrs. Herbert Smith; High Pavement War Relief Committee, Nottingham (per Miss S. Guilford); Miss Hamerton; Miss Garrett; Miss Agnes M. Bellhouse; Clapham Ladies' War Relief Committee (per Mrs. Duke); Miss E. M. Oram; Mr. Ernest Cook; Mrs. J. H. Green and Miss East; Mrs. Mitchiner and Miss Mildred Mitchiner; Mrs. Piggott; M. B. (per the Rev. F. H. Vaughan); Mrs. E. Worthington; Mrs. Lindsay Cropper; Mrs. Titterton; Mrs. Nuttall; Mrs. Cave-Browne-Cave; Mrs. F. Bishop; Mrs. W. H. Travers; Mrs. Travers' maids; the Misses Pearse; Miss Amabel F. Simmons; Miss L. A. Birks; Mrs. R. E. Robinson; Mrs. Wanton; Miss Joyce Cobb; Miss Gertrude Martineau; Mr. C. J. Lehmann (192 tins Nestlé's milk); Mr. A. H. Barlow (98 tins Benger's Food); Mr. Alfred Wilson (a typewriter); Bank Street Branch Women's League, Bury (per Miss Johnstone); Miss S. Booth; Miss Barratt; Miss F. Sharpe; S. A. and E. Gittins; "X."; Mrs. Osborne Smith; Mrs. E. A. Wurtzburg; Miss Helen Drummond; Mrs. Entwistle; Miss

Florence Blake; Mrs. Slade; Mrs. E. Page; The Misses Fryer and friends; Mrs. Wm. Robertson.

LIST OF ARTICLES REQUIRED.

For the Hospitals:—

Money to buy hospital requisites of all kinds.
Shirts.
Socks.
Vests | woven or of a natural coloured
Pants | flannel. *Patterns can be supplied.*
Cardigans.
Shoes with leather or linoleum soles.
Towels.
Handkerchiefs.
Mufflers.
Playing cards, draughts, chess, dominoes,
Writing materials.

For Refugees (civilians):—

Money to support the hospice for sick and aged.
Clothes for men, women, children, and babies' layettes. *Patterns can be had.*

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

A BELGIAN ENTERTAINMENT AT HAMPSTEAD.

ON Saturday, Sept. 25, a very successful entertainment was given in aid of the Belgian Hospital Fund in the garden of St. Cuthbert's, West Heath Road, Hampstead, kindly lent for the purpose by Mrs. Bayliss. The chief feature of the performance was a series of dances by Mme. Defauw and Miss Ruby Betteley, and for these the flowers and trees bordering the lawn, from which a distant view of Harrow-on-the-Hill could be seen, provided a perfect background. Surely nothing can bring more instant delight than to sit under a radiant sky, and watch figures clad in rose-colour or amethyst threading barefooted the mazes of melodies by Schubert, Glück, or Debussy as noiselessly as the sunlight flickering on the grass. Some of the music was very modern, but the rhythmic motions of the dancers brought back the freshness of the early world, and the pretty game of ball which was played to a lilting valse measure by Miss Betteley might have been enjoyed by Nausicaa. Delightful, too, was the dance of the winds ("Arabesque") with the floating movements and waving of filmy veils which made the poetical symbolism so effective, and the more solemn strains of the "Marche Héroïque," and "Marche Militaire" (Schubert) though they demanded a very different kind of action, were interpreted with extraordinary energy by Mme. Defauw.

Among the musical items on the programme, Handel's Sonata in A for violin and piano, with its delicate opening melody, was finely rendered by M. Desire Defauw and Miss Winifred Gardiner, and M. Marcel Laoureux, pianist to the Belgian Court, played Liszt's "Yeux d'eau de la Villa d'Este," and Rachmaninoff's impressive "Prelude in G Minor" in a masterly way. Mme. Jeanne Houben

gave three "Old French Bergerettes" with much charm and feeling, and afterwards led a spirited rendering of some quaint Belgian Folk Songs, such as "Au Jardin de ma Tante," "Belle, qui tiens ma Vie," and "Mes Sabots de Bois," by a Belgian Choir. The joyous humour of these native songs probably brought home the unhappy condition of Belgium to many who heard them more poignantly than a sorrowful dirge would have done, and it was impossible not to wonder how long it would be before the exiled men whose sufferings we are trying to alleviate would hear them again in their own country, free from the shadow of war.

THE REV. R. J. CAMPBELL AT WESTBOURNE PARK CHAPEL.

THE PURPOSE OF PAIN.

SPEAKING at the Thirty-Eighth Anniversary of the Consecration of Westbourne Park Chapel on Monday evening, the Rev. R. J. Campbell dwelt on the subject of pain and its salutary purposes, bringing out in a manner peculiarly his own the idea of the suffering God who bears all things that man is called upon to endure. If God is immanent in everything that he has created, then you cannot divorce him from the evil any more than you can divorce him from the joy of life; the sorrows which agonise the human heart also rend the heart divine, and the Maker of all things suffers with his erring and stricken children until they have learnt his purpose and entered into the joy of co-operation with him. The doctrine of immanence was not actually touched upon, but it was implied in every word uttered by Mr. Campbell, and very searching were the questions which he put to the crowded congregation as to the reality of the belief so often spoken of, but not always clearly understood, that God actually does stand beside the soul in sorrow and give it strength and courage to sustain its burdens.

The roots of the Christian religion, he said, were to be found in the conception of Israel as to the suffering servant of God set forth by Jeremiah and Isaiah, a conception which was taken up and translated into glowing reality in the words and experience of Christ. It was a vision of the spiritual pilgrimage of man anywhere and everywhere, and what we learnt from it was that God is intimately and immediately concerned with our pain, which could, indeed, have no meaning save as the harbinger of joy. Whence comes the *painfulness* of pain if not from the realisation that we are short of the fulness of the power of God, that we are somehow cut off from him by our inability to see the good lying beyond our hour of trouble, that, wherever he may be, the soul is not conscious of his presence as it goes down into the deep waters? The truth is that God is behind it all, that he himself endures for us, and that we are called upon to share the anguish as our part of the great purpose that is leading man on his upward pilgrimage. The saints and martyrs in all ages have known this, and counted their afflictions light for the glory that was set before them.

The saviours of mankind have never had easy or sheltered lives; they have been tossed about on the sea of trouble, they have been despised and rejected, misunderstood and persecuted, yet every one of them—Jeremiah, Paul, Stephen, whom that Paul stoned; Latimer, Wesley, and, most of all, our Lord himself, regarded themselves as vehicles of eternal truth, and willingly endured every trial for the sake of lifting humanity up to the light and love of God. This was a thought hard to accept, very often, by men—sometimes of the best intentions and filled with high aspirations—who had met with nothing but failure and loss, or those whom sorrow and disappointment had embittered, or those who had missed their opportunities and become soulless derelicts without hope or desire; but it was the lesson of Christianity and of history, and the only solution of the problem of life. To expect little from human nature, and despise it, was one thing; to expect little from it and still love it, and desire to save it, was another, and never was this better illustrated than at the present time. All over Europe idealists were suffering the bitter defeat of their dearest hopes, but the despair which they must feel—which even Jesus himself felt in the darkest hour of Calvary—was not shared by the men who were actually laying down their lives for their brothers in the trenches, and there never yet was one who fought on the spiritual battlefield as a follower of Christ who did not experience his resurrection morn. The place of suffering is holy ground, for there it is that God calls you, not so much to do something for him, as to let him do something for you. No pain inflicted by him is ever endured in vain, nor ever shall be, for behind all suffering bravely borne in humble sincerity and fidelity to truth are the eternal life and love. He has wrapped up in the individual soul something of himself, something which he desires to utter to the world, as the oak tree in its beauty is wrapped up in the tiny acorn—though man has the power, which the acorn has not, to refuse to do his will. When Jesus in physical anguish uttered that cry on the cross, "My God, my God, why hast thou forsaken me?" it must be remembered that he had already made the supreme sacrifice and fulfilled the purpose of his life. There was nothing more that he could do. But God was doing all the rest, and he never was nearer to his beloved Son than at that very instant.

THE NATIONAL CONFERENCE.

As already announced the Triennial Meetings of the National Conference of Unitarian, Liberal Christian, and other Kindred Congregations, will be held in London from October 26—28 under the Presidency of Mr. Hugh R. Rathbone, of Liverpool. There has been some unavoidable delay in arranging the programme, but we are now in a position to make the following announcements:—The religious service will be held at Essex Church on Tuesday evening, October 26, when the Conference Sermon will be preached by the Rev. Dr. L. P. Jacks, Principal of Manchester College,

Oxford. On Wednesday morning there will be a discussion on the Report on Public Worship. The Report, which has been circulated already, will be taken as read; the discussion will be opened by the Rev. Joseph Wood, and the Rev. Principal Mellone. Owing to the importance of the subject it is proposed that this discussion should be continued on Thursday morning, when special attention will be paid to the question of religious education and work among young people. At the Public Meeting on Wednesday evening the President will take the chair, and an address will be given by Prof. Gilbert Murray, of Oxford, on 'Ethical Problems of the War.'

A Local Committee for arranging hospitality and other details has been formed with Mrs. Sydney Martineau and Mr. R. M. Montgomery, K.C., as Hon. Secretaries, and Mr. Harold Wade as Hon. Treasurer. Attention is called to the fact that the list of ministers and delegates desiring hospitality must be definitely closed in a few days.

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION. ANNUAL MEETINGS.

THE annual sermons of the Association were preached in the church of the Divine Unity, New Bridge Street, Newcastle-on-Tyne, on Tuesday, September 26th, by Mr. Henry G. Chancellor, M.P., who created a profound impression by the earnestness with which he conducted the services. Large congregations assembled, and notwithstanding the darkened streets the evening congregation almost filled the church. Special collection, were taken on behalf of the funds of the Association and proved to be much in excess of the former year.

The meetings of the following day were preceded by a lunch, given by the retiring president, Alderman Sir Joseph Baxter Ellis, J.P., in the schoolrooms.

The business meeting was held in the church, the president occupying the chair. Representatives were present from most of the churches on the roll. In opening the meeting the president extended fraternal greetings to all the friends from the district churches and especially welcomed the Rev. W. Copeland Bowie, who attended as representative of the British and Foreign Unitarian Association. In reviewing the history of the past year, the president said the Association had a great deal to be thankful for. The year had in many ways been prosperous, the finances were satisfactory, but as the committee had taken upon themselves new responsibilities, greater financial assistance would be required during the coming years.

The report of the committee was submitted by the secretary, Mr. E. H. Coysh, as also was the treasurer's statement in the unavoidable absence of the treasurer. The report and financial statement were accepted, and adopted. Due recognition of the services of the officers and committee having been given, a resolution of thanks was accorded to the committee of the Church of the Divine Unity for permission to hold all the meetings of the Association in that

building. The new president, Mr. Thomas R. Short, was elected on the motion of Sir Joseph Ellis, and the Rev. Alfred Hall, who referred to the services rendered by Mr. Short to the Church of the Divine Unity for a great number of years. Mr. Chancellor and the Rev. W. Copeland Bowie in response to special resolutions addressed the meeting. The Annual Tea was served in the school-room. A largely attended public meeting was held in the evening, Sir Joseph B. Ellis presiding, when vigorous addresses were delivered by Mr. Bowie, the Rev. T. Sykes of the Central Primitive Methodist Church, Newcastle-on-Tyne, and the Rev. Alfred Hall, M.A., pastor of the Church of the Divine Unity.

WE are informed that owing to the darkened condition of the streets it has been decided to abandon the usual United Service organised by the London District Unitarian Society at Austin Friars for this year.

ON Sunday, October 3, Dr. Hunter will resume the morning services at the Æolian Hall. The subject of his discourse will be, 'The Eternal March of Life: Some of its Deeper Aspects.'

It is announced that the Theistic Church will hold its opening services at its new home in Steinway Hall on Sunday next. In the morning Dr. Walsh will take Mr. Balfour's new volume of Gifford lectures for his subject, and in the evening he will give the first of a series of lectures on 'The Problems of War and Peace.'

NEWS OF THE CHURCHES.

Cardiff, The late Mr. George Phelps.—The West Grove Church in Cardiff has suffered a very serious loss in the death, on September 23, of Mr. George Phelps at the age of 68. Mr. Phelps was one of those who earnestly worked to secure a Unitarian Church in Cardiff, he was present at the first recorded meeting held in 1880 at the office of Mr. Jenkins in the Philharmonic Building, St. Mary's Street, and thenceforward until his death he actively exerted himself in the interest of the church. He was one of the few surviving original trustees, and he has served in many capacities as Committeeman and Treasurer, always seeking the advancement and welfare of the church. Married in 1871 to Miss Frances C. Evans, his children successively passed through the Sunday School and became members of the church. One of his sons is the Rev. George Leonard Phelps, of Holywood, co. Down. In every relationship of life Mr. Phelps established ties of the deepest respect and esteem.

Glasgow.—The Rev. T. M. Falconer, B.Litt., has intimated, that he has decided to accept a unanimous call which has been given him by the congregation of Park Street Church, Hull. The members of St. Vincent Street Church are extremely sorry to lose the services of Mr. Falconer. During the four years in which he has been in Glasgow he has done extremely good work in keeping together the members, and the church has been making steady progress

year by year. Both Mr. and Mrs. Falconer have endeared themselves to all who have come into contact with them, and the best wishes of all members will go with them in their new sphere of work in Hull.

Halifax, The late Mr. Joe Sagar.—We deeply regret to record the death at The Poplars, Savile Park, Halifax, on Thursday, September 23, 1915, of Mr. Joe Sagar, aged 62 years, after a sharp and sudden illness of but three days. He was a generous and loyal adherent to the congregation at the Northgate End Chapel, at whose services his kindly dignified presence will greatly be missed. His early training was in the Church of England, his father was the honoured vergier at the old Parish Church, but for the greater period of his life he was a Unitarian, and attached to Northgate End. For many years he was a member of the Chapel committee, and for over twenty years he acted as Warden. He took a deep interest in the school, and his help could always be relied on in any movement that meant greater efficiency and progress. The Chapel shared with Freemasonry the principal interests of his life, outside the range of home and business, and the congregation in Halifax will feel his loss in many ways. For his interest expressed itself in several practical forms. He liked to help those who helped themselves, and sometimes his donations would take the form of a goodly percentage on the amount of money made by work or gathered in subscriptions. His acute mind was always at the service of his colleagues, and his fine business instincts have meant much for the financial soundness of the Chapel funds. But men valued him for what he was in himself, a good friend, a loyal colleague, and a healthy-minded man in whose nature shone qualities of sympathy, reverence and fine aspiration. The interment was on Monday, September 27, at All Saints' cemetery. The service in the church was conducted by the Rev. T. Rose Price, and the Rev. W. Lawrence Schroeder. Reference was made by Mr. Schroeder, at Northgate End Chapel on Sunday morning, to the very great loss the congregation had sustained in the death of Mr. Sagar, whose place would be exceedingly difficult to fill. Sympathy was expressed for Mrs. Sagar and her family.

Harvest Festivals.—Reports of Harvest Festival services have reached us from Accrington (preacher, the Rev. W. T. Bushrod, of Chorley); Ilford (preacher, the Rev. W. H. Drummond); Hastings (preacher, the Rev. W. H. Drummond); Parkstone, Emerson Hall (preacher, Mr. S. Clement Ryley); Ashton-under-Lyne (preacher, the Minister, the Rev. N. J. Hawthorn Jones); Horsham (preacher, the Rev. Joseph Wood); Bedford (preacher, Mr. Arthur Stuart); Framlingham (preacher, Mr. W. H. Sands); and Urmston (preacher, the Rev. Jenkin Evans, of Chester).

Hastings.—A meeting of the Guild was held at the Free Christian Church on Monday, September 27, when the Rev. W. H. Drummond gave an address on the work of the Belgian Hospital Fund. The Rev. Edgar Lockett presided. A collection in aid of the Fund realised £2 6s.

Hull.—The congregation of the Park Street Church have very regretfully taken leave of their pastor, the Rev. Lawrence Clare, who has accepted the call to the Church of the Messiah, Birmingham. During the four years of their stay in Hull Mr. and Mrs. Clare have gained for themselves the warmest esteem and admiration of the people at Park Street, young and old, also of a large circle of friends in the city, where Mr. Clare's remarkable eloquence and ability combined with his high character, his geniality, the deep religious tone of his discourses, and his eager concern for the welfare and well-being of all who came

under his influence, have made an impression that will long remain in the hearts of those who have had the privilege of knowing and hearing him. The Farewell Meeting was held in the new schoolrooms on Friday last, when Mr. Clare announced that the Rev. T. M. Falconer of Glasgow, had accepted the invitation to Hull; he congratulated the congregation on their choice, and remarked that it was the first time he had heard of a departing minister announcing his successor. Speeches were made by Messrs. E. G. Rymer, W. J. Strachan, J. H. Noble, L. Walker, F. Ingham, and Mrs. W. F. Harris, voicing the affection and regard of the congregation to Mr. and Mrs. Clare, to which they both responded. A copy of Rembrandt's 'Sweeping Girl' was presented to Mr. Clare, and a silver pendant to Mrs. Clare. A short entertainment to which Mrs. James Downs and Mr. N. Rymer contributed, concluded the meeting.

Ilford.—At the Harvest Festival on September 19 the special preacher was the Rev. W. H. Drummond. In his evening sermon he referred specially to the work of the Belgian Hospital Fund. The offertory on behalf of the Fund amounted to £3.

Ipswich.—The Rev. John William Saunders, M.A., will commence his ministry at the Friar's Street Church on Sunday, Oct. 3. Mr. Saunders since 1913 has been Tate Missionary Fellow of the Mill Street Mission at Liverpool. Educated at Glasgow University, 1906-10 he obtained his degree there in 1910, and studied subsequently at Manchester College, Oxford, being senior student in 1912.

London: Islington.—The Rev. J. Vint Laughland, late of Meadville, U.S.A., has accepted a preaching engagement at Unity Church for six months beginning Sunday, October 10.

Manchester.—At a meeting of the General Committee of the Manchester District Sunday School Association, held at the Memorial Hall on Monday last, warm tributes of affectionate regard were paid to the memory of the late Mr. J. H. Pimley. A resolution proposed by the President (the Rev. J. Mosley Mills) and supported by Mr. G. H. Leigh; Mr. D. A. Little, and others, placed on record the high regard in which Mr. Pimley was held and the deep gratitude with which his long services were remembered. Mr. Pimley was one of the most active and best known amongst our Manchester laymen. Of a genial and helpful nature, he was always full of good works, although he could rarely be induced to speak on the platform. One of the founders of the Moss Side congregation, he was actively associated with it to the end. To the Sunday School Association he gave over twenty years unstinted labour, filling with diligent care and inspiring cheerfulness the offices of financial secretary and chairman of the Homes Committee. At the same meeting of the committee it was announced that the late Mr. Youatt had bequeathed to the Association the sum of £50, of which he had desired that £30 should go to the work of the Holiday and Convalescent Homes.

Middlesbrough, the late Mr. William Lilley.—In the death of William Lilley at the age of 75, the church at Middlesbrough has lost one of its most loyal and devoted supporters. For close upon forty-five years he has been identified with the church, and fair weather or foul, he was never absent from his place except through illness, and was ever ready to greet with his cheery word and genial handshake members and visitors alike. Deeply interested in the faith which had redeemed his life and brought cheer and comfort into his home, he was ever anxious that others should share in the same privileges and advantages. An unwearied distributor of our literature, with always a tract for friend

or inquirer, he also made himself responsible for the sale of our denominational papers, and never allowed a stranger to leave the services without handing to him or her a copy of *THE INQUIRER* or *Christian Life*. And even in his long illness, when no longer able to attend church, he was equally solicitous that his daughter should continue this propaganda. His long life was honourable, and he leaves behind a memory precious and inspiring to his family and friends.

Midland Guilds Union.—A united meeting of the Guilds in the Union was held at Kidderminster on September 18, when there was a large attendance of members of the Constituent Guilds. The chair was taken by the Rev. H. Warnock (President of the Union). During the course of the proceedings Mr. E. E. Wrigley, B.A., of Lye, read a paper, in which he traced the origin of the Guild Movement, dwelling especially on the formation and development of the National Conference Guilds' Union. Pointing out that the essential function is to provide "mutual help, mutual enjoyment, mutual encouragement in high endeavour," Mr. Wrigley pleaded for the recognition of the Guild as a distinctly religious organisation through the agency of which many may be enabled to find a new vigour and vitality, a new meaning and purpose in the great things of life. The Guild may help to make a permanent and real peace possible by creating and developing the sense of religious fellowship, founded upon love one to another, which is the essential and fundamental thing, and so add strength to our religious life and our church. The thanks of the meeting to Mr. Wrigley for his paper were expressed by Miss M. Twist and Miss C. Badland.

NOTES AND JOTTINGS.

ENGLISH PRISONERS IN GERMANY.

It is reassuring to those who have relatives or friends interned in Germany to know that the treatment is not equally severe in all the camps, and that the British prisoners are determined to be as merry as circumstances will permit. The following is an extract from a letter received from an Englishwoman living in Germany. "I had a letter from Frau B. yesterday," she says; "Her husband had been visiting the camps, and at one he had been seeing some theatrical performances by our people that had been so frightfully entertaining and shriekingly funny he had laughed himself ill over them. He said the prisoners were allowed to go into Berlin to get costumes and theatrical properties, and seemed to be having a very good time among themselves."

"BROTHER RICHARD'S BOOKSHELF."

We have received several copies of the cheap reprints issued by "Brother Richard," at one time a well-known Congregational Minister, who is trying to popularise the best literature among a section of thoughtful working people for whom even the shilling or sixpenny editions are too expensive. We understand that a complete set of these little volumes, eight in number, already published, can be obtained for 2s. post free from "Brother Richard," 31, St. Mary's, York. The series includes Browning's

'Christmas Eve,' with introduction and notes by Mr. T. E. Harvey, M.P., Mazzini's 'Duties of Man,' Sir Chiozza Money's 'Hope for the Worker,' and 'The Labourer and the Land,' by Mr. Seebolm Rowntree. The books can be had singly at the very low cost of 2d. each, post free.

ARTS AND CRAFTS IN CALCUTTA.

Sir Rabindranath Tagore is remarkable for the way in which he endeavours to embody his religious ideals and his passionate love of beauty in practical schemes for the permanent enrichment of the human mind. He has for a long time been deeply interested in the question of education, and his school for boys at Bolpur in Bengal is one of the most successful institutions of the kind to be met with anywhere. We understand that he has now set aside a part of his family residence in Calcutta to be used as a school of arts and crafts, and that some nine teachers and a number of students of both sexes are already installed there. The objects aimed at in this venture would seem to be much the same as those which the originators of the Peasant Arts Society in this country set before them, and, if realised, they will do something, at least, to mitigate the disastrous effects of the factory system, which is developing rapidly in India, on the imagination and manual dexterity of a people to whom the making of beautiful things has hitherto been as natural as breathing. The curriculum at this Art House does not, however, entirely exclude modern subjects, and the founder has been obliged to consent to the teaching of shorthand and typewriting.

THE LATE MR. HOWARD EVANS.

At the recent council meeting of the International Arbitration League the death of Mr. Howard Evans, and his life-long work on behalf of international peace, were recorded in the following minute: "After the death of the founder of the League, the Council has now to express its sense of the greatest loss which it has suffered since it came into being by the passing away of Howard Evans, for thirty-eight years its faithful chairman. An original member of the League, in 1870, he had for the long period of forty-five years taken an intimate part in its work, and for the greater part of the time had presided over the deliberations of the Council. The late Sir Randal Cremer had in him a devoted colleague, who placed his gifts freely at his service in the interests of the cause they both served so splendidly. As his co-workers know so well, Howard Evans right to the end was actively engaged in the good work to which he had consecrated so much time and energy. Along with his fellow Cremer Trustees, he watched with care over the interests entrusted to them by his departed friend; as Chairman of the Council, he was a vigilant champion of the cause for which the League stands; and the pages of *The Arbitrator* bear witness to his judgment and skill. A convinced pacifist, he tried through a long life to persuade his fellow countrymen that international justice could never be secured whilst militarism held

sway over the destinies of the world, and he died resolute in that belief. Whilst mourning the absence of our revered chairman, and realising the loss it has sustained, the Council can only close this minute with a note of gratitude for the labours of Howard Evans, a true friend of progress and a lover of mankind."

LECTURES IN WAR TIME.

The annual report of the Social and Political Education League gives an encouraging account of the activities of the society since the outbreak of the war. At first it was feared that its work would have to be suspended, but as time went on it was decided to allow matters to proceed, and there is reason to believe that in spite of many difficulties a considerable amount of useful work has been done. One hundred and seventy-eight lectures have been given, a large number of these, of course, dealing with questions and problems directly or indirectly relating to the national crisis. The League has suffered both by the loss of the services of many active lecturers, and also by reason of many Societies which have hitherto been served by it having temporarily suspended their own work, and the death of Mr. Rolleston Stables, who was killed in action in France, is deeply regretted. In the circumstances, and as a matter of economy, it has been decided not to publish a new Lecture List, but to make use of the current list, and although the war will inevitably dominate public life and thought during the coming season, it is hoped that members and friends of the League will continue to support it loyally. All lectures are given gratuitously, although societies and clubs are urged to contribute towards the expenses according to their means.

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LONDON, SATURDAY, OCTOBER 9, 1915.

[ONE PENNY.]

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The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 10.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. NEONE RAAD.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. MORITZ WESTON, D.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballard Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11. Mr. J. P. ROSLING; 6.30, Mr. P. CHALK.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, Harvest and Anniversary Services, 11, 3.15, and 7, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. E. CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. D. PRIESTLEY EVANS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Rev. C. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

(DEAN ROW, 10.45 and
 STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. JOSEPH WOOD.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. STANLEY MOSSOP.
 HULL, Park Street Church (Unitarian), 10.45 Mr. J. H. NOBLE; 6.30, Mrs. SCOTT.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. C. E. REED.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.—Harvest Services.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. S. BURROWS.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisdarg Street, 11, Rev. H. E. B. SPEIGHT, M.A.

BIRTH.

JONES.—On the 6th October, at The Cottage, Station Road, Hendon, N.W., to Mr. and Mrs. Arnold F. Jones, a son (Laurance Fearon).

MARRIAGE.

RICHTER—ADDIS.—On September 28th, at All Saints' Church, Ennismore Gardens, London, Capt. Alexr. P. Richter, S. African Union Defence Force, to Ena Law, daughter of the Rev. W. E. and Mrs. Addis, of Rutland Gate, London.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It is a welcome relief to enter the bewildering world of public events week by week through the porch of charity. It keeps our finer feelings alive, it gives us firm support in the storm of human passion, and it rebukes every inclination to sink into fatalism, feeling that we can do no more. It is true that the field for beneficent service is so wide, that we are tempted to do a little here and a little there; and in the end we begin to wonder whether we have done anything worth doing after all. For this reason there is wisdom in annexing a limited field with special characteristics of its own. There we can feel the pulse of personal sympathies, and resolve that nothing shall be lacking on our part in order to make our service worthy of the cause of pity and righteousness and love, in which it is offered. We are glad that our readers agree with us so cordially in this point of view, and have given so large a welcome to our appeal for the Belgian hospitals. But there are some who have not done anything yet. Will they not send us pence if they cannot afford shillings, or shillings if they cannot afford pounds? We make the suggestion, not as pensioners upon public bounty, but as those who have it in their power to offer to others a share in a glorious privilege.

WE are very grateful for the various church collections for the Belgian Hospital Fund which have reached us lately, and there are others to come. It is an excellent way of gathering small sums from the numerous people whose names never appear upon a subscription list, and it links the life of the congregation with the wants which we are trying to supply. May we repeat what we said last week about the great need of blankets for the winter; partly because it has already brought us a most welcome response, but chiefly because we want a great many more. One contributor in sending a donation for blankets this week writes: "The Editor of THE INQUIRER, I see, thinks we are or shall get tired of giving, but I am certain we shall not as long as a Belgian, child, woman, or man needs our help." No the Editor does not think that generous hearts will get tired; it is only a cautious friend here or there who wonders whether we can really go on with the marvellous success of the last few months. Well we mean to try, and we know the strength of the forces of human sympathy and religious conviction which are behind the Fund.

THERE is one practical detail to which we wish to call attention. We do so without any apology for putting such a trivial thing in an important place, for nothing is trivial that helps the work of doing good and our success has depended largely upon the most careful personal supervision and the avoidance of waste. Mrs. Allen issues a list of 'Articles Required' in our columns every week. It is not always the same list, but is modified according to the state of our supplies. When any item is dropped out it means that for the time being we have enough of that particular article, either promised or in stock, and other needs are much more urgent. When private

donors or working parties are setting their hands to some new piece of work they will help us greatly if they will consult the list. We have had some fine gifts of children's clothing lately for our civilian work. Our chief and increasing need is warm clothes for the men when they leave hospital.

ONLY a very rash writer will attempt to forecast the issue in the Balkans. The whole situation is a terrible tangle of intrigue and personal dissension, and now there is open conflict between the ambition or timidity of crowned heads and the will of the people. On Thursday morning it was announced that Russia has broken off diplomatic relations with Bulgaria, and we must presume that France and Great Britain will do the same. It is a course which we must view with the gravest concern, not only because it increases the hazards of war, but chiefly because it does violence to strong political sympathies. But in the circumstances nothing else is possible, for our friendship with Bulgaria was based upon respect, and it is impossible to respect the scheming foreign king and the miserable camarilla of Germanised politicians, who for the moment control her affairs. It is clear that they are ready to throw the country into the arms of Germany for a price; but events may show that they have only played the part of gamblers, who have dug a pit for themselves, when they reckoned upon the obedience of the army to break the antagonism of the people.

EVENTS in Greece are only a shade less perplexing than those in Bulgaria. The Greek army has been mobilised, ostensibly to curb the ambitions of Bulgaria. The landing of French troops at Salonika for the defence of Serbia has been

greeted with popular enthusiasm. M. Venizelos has obtained an endorsement from Parliament of his policy of a strict fulfilment of treaty obligations towards Serbia. And suddenly the King, either from some taint of indecision in his character or deep design, has wobbled and dismissed his minister. It is a situation in which almost anything appears possible, and for the moment comment is useless. One thing seems quite certain, that the German sympathies of the court will not be able to drag the people into an alliance with Turkey. A revolution, a *coup d'état* in which M. Venizelos would be acclaimed as the national deliverer, anything is more likely than that.

* * *

THE events of the last few weeks in the Balkans have revealed another page in Germany's deeply laid schemes for a successful war of conquest. For years she has contrived to make the Balkan problem an open sore in European politics. She has made it her aim to keep these miserable Balkan peoples weak and divided, because she wanted to use them as pawns in her game, and they lie on the road to Constantinople and the Eastern Empire of her dreams. No one believes that she really cares for them or has the slightest regard for their interests. She would surrender them cheerfully to an engineered Turkish massacre, if it would bring her a step nearer to the dominion of the world. All these deeper issues of the war were clear enough in its early stages. We were right to make the treatment of Belgium the touchstone of German motives, and to see in it not a horrible blunder, into which a spirited people had been betrayed by fear for its own safety, but a cunning and deliberate crime.

* * *

COUNT REVENTLOW'S apology for the extermination of the Armenians, in reply to the protests which have appeared in the American press, is unofficial, but it is in harmony with Germany's usual policy of complete indifference in these matters. Here are his words in all their brutal shamelessness.

For a German there can, of course, be no question of meddling at the instigation of a third party with the affairs of our Turkish Ally. If the Turkish authorities believe it opportune to take vigorous measures against unreliable, blood-thirsty, riotous Armenian elements it is not only right but even a duty to do so. Turkey can always be assured that the German Empire will always be of opinion that this matter only concerns Turkey. A third Power should, at any rate, let Turkey alone. On the other hand,

it is clear enough that our enemies would be glad to see Germany undertake steps which might produce a disagreeable impression at Constantinople.

* * *

SUCH is the apology, and now for the facts, which were the subject of a terrible indictment of the Turkish Government by Lord Bryce in the House of Lords on Wednesday.

The facts as to the slaughter in Trebizond [he said] were vouched for by the Italian Consul, who was there at the time. Orders came from Constantinople that all the Armenian Christians in Trebizond were to be killed. Many of the Muslims tried to save their Christian neighbours, and offered them shelter in their houses; but the Turkish authorities were implacable. Obeying the orders which they had received, they hunted out all the Christians, gathered them together, and drove them down the streets to the sea. They were all put on board sailing boats, carried out some distance into the Black Sea, and there thrown overboard and drowned. The whole Armenian population of from 8,000 to 10,000 was destroyed in that way in one afternoon. After that, any other story becomes credible, and I regret that all the stories contain similar elements of horror, intensified in some cases by stories of shocking torture. Nearly the whole nation has been wiped out, and I do not think there is any case in history, certainly not since the days of Tamerlane, in which any crime so hideous and upon so large a scale has been recorded.

* * *

LORD CROMER did well to point out that these atrocious crimes must not be laid to the charge of Islam. He believed that all the educated Mahomedans of India would look with as great horror as we do ourselves upon the proceedings of the Turkish Government. We agree most cordially with his plea that steps should be taken at once to enlighten India and Egypt upon the subject. The blame must be placed with all possible emphasis upon the gang of venal politicians in Constantinople. The men who planned these massacres are the tools of Germany. It is Germany who dictates their policy and Germany who pulls the strings. We hope that this scheme of wholesale slaughter was not conceived by a German brain; but nothing but a protest by Germany, which will ring round the world, can rid her of the suspicion of criminal complicity. And who believes that such a protest will be made?

* * *

THE word has gone forth that more men are needed for our army, and this Armenian horror has come to reinforce the familiar lesson of Belgium. It should rouse every instinct of self-devotion and

galantry which we as a nation possess. Let the young men who still linger at home listen to the piercing cry of these Armenian Christians, and then let them ask themselves, with a sincerity that will have its answer, what strong and effective thing they are going to do. Will they not obey the clear call of duty and risk everything in order to bring deliverance? To wait and do nothing, or to leave it to others, will mean for them an indelible shame.

* * *

Do not let any young man be angry with us for putting the case in this blunt way, because we do not know how else to put it. We cannot to any profit go over all the familiar arguments again. We understand the reluctance to join the army which was felt by many during the first few months of the war. To become a soldier was inconsistent with all they had planned and hoped, and cut clean across their doctrinaire theories of life. It was possible to play the part of the conscientious objector with a cheerful confidence in their own scruples, or to cling to the pleasant belief that they could serve the country's need best by staying at home and helping others to be good. But little by little hesitation of this kind has been overcome by the stern logic of facts. Many men have yielded because they could no longer stand the strain of a divided mind. Others have come to see more clearly than they did how critical the issue is for the future of the world, and their own affairs have paled into insignificance before it. We make the appeal again as plainly as possible, in the hope that it may help some to see where their duty lies.

* * *

OUR final word this week must be one of admiration for the action of our friend and contributor the Rev. H. D. Roberts in joining the army. No ordinary place was open to him owing to his age. But he has strength and an indomitable cheerfulness of heart, and he can dig. And so he has gone from us as a corporal of navvies to make trenches and do all the hard drudgery of an army labourer. It is his bit, and his friends will think of him with honour for the spirit which has accepted the lowliest service, and possibly with a touch of envy because the years have dealt so lightly with him. Already he writes, "all former things pale into insignificance in this new universe." Probably among his pals, who are drawn from a very different stratum of life from himself, he will find as large a sphere for manly influence and true ministry as in his former pulpit at Hope Street Church.

THE STILLING OF DOMESTIC STRIFE.



IN one of the lectures which M. Paul Sabatier delivered in London last week, we were struck by some illuminating remarks upon the influence which the dangers and the great duties of the war have had upon the temper of the French people. They have not all learned to think alike, but old controversies have lost their bitterness. They have been pushed into the background because men have begun to care for something else, and to realise the strength of common loyalties and affections which were regarded too little in days of peace. The clamour of war has meant the stilling of domestic strife, not merely in obedience to the instinct of self-preservation, but because a new scale of values has been imposed upon the conscience and the heart. The simple and ultimate things are in the ascendant once more. Nowhere, perhaps, could this lesson be so impressive as in France, for the lines of separation went deep and far. The antagonism between clericals and anti-clericals, the mobilised forces of the Church on the one hand, and the claims of reason, criticism, and the secular life on the other, had in it elements of bitterness and social alienation which can hardly find a parallel in our own country; and the events of the last few years, which culminated in the Separation Law, only accentuated the cleavage. In no case is sectarianism in politics and religion so hard to overcome as when religious passions enter into it. But the wind of disaster and the sharp summons to sacrifice have suddenly stilled the cries of party and faction. Men who have been ranged in opposite camps all their lives have clasped hands in a common emotion. They care more for France than for their own party, and the call to be true to the cause of freedom and humanity, with all the stern self-dedication which it involves, is a deep bond of spiritual union.

The same thing has been happening in our own country, though, perhaps, hardly on the same scale, for we have not undergone such searching discipline. Here and there the spirit of faction still

mutters and growls; or obscure groups of malcontents proclaim to a heedless world their obstinate preference for their own opinions. But for most of us old forms of strife have been stilled by the austere voice of duty. Watchwords which not long ago stirred us to enthusiasm or brought the word of anger to our lips, sound like the echoes of a vanished world. We have not surrendered our belief in the causes for which we toiled in the past; but the fact that we are Unionists or Home Rulers, Conservatives or Social Democrats, old-fashioned Church and State men or idealists of the newest school, matters very little in comparison with the ties which bind us to the common Mother, whose blood flows in our veins, whose welfare and security are more precious to us than anything besides. And it is the same with religion. How odd it seems that any one can still occupy himself with the issues of Kikuyu, or indulge the mighty passion of exclusiveness, or speak bitterly of any fellow-Christian who is bearing the same yoke of discipline as himself. These things we know ought not to be because they betray an uncontrolled appetite for secondary things, a spirit that is still untouched by the mighty visitation of God. The churches, with their clanking machinery and their trained instinct for separatism, still follow the familiar paths; but already we can catch a new accent in their message, in harmony with the demand of the people for spiritual reality and a religion which uses the common language of love and sacrifice.

Perhaps some of our readers will regard all this as one of the evils of the war which has simply distorted our vision and confused our minds. Differences, they remind us, exist; why then should we pretend to ignore them? Strife is one of the conditions of progress, and truth is only established when error is overthrown. We do not deny it; but we recognise none the less that among men, whose hearts are set upon the triumphs of goodness, there is such a thing as common ground. Our English citizenship, with all its acute divisions, is based upon a common patriotism; and our citizenship in the Kingdom of Heaven rests upon affections and loyalties of the spirit which are the same for us all.

There is a time to divide in vigorous protest against what we believe to be false or wrong; and there is a time to recover the abiding unity of the spirit. Our own life, in all its intenser experience, consists largely in a rhythmic movement from the universal to the particular, and then back from the particular to the universal. Our personal interests, our sectional impulses, must all find their place in the common life, and there are moments when, for the soul's health, they must be surrendered to its larger claims. Such a moment has come to us now. This testing hour has little to tell us about the things which separate us into classes and parties. It provides us with no new programme of sectional activities either in politics or religion. But, through the stilling of our strife, it has much to reveal about the common ground upon which we stand and the human heart by which we live.

Of course, no sane man believes that all the old disputes are settled. No doubt many of our divisions have been due to a thoughtless reverence for the traditions of the elders, or an obstinate belief in the infallibility of our own logic. These may well disappear under the influence of larger vision and a humbler mind. But others correspond to real differences in human nature, and variations in sensitiveness to the imperious claims of truth and justice. The old battles will be fought over again until we find some loftier conception which will do equal justice to Catholic and Protestant, to Individualist and Socialist, to the demands of law and the claims of freedom, to the ideal of human perfection and the tragedy of human guilt, and that day is not yet. But when we return to them it will be our shame and undoing if we simply furbish up the old weapons and renew the old party cries, and regard all these days of wonder and pain merely as an awkward interruption to our plans.

The stilling of domestic strife has done two things for us. It has given the quietus to many old disputes with their inherited antipathies. We can hardly imagine ourselves recovering any interest in them or slipping back into the old habits of thought and speech. It will add much to the zest and joy of living if our dead politics and our dead theology, and all the bitterness which they engen-

dered, are gone beyond recall. We needed the sharp schism of the war to separate between the living and the dead, to make us ask whether we are contending for things of real value, and to deliver us from our too willing bondage to what is conventional and second-rate. And this tornado of death is also the beginning of new life. It is a time not for the thinker and the philosopher but for the man of action. We have no use for theories and explanations when life is crammed with emotion, and things of vital moment are happening before our eyes. Did the disciples try to solve the mystery of pain or discuss rival doctrines while Christ was dying on the cross? It is the birth hour of unsearchable riches of new experience for humanity, and for centuries to come men will ponder on its meaning, and carry the burden of its perplexity and the light of its revelation in their hearts. Historians will study it, thinkers will explain it, theologians will explore its mysteries of sorrow and triumph. For the crash will pass, and the familiar habits of thought and argument will be resumed. There will be fresh groupings around rival ideals in Church and State, and truth will still be won by conflict. But it need not be quite in the old temper. We can face the new world as new men for whom the former things have passed away. We can take into our devotion to particular duties and private aims, the wide vision, the large tolerance, the sense of union in the deep soul of goodness, which we learned in the days when the men of our land, laying aside their differences, were of one heart and one mind, and the voice of strife was stilled.

Good Thoughts for Evil Times.



AND the quest, the pursuit,
The attack and the conquest,
Of the Unknown goes on—
Goes on in the Joy of the Lord.
For beaten in Time
From the start to the finish,
So utterly beaten
Appeal is impossible,

The Spirit of Man,
Inquiring, aspiring;
Passionately scaling
Ice-bitten altitudes,
Neighbourhood of none
Save the austere
Unapproachable Stars.
Scapes from its destiny,
Holds on its course
Of attest and discovery,
So as to leave,
When the Lord takes it back to him,
The lot of the World
Something the prouder,
Something the loftier,
Something the braver,
For that it hath done.

W. E. HENLEY.

THE NECESSARY DEDICATION OF LIFE.

In whatever I may say touching the religion which has been the foundation of art, or the policy which has contributed to its power, if I offend one, I shall offend all; for I shall take no note of any separations in creeds, or antagonisms in parties: neither do I fear that ultimately I shall offend any, by proving—or at least stating as capable of positive proof—the connection of all that is best in the crafts and arts of man, with the simplicity of his faith, and the sincerity of his patriotism.... The more that my life disappointed me, the more solemn and wonderful it became to me. It seemed, contrarily to Pope's saying, that the vanity of it *was* indeed given in vain; but that there was something behind the veil of it, which was not vanity. It became to me not a painted cloud, but a terrible and impenetrable one; not a mirage, which vanished as I drew near, but a pillar of darkness, to which I was forbidden to draw near. For I say that both my own failure, and such success in petty things as in its various triumph seemed to me worse than failure, came from the want of sufficiently earnest effort to understand the whole law and meaning of existence, and to bring it to noble and due end; as, on the other hand, I saw more and more clearly that all enduring success in the arts, or in any other occupation, had come from the ruling of lower purposes, not by a conviction of their nothingness, but by a solemn faith in the advancing power of human nature, or in the promise, however dimly apprehended, that the mortal part of it would

one day be swallowed up in immortality; and that, indeed, the arts themselves never had reached any vital strength of honour but in the effort to proclaim this immortality, and in the service either of great and just religion, or of some unselfish patriotism, and law of such national life as must be the foundation of Religion.

RUSKIN.

REMEMBER, O Lord, those who have asked remembrance in our prayers. Give rest to them that have fallen asleep before us, and heal them that are sick; for thou art the life and the hope, and the raiser up of us all; that so we may send up thanksgiving into highest Heaven, world without end. Amen.

MINGLE, O Lord, our humanity with thy divinity, thy greatness with our humility, and our humility with thy greatness. Amen.

(From Armenian Liturgies.)

M. SABATIER IN LONDON.

ON the evening of Saturday, Sept. 24, we were standing on the platform of Victoria Station waiting for the Continental train that was bringing to London an honoured visitor from France, M. Paul Sabatier, the biographer of St. Francis. He was coming across by special invitation to deliver four lectures to the teachers of London on "The New France." As we walked up and down the platform, recalling memories of the French masters of our school-days and contrasting the feelings of the English towards the Frenchman of to-day with the feelings of thirty years ago, we little knew that on that very day events had been taking place in France which had linked the two countries together in a crushing blow struck for the liberty of Europe and the world. One certainly noticed, as the train drew up, that there were fewer officers and soldiers than usual returning on leave, but this was hardly enough to lead one to think that the long suspense had at last been broken. Our visitor was equally unconscious of the great events of the day as he stepped from the train and returned our greeting. His fine head, clear-cut features and radiant eyes marked him as one of the intellectuals of France, a man of piercing thought, of high ideals and

generous impulse. His pleasure at setting foot once more in London was evident and his greeting to his English friends was of transparent cordiality.

A day or two later I met him again at an informal interview with some of those who had organised the visit. As he talked one soon saw what was his dominant thought about his country. A wonderful thing had been happening during the past year. A spiritual awakening had taken place through the length and breadth of the land, and the France that till recently had been torn by dissensions and threatened with inner decay had been transformed into the glorious France of old, the home of ideals, of undaunted courage and undying devotion. This was the good news that he had come over to tell us.

The London teachers had been looking forward for some weeks to seeing and hearing the distinguished Frenchman who, when driven by German persecution from his pastorate in Strasburg, had found a refuge in Assisi and had then taken up the task of making known to the world the life of St. Francis. As he stepped upon the platform the outburst of applause which greeted him made him feel that he was among people who knew and admired him, and throughout his lectures, though some could probably not follow all he said, the feeling of *rapprochement* between the speaker and the audience was very marked.

At the opening of the first lecture he addressed an impressive salutation to the soldiers of all those countries who were fighting side by side for liberty. He spoke with feeling of all and with special warmth of England and France, but perhaps the most touching allusion was to Belgium, with her crown of thorns, who had gone forth to martyrdom for the sake of humanity. As he spoke one's thoughts turned to the broken form of some poor Belgian peasant lying on a bed of suffering far away from all he loved, bearing in patience his load of pain and sorrow.

Presently, with that inimitable touch which only the French language can give, he began a description of the scenes which took place in France at the opening of the war. He told us how the French peasants and the French nation had believed with all their soul in peace; how, when the blow fell, they were taken unawares, and how France rose to meet her fate ready to face destruction, provided her conscience was clear. The supreme test had come, and she did not flinch; but her heart was heavy, for she knew the power of the enemy, and she felt how weak she was herself. Then he told us how, in his home on the mountain slopes, he was pondering over his country's fate when suddenly news came which sent a thrill through every heart. "L'Angleterre marche avec nous!" "England has joined us!" Never, not even in the hour when peace is signed, will there be such joy as arose when those words were spoken. The pent-up feelings of all who heard them broke forth in a torrent of joy. Even as he spoke of it the speaker's voice almost failed him, and one realised what it must have meant to have lived through that rapturous hour. "And yet," he said, "it was not the help of England's strong

right arm that was uppermost in our thoughts at that moment; it was the sense of moral support, the sense of comradeship in a common cause. We did not stand alone as champions of the right; England was with us. We felt that the enemy had foreseen much, but had not foreseen everything; they had not taken into account the power of the spirit. Their doom was sealed on the day when the conscience of the nations was mobilised against them."

It was touches such as these that made one realise his depth of feeling for his own country and for ours. At other times he would turn to a searching analysis of France's defects; he would describe the bitterness of partisan conflict, the sordid scramble for power, and above all, the throttling of the country's life by the vice of alcoholism. Till one heard the story from his own lips one hardly realised how deep a grip this evil had obtained; but it was good news to hear that already before the war a stern fight against it had been begun, especially by the teachers and in the schools, and that one of the aspects of the moral transformation which the war has affected has been the determination to cope vigorously with this national curse. Some of us discussed the question with him more fully at luncheon on the following day and learnt from him how important he felt it to be that strict legislative measures should be adopted. One of the most effective courses would be, he thought, to pass a law that no one connected with the liquor trade might be elected to parliament or to a municipal council. We were told that such a measure had already been put into operation in Canada. May we not, if so, call in the example of the New World to redress the moral balance of the Old?

M. Sabatier's final lecture was devoted to Alsace. Though not an Alsatian by birth, he lived among them so long that he came to know them well and to love them, and as he told us how through the long years of German domination they had kept their soul unsubdued and their loyalty to its old ideals untarnished, one felt how impossible any other solution would be than the restoration of Alsace to France. We heard how, each Christmas night, when the family gathers round the festal tree, a little tricolour is brought out and placed upon the boughs; we heard how every year on a night in June the students gather round the statue of the patriot Kléber, and as the hour of midnight strikes on the cathedral tower, form in a silent procession in honour of his memory; we heard how, when the German bishop takes the service in the Cathedral, he is powerless to move his audience, but as soon as the French priest is among them the walls ring with the chants of the people's voices. "Alsace," he said, "is the heart and the conscience of France." Through persecution and oppression she has sustained the fight for liberty for forty years. The day is not now far distant when she will come back to join her sister pioneers, and will take the lead in the spiritual uplifting of the motherland. Then will the New France, side by side with a new England, prepare the way for a New Europe.

BERNARD M. ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

COMPULSORY MILITARY TRAINING IN SCHOOLS.

To the Editor of THE INQUIRER.

SIR,—Mr. Paton's address at the British Association, which was published in *The Inquirer* on Sept. 25, followed one which was delivered by the Rev. A. A. David, D.D., Head Master of Rugby, in support of military training in schools. Instead of this training for boys Mr. Paton puts his faith in football and other games. It is said that Wellington claimed that Waterloo was won on the playing fields of Eton, and to-day we have to thank the playing fields of our schools for the valour of our forces on sea and on land. Where duty calls the man to action in defence of his country he will respond without having been a soldier as a boy. This was exemplified in a remarkable manner on the day Mr. Paton's address was delivered, in the announcement that Captain Wm. Thos. Forshaw had been awarded the Victoria Cross "For most conspicuous bravery and determination in the Gallipoli Peninsula from the 7th to the 9th August, 1915, when holding the north-west corner of the vineyard he was attacked and heavily bombed by Turks. It was due to his personal example, magnificent courage and endurance that this very important corner was held." Captain Forshaw was a master at the North Manchester School (preparatory to the Manchester Grammar School of which Mr. Paton was the High Master). He was educated at the Barrow Secondary School and the Westminster Training College. He is about twenty-seven years of age, was a prominent Rugby football player, and keen at tennis. In May, 1914, he obtained a commission in the 9th Manchesters (Territorial Force). He did not take up soldiering prior to three months before he went out, and thus the spirit he showed was acquired in the playing field, and not on the military drill ground.

Military training for a man and for a boy are absolutely different things. If you train a boy of 15 or 16 to arms, in the great majority of cases no power on earth can prevent him from idealising the whole business. At twenty-four the mind will have been formed and men at that age can take it as they take a surgical operation—a grim business, but one with which they must go through. The introduction of compulsory military training in schools could not possibly affect the present war, for the greatest pessimist cannot imagine that Germany can hold on till our boys become men. Then, what of the future? Surely it is not conceivable that when this world war is over the civilised nations will fail to inaugurate an International Law which shall be a completion of the Hague Conventions and make the Signatory States responsible for maintaining

and enforcing the Conventions. Had this been done in 1907 Germany would never have been allowed to violate the neutrality of Belgium and Luxemburg. War, as Wellington knew it, was child's play compared with the horrors of the present war, and yet of war as he knew it Wellington said, "Nothing except a battle lost can be half so melancholy as a battle won."

In accepting the challenge of the Head Master of Rugby to discuss military training in schools, the High Master of Manchester pointed out that the present time was most inopportune for such a discussion. He might have said as inopportune as a fire in a high wind, when only great courage and the best appliances could possibly overcome it. With great courage and true principle Mr. Paton was so successful in the discussion that I venture to believe the idea of compulsory military training in schools gained no convert. One of the most important points raised by Mr. Paton was the failure of our histories to give due prominence to methods, other than those of war, for settling international differences. How little is known of the Alabama Arbitration. Of any great battle you can obtain prose and verse on all sides, but in all London to-day you cannot buy a volume telling the story of the settlement of the Alabama Claims, which was perhaps the most important international event of the Nineteenth Century. We all know that peace hath her victories no less than war, but we also know that the victories of peace are less renowned than those of war. This should not be so, and a debt to the Nineteenth Century will remain undischarged so long as we are without a noble monument to the Statesmen who won the victory of the Alabama Arbitration, a victory without a tragedy, and a conflict in which those who lost share the glory with those who won. It will enable us to form some conception of the importance of the Alabama Arbitration if we try to realise what the difference would have been if the United States and the United Kingdom had resorted to war for a settlement of the Alabama Claim. We desire no monument the less to the noble dead who have given their lives in defence of civilisation, but we do desire to bear in equal remembrance those noble souls who made that civilisation worthy the great sacrifice, and who strive to so complete it that the time may come when the sacrifice will no longer be required.—Yours, &c.,

MARK H. JUDGE.

7, Pall Mall, S.W., October 5, 1915.

NATIONAL CONFERENCE.

To the Editor of THE INQUIRER.

SIR,—Will you kindly allow me to say that it will materially assist our preparations for the forthcoming Triennial Meetings (26th to 28th inst.) to have a complete list of all "members of the Conference" (i.e. Ministers, duly appointed delegates, and members of the Committee) who expect to attend. In addition to those who have asked for hospitality, there are probably many others who live in London, or will make their own arrangements, who intend to be

present. I shall be glad to have their names as soon as possible, in order that the papers, &c., may be sent to them. I need hardly add that while the right of voting is limited to "members of the Conference," all members and friends of our Churches are cordially invited to attend the meetings. The full programme will appear in your advertising columns next week.—Yours, &c.,

JAMES HARWOOD,

Secretary.

60, Howitt Road, N.W., Oct. 6, 1915.

MEMORIAL NOTICE.

THE REV. R. J. ORR.

WE regret to announce the death of the Rev. R. J. Orr, M.A., which took place at Airmount, Clonmel, on Sunday, September 26. He was the third and last surviving son of the late Rev. James Orr, of Clonmel. He was educated at Queen's College, Cork, and subsequently (1862-65) at Manchester New College, London. After brief ministries at Bridgewater, the North End Mission, Liverpool, and Preston, he returned to Ireland in 1874. For sixteen years he was minister of the Non-Subscribing Presbyterian Church, York Street, Belfast, and after his retirement in 1890 continued to act for many years as clerk to the Presbytery of Antrim. For the last few years of his life he lived with his sisters at the old home, beloved by his neighbours and honoured for his unselfish goodness. Mr. Orr was never married, and his own simple needs enabled him to indulge his passion for doing good by stealth. He was an indefatigable writer of verse, odd, humorous, with a personal flavour which was sometimes of excellent quality. The initials R. J. O. were long familiar to the readers of the *Northern Whig*. To all who knew him he has left many gracious memories of friendship and kindness.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital is one of M. Vander-velde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

38TH LIST OF SUBSCRIPTIONS.

Owing to an error in copying the total last week should have been £7,246 3s. 5d. instead of £7,237 12s. 5d.

	£	s.	d.
Already acknowledged	7246	3	5
Miss Hunter, Miss Perrie, and a "Widow's Mite"	0	6	0

	£	s.	d.
Mrs. Raymond Allen	0	4	0
Miss Leigh Smith (fourth donation)	10	0	0
Mrs. Julian Winsor (ninth monthly donation)	1	0	0
Mr. W. H. Hall, (second donation)	5	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (fifth collection)	1	11	0
Mrs. Bartram	1	0	0
Prof. and Mrs. Herford	2	0	0
Proceeds of Entertainment given at Hampstead by M. and Madame Defauw	6	2	3
Collection at Harvest Festival and Sale of Fruit at Westgate Chapel, Wakefield, per Mr. C. Quarmby	6	13	6
72, Compayne Gardens, Belgian Hostel Fund, per Mrs. Jolowicz (four weeks' donation)	7	0	0
Miss Anne Garrett (third donation)	5	5	0
Anonymous (second donation)	5	0	0
Miss E. M. Davies	0	10	0
Mr. Rayner Storr	5	5	0
Mrs. Nicholls	2	2	0
Mr. Wm. Harris	1	1	0
Miss Hutton (second donation)	2	0	0
Mrs. Edwardes (second donation)	2	0	0
Mrs. H. Lang-Jones (second donation)	1	1	0
Mrs. Mayer	1	0	0
Mr. Geo. Banks (ninth donation)	1	0	0
Miss D. G. Langelaan (second donation)	0	10	0
M. L. H. (fourth donation)	0	6	0
Miss Dangerfield (second donation)	5	0	0
Mr. J. E. Hilditch (third donation)	0	5	0
Miss R. A. Reid (second donation)	1	0	0
J. G.	0	10	0
Mr. Jas. Brent Price (second donation)	0	5	0
Miss Mary Fretwell (third donation)	1	0	0
Mr. and Mrs. Lawrence Hall (monthly donation)	1	0	0
Miss Annie E. Lloyd	0	5	0
Mrs. Williams	2	2	0
Mrs. Robinson (second donation)	5	0	0
Mr. Jas. Samuelson	1	1	0
Mrs. Jas. Samuelson	1	1	0
Mrs. Barnes and family (second donation)	1	0	0
Mr. Chas. Wicksteed (second donation)	5	0	0
Mr. John Sale (third donation)	5	0	0
Mrs. Rigby	1	0	0
Westgate Chapel, Lewes, per the Rev. J. M. Connell	3	16	0
Mrs. Calkin Lewis (second donation)	1	1	0
The Rev. Cyril A. Greaves, D.C.L.	1	0	0
Mrs. Talbot (second donation)	1	1	0
Mrs. Alexander Scott	5	5	0
Mr. and Mrs. E. G. Rymer (second donation)	5	0	0

	£	s.	d.
To the memory of the late Capt. A. G. Rollaston (Dudley), from his parents and sisters	5	0	0
A Friend, Ilford	5	0	0
Miss Emma Fryer (second donation)	5	0	0
Mr. H. J. Emerton	5	0	0
Miss Gertrude Jolly (third donation)	5	0	0
Miss de Zouche	10	0	0
Col. Curtis	1	1	0
Organisers, Children's Care Committee, L.C.C., per Mrs. H. G. Nussey (monthly donation)	2	0	0
Mrs. Thorburn (second donation)	3	3	0
Dr. Blurton	1	0	0
Mr. J. M. Kelley (third donation)	1	0	0
Miss Norton (second donation)	5	0	0
Miss Drewry	5	0	0
	£7,400	11	2

Parcels have been received from:—
 Members of the Women's Liberal Association at Cirencester (per Mrs. C. Trotman), 218 children's garments; Mrs. H. Enfield Dowson; Miss Dora Roscoe; Lady Mayoress of Leeds' Committee (per Mrs. Williams), 650 articles; Miss Margaret Ashton; Miss Arthur; Miss Preston; Miss A. Langley; Miss Almgill; Mrs. Stephen; Mrs. S. Martineau; Mrs. F. E. Baines; "A Friend" (per Mrs. Wallis); Miss E. A. Eveleigh; Mrs. Blomfield Jackson; Mrs. Williamson; Mrs. Gilbert; Miss Freda Speller; Hornsey Secondary School (per Mrs. Piggott); Mrs. Capper; Mrs. Dickson; N. and W. Finchley Branch of the Hornsey Women's Liberal Association (per Mrs. Wilmshurst Davis); All Souls' Working Party (per Mrs. Pickering); Mrs. Freeston; Mrs. and Miss Dixon; Mrs. Sheppard; Mrs. H. Woodall; the Pupils of the Park School, Preston, 5 parcels; Mrs. F. Skelton; Mrs. Kenrick Champion; Wimbledon War Workers' Depot (per Mrs. Vincent Green); Miss Short; Miss H. L. Crosskey; J. G.; Miss Morley; Miss Minnett; Miss C. Fosdick (per Mrs. Ellingham); Mrs. Worthington; Miss Long; Miss Winkworth; Mrs. Williams and household and friends; Ladies of the Gloucester Unitarian Church Sewing Society (per Miss Gresswell); Clarence Road Church, Kentish Town (per Miss Cooper); Mrs. Webb; Miss Herford; Mrs. Barnes; Miss Mary Dendy; Miss Sally Bellhouse; Miss Bruce; Miss Swaine; Miss Solly; Mrs. H. H. Edwards; Mrs. C—B—Cave; Mrs. Titterton; Mr. J. G. Jackson; Mlle. Tholien; Mrs. Hood; Mrs. Bartram.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

LIST OF ARTICLES REQUIRED.

Shirts.
 Socks.
 Vests } woven or of a natural coloured
 Pants } flannel. *Patterns can be supplied.*

Cardigans.
 Slippers for ward and garden wear.
 Towels.
 Sheets and pillowslips
 Handkerchiefs.
 Bag mittens.
 Mufflers.
 Playing cards, draughts, chess, dominoes.
 Writing materials.

Further contributions of Money and Clothing are earnestly solicited, and should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

ANNUAL MEETING AT ILFORD.

THE twenty-seventh annual meeting of the Provincial Assembly of Non-Subscribing Ministers and Congregations of London and the South-Eastern Counties was held on Tuesday, October 5, at the Unitarian Christian Church, Ilford. The Business Meeting was at 3.30, the President, the Rev. J. Wood, in the chair. The Hon. Secretary, the Rev. Gordon Cooper, presented the Annual Report, which briefly records the results of patient and steady work continued throughout the year in circumstances which have been rendered more difficult by the war. It is obvious, as the report points out, that all enterprises of a missionary character must temporarily be postponed, and the erection of a church at Southend, on a site generously given by Mr. Sloman, cannot be proceeded with at present. The proposal to hold some week-night services at some of the larger towns in the Province for which valuable help was promised by Dr. Hunter and other well-known preachers, and the arrangements to give lectures at other places, have also had to be abandoned, but it is hoped that these schemes will be carried out when the war is over.

The treasurer's statement was submitted by Mr. Edgar Worthington, who appealed for an increase of funds. The Rev. W. H. Drummond followed with a short report of the work carried on by him as minister of the Assembly, in the course of which he paid a cordial tribute to the value of the work of the lay preachers in several of the country churches.

The President, in moving the adoption of the report, said:—"We meet to-day under the shadow of a great calamity—a calamity which affects the whole civilised world, and penetrates to every corner of human life. Nothing escapes its baleful influence; a thousand good causes and enterprises of pith and moment are checked and held up, and compelled to mark time, and our own little society suffers in like manner. We have not done what we would; it has not been found possible to undertake any new missionary work; the war has absorbed our time, our energy, and our service. Many of our churches have found it hard to hold their own, and, worst of all, they

have been robbed of much of their young life—of bright promising youths, now lying in far-off graves in foreign lands, to whom we looked to take their father's place. All honour and eternal glory to them, for they made the supreme sacrifice, counting not their lives dear unto them in the day of their country's need. They died that the soul of England might remain a treasure unimpaired. We mourn their loss, yet their great sacrifice gives a new value to the churches in which they were reared, and where they knelt in prayer. Thank God, though the churches may have largely failed to impress on the world the message and the spirit of faith they profess, they have not failed in giving their best and dearest to rescue the world from cruelty and wrong that the permanent elements of human welfare may be maintained." After a brief reference to one or two passages in the report, the President dealt at some length with the problem raised by the condition of the small churches, which in the south is especially acute, for it is not with them, as a rule, as with the smaller churches in the north, that they are in the first stages of their growth, but rather that they have, in many cases, left their period of vigorous life behind, and are already marked with decay. Such churches are not, of course, all alike, and the reasons for their decline vary a good deal. Sometimes it may be attributed to the depopulation of the country districts and smaller towns owing to changing social and economic conditions, and sometimes to the dying off of old substantial families. The growing indifference to public worship everywhere, and the example which is set by those who spend their week-ends in motoring or golf, must also be taken into consideration. When it is asked, how are these churches to be treated? the answer given by some is that it is better not to prolong their struggles, but to close them altogether, while others oppose this, and would not under any circumstances close the door of a chapel consecrated by tradition and the worship of a living congregation. There is a good deal of sentimental attractiveness about the small church, and it is true that it contributes something to the cause of liberal religion, as the small stream contributes to the volume of the river flowing to the sea. Now and again, also, the larger churches get the benefit of the work which the smaller churches have done. But suppose the life of the small church has really dried up, that the torch gives more smoke than flame? Suppose the tradition and the sentiment clinging to it inspire no effort, and no living soul is moved by them to sacrifice and service? Ought we to be asked to keep them alive by doles and grants, employing money for the purpose which might be spent perhaps in missionary work in other places?

There was, Mr. Wood continued, only one chance for the small churches, though it was difficult to persuade them of this; they must give up their cherished independence, and learn the lesson of co-operation and federation. He was not girding at the small communities. On the contrary, he thought it a beautiful idea when a few earnest, sincere souls, attracted to the great realities of truth and liberty, and feeling the claims of

intellectual veracity in the irreligious life, gathered together Sunday after Sunday to receive the blessing promised to two or three who meet in Christ's name. He was at such a gathering only a few Sundays ago. There were only eighteen present, but there was a depth of devotion, a sense of reverence, and a simplicity of utterance which made the day memorable. Such a service ought to be quite possible in other places. There was a wealth of literature available, and it was a mistake to suppose that you could not have a living church, a church of the spirit, without a professional minister. There might be a church full of life and vigour without a pulpit at all. But the little church has its dangers. Differences of opinion count for more than they do in a large church, where the angles are worn down by attrition. The masterful man is a greater danger in a congregation of 20 than in a congregation of 200, and the petty quarrels of a small community might be a scandal to a denomination. The small church also suffers greatly from a sense of isolation, for churches need each other just as much as stalks of wheat need each other in the field if they are all to stand against the winds and storms. Therefore the remedy is obvious—join hands with others, renounce the bug-bear of independence, and learn the much greater virtue of co-operation. Several small churches agreeing together could share the services of a good Minister between them, or a small solitary church in the neighbourhood of a large church might come under the latter's wing, and receive its sympathetic support and the occasional services of its Minister. The necessity for this he had preached before, but usually to deaf ears, and curiously enough the small churches were found less willing to enter into such co-operation than the large. But his experience both as President of the Assembly and of the National Conference in visiting the churches up and down the country had left him more firmly convinced than ever that one of their greatest needs was a wise federation.

In conclusion, Mr. Wood uttered a word of warning about the tendency in many directions to ignore the true function of the church by multiplying the number of institutions and societies connected with it. The latter were all good in their way, but not one of them belonged to the essence of the idea of the church. They could—and often were—carried on quite as well by people outside, and they ought not to involve the neglect of the true verities—God and the soul, peace and good will, the ideal things of which we dream, the beautiful realities of the spirit. The most practical thing in human life is the vision, and the greatest thing on earth is the dream, and it is by the vision and the dream that the Kingdom of God will come.

The Rev. F. K. Freeston, in seconding, expressed the pleasure which it gave the Assembly to see Mr. Wood in the chair, and their gratitude for the help which he had given them during the past twelve months. It was a special delight to them all to meet in the little church at Ilford, for they had taken a great pride in the hard work and high ideals of their friends in that congregation. Referring to the President's address, he

said that what Mr. Wood had urged about the federation of the churches was a repetition of what Dr. Martineau himself had said when the Assembly was started. He had pleaded that the big congregations should draw nearer to the small ones, and the people in London to those in the country districts. The appeal had never had a better backing than at the present time. Just now they were all feeling that it was not their theology that mattered. It never counted for less; but, on the other hand, their churches and chapels never counted for more. They had discovered that they lived for each other and were nothing without each other. Just as we have realised the solidarity of society, so they were realising in their religion that the private beliefs of the man who stays at home are not enough. It was the Church idea that they wanted, the binding of themselves together, and that was why the emphasis was being laid upon church worship, and church fellowship, as it had never been before.

The Rev. W. G. Tarrant, referring to the report of the Auxiliary Fund (Ministers' Pension Fund) urged upon the ministers the special necessity at the present time of insuring if they had not already done so.

Mr. Fyson proposed that the thanks of the Assembly be given to the officers who had served during the past year, and that Mr. Wood be elected as President for another year, Mr. Edgar Worthington, Treasurer, Mr. Gimson, Auditor, and the Rev. Gordon Cooper, Hon. Secretary. The Rev. J. A. Pearson seconded, and the motion was carried. It was announced that the Rev. J. Wood had been elected to the Board of Managers of the Auxiliary Fund, in place of the late Mr. G. W. Chitty. The Rev. A. H. Biggs was appointed preacher for 1916, the Rev. J. H. Weatherall being elected supporter.

The Rev. J. H. Weatherall, in proposing that the Revs. J. Wood, R. K. Freeston, J. Harwood, Dr. Blake Odgers and Mr. Edgar Worthington be re-elected as representatives on the Southern Advisory Committee, made the rather sweeping statement that there were no strong churches known to him on the Essex Hall Roll. The London churches seemed to be full of fatalists who have no conviction that the church should be a leader of life. The church has apparently to follow the social habits of the people, as if London people were made of specially sanctified clay, and under no circumstances could you interfere with their way of life. It was the lack of faith which was being punished in the condition of the churches. If a church is anything it is a leader of life. They wanted a new standard of what church efficiency meant. They had to be filled with faith, and to feel that they had something to give to the world without which it would starve. It was not enough, he urged, to talk week after week to a few convinced hereditary supporters of their own type of religious thought. The Rev. F. H. Jones seconded the resolution, expressing at the same time his dissent from Mr. Weatherall's criticism, which hardly did justice to such a church as the young and vigorous one in which they were holding their meeting.

The names of Dr. Hargrove, the Rev. J. Burton, and the Rev. S. Burrows was

added to the list of members as ministers resident in the Province. Mr. Cooper announced that a warm invitation had come from the congregation at Hackney to hold their next annual meeting there in 1916.

A cordial welcome was given by the President to the representatives of Kindred Societies, to which Miss Alleyne, of the Liberal Christian League, and Dr. Herbert Smith responded.

Tea was served in the school-room at the close of the Business Meeting. The Rev. J. Wood expressed the thanks of the visitors to their hospitable Ilford friends, to which the Rev. A. H. Biggs, the Minister, replied in cordial terms.

The evening service, at 7.30, which was preceded by an organ recital, was conducted by the Rev. A. H. Biggs, the preacher being the Rev. A. Farquharson. Taking for his text the words, "Rejoice in the Lord always, and again I say, rejoice" (Philippians iv. 4), he dwelt on the necessity for cultivating the spirit of courage and good cheer at all times, even when the whole world is full of strife and turmoil.

THE YORKSHIRE UNITARIAN UNION.

ANNUAL MEETING.

THE annual meetings of the Yorkshire Unitarian Union, in connection with which the bicentenary of the Greengates Chapel, Malton, was celebrated, were held at Malton on Sept. 30th. The proceedings began with a service in the chapel in the afternoon, when the preacher was the Rev. R. Nicol Cross (Leeds). The annual meeting followed, and after tea in the adult school a public meeting was held in the chapel in the evening.

Dr. Charles Hargrove (London) presided at the business meeting. The annual report was presented by the secretary, the Rev. W. R. Shanks, who, in the absence of the treasurer (Mr. J. Hess), also submitted the financial statement, which showed a deficit on the year's working of £181. Against this, it was reported, there was a sum of about £235, the proceeds of a bazaar, to draw upon. Officers were elected as follows: President, Mr. Grosvenor Talbot; vice-presidents, Dr. Hargrove, Mr. G. E. Verity, Mr. F. J. Kitson, Mr. J. T. Kitching, Mr. C. H. Boyle, Mr. A. Whitworth, Dr. S. Moor, and Mr. J. Nicholson; treasurer, Mr. J. Hess; secretary, the Rev. W. R. Shanks; plan secretary, Mr. F. Coleman.

Dr. Hargrove again presided at the evening meeting. A former pastor of Mill Hill Chapel, Leeds, the Chairman referred to his recent departure to London, saying that although he had left Yorkshire in body, his heart was in the county, where he knew he had preached in every chapel in the union. He proceeded to say that Unitarians were sometimes faced with the question as to whether it was worth while continuing the work. But far better little light than none. Could they say the congregations were satisfactory? They were not what the ministers or the seatholders wanted. They wanted to see the seats full, but they could not get that. It might be

that the end of the war would give a great awakening to the souls of men, and that they would want a religion that commended itself to them as a truly human faith. That was the faith Unitarians were at least keeping alive and preaching to whosoever would hear.

Mr. Grosvenor Talbot was hardly inclined to agree with the chairman, and said he believed that Unitarianism not only had done and was doing a great deal, but would do far more than it had done before. Many years ago in their history the society was called "The Tract Society." They were issuing tracts to tell the people what Unitarianism was, and they had controversial lectures, and had to struggle against repugnant Calvinistic doctrines. He thought to-day all those doctrines had departed, and now they had to fight to show the world that the truth in religion was a thing that could be found out and discovered more and more. Unitarianism had not to fight against anything to-day, but had to fight for something. To-day they had to thank Christianity, and more particularly the liberal part of Christianity, for what, he thought, was a great demonstration of what Christianity had done in this country. They had men of all classes who had hurried to take up arms, who had not gone forth to fight for ambition or gold, but had gone forth because they felt and knew they were fighting for liberty, truth, and all those things that made for godliness. That power, he believed, had come to their use from the teaching of the ministry and the chapels. The great war had demonstrated largely that we were a Christian nation, and willing to fight for Christianity and those great principles Christ came into the world to teach.

The Rev. C. J. Street (Sheffield District Association) gave an encouraging account of the work of this association, which he said had opened four new churches during the past year. In three of the towns, Bolton-on-Deane, Doncaster, and Mexborough, the Unitarians had the largest congregations in those places on Sundays. He was not troubled, added Mr. Street, about the day of small things. That was not his affair. If they did not get support they could not help it. They must go on and do their duty. Small congregations sometimes had a larger influence than big ones. Their Puritan forefathers did not anticipate Unitarianism, and they would be very much astonished if they knew what kind of gospel was preached in that church now compared with what was preached in their own times. But though they did not advocate Unitarianism, the Puritans showed they valued freedom and sincerity.

The Rev. R. A. Dickson, who recently seceded from the Congregational Church, and has taken up the pastorate of the Unitarian Chapel at Huddersfield, remarked that the great work they had to do as religious teachers to-day was to bring their practice up to the standard of their present knowledge. Their practice lagged lingeringly behind; conscience was still ahead of conduct. It was not that they needed to know more, but it was that they needed to live up to what they knew.

On the motion of Mr. F. Coleman, seconded by the Rev. J. Wain, the Malton friends were thanked for their hospitality,

and a vote of thanks to the speakers was accorded on the motion of Mr. J. Manning, the lay preacher, who recalled how eleven years ago when he went to Malton the congregation numbered six or seven. The Sunday school now had 40 children in attendance.

The Rev. C. W. Wendte writes to us from Boston, U.S.A.:—"As I have withdrawn my official connection with the American Unitarian Association, I would request my correspondents and friends to send any letters of a personal character, or which relate to the International Congress of Free Christians and other Religious Liberals and the National Federation of Religious Liberals, the secretaryships and general care of which I shall retain, to me at my residence, No. 165, Hunnewell Avenue, Newton, Mass., U.S.A. Mail matter sent to 25, Beacon Street, Boston, Mass., U.S.A., will reach me, but may involve some delay."

A Lecture on "War and Peace: Their Meaning in Human Evolution," will be given by Mr. Edward Carpenter at a meeting of the Humanitarian League at the Caxton Hall, Westminster, October 15, at 8 p.m. The Lecture has been arranged by the Humanitarian League. Admission is free.

NEWS OF THE CHURCHES.

Cambridge.—The services of the Cambridge Unitarian Free Church will be resumed on Sunday, October 17, when the Rev. Bertram Lister will preach. The Secretary, Mr. H. Sandon, of Queen's College, will be glad to hear from any one coming up to Cambridge this term who is interested.

London, Blackfriars.—The usual Harvest Thanksgiving Services at Stamford Street Chapel were held last Sunday. The minister reports a steady rise in the attendance at the Afternoon Class, in whose syllabus of visiting speakers we note with interest the names of the Rev. Gilbert Sadler and Dr. Evans Darby. The Open Air Mission closed last Tuesday evening a series of very successful meetings held throughout the summer near Waterloo Station.

Melbourne.—The *Melbourne Argus* announces the death of Mrs. Webster, which occurred on August 11 at the residence of her brother, Mr. Henry Gyles Turner, "Bundalohu," Tennyson Street, St. Kilda, and adds this personal reference: "Mrs. Webster, then Miss Martha Turner, arrived in Melbourne in 1870 on a visit to her brother. Born in London in 1839 she was educated at a High School in Dijon, Normandy, and early developed high intellectual qualities. Her first visit to Melbourne was turned into a permanent residence by the unanimous desire of the Melbourne Unitarian Church that she should accept the office of pastor. She filled that pulpit acceptably for twelve years, 1871-83, during which time several of her discourses were published. Her exceptionally clear enunciation, her sympathetic voice, her unaffected delivery, and the lucidity with which she treated subjects of great moment, won her much commendation both from the public and the

press. She married Mr. John Webster in 1879, and in 1883 resigned her pastorate to pay a visit to England. Since her return she resided in the interior of Gippsland until October a year ago, when she came to St. Kilda for medical advice and treatment," unhappily without avail.

Oldham.—A special meeting of the congregation was held at the Unitarian Chapel on Sunday evening, October 3, to receive the resignation of the Rev. W. S. McLauchlan, M.A., who has accepted an invitation from Sale. The resignation was accepted with much regret, and an expression of high appreciation of his work during the six years of his ministry at Oldham. At the morning service sympathetic reference was made by Mr. McLauchlan to the death of Lance-Corporal Ammon W. Whitehead, who was formerly Secretary of the Chapel. At the conclusion of the service the organist played the 'Dead March' and the congregation stood in token of sympathy.

Southampton.—The Quarterly Committee Meeting of the Southern Unitarian Association was held on Friday, September 24, and the congregation of the Church of the Saviour took advantage of this favourable opportunity to welcome the Rev. and Mrs. Victor Moody to Southampton at an "At Home" in the evening. Mrs. Cogan Conway presided, and short speeches were given by the Rev. V. D. Davis (on behalf of the Southern Unitarian Association), Miss E. J. Spencer (as Secretary of the church), the Rev. Reginald Hewitson, B.D., an old college friend of Mr. Moody, and newly appointed Wesleyan minister in the town, Councillor Perryman, and Dr. E. H. Stancomb. Mr. Moody, in replying, urged the necessity of maintaining in the churches the enthusiasm, world-outlook, and sense of conviction which characterised the early Methodist movement, and said that he felt his motto would always be John Wesley's famous saying, "The world is my parish." He was confident that the religious movement they represented might play an important part in the vast reconstruction, social and religious, which must follow the war.

NOTES AND JOTTINGS.

FOOD IN WAR TIME.

Among the public lectures in connection with the Chadwick Trust arranged for the autumn and winter session, the three on "Food in War Time," by Professor D. Noel Paton, M.D., B.Sc., of Glasgow University, in Hampstead, should be very popular. The problem of food in war time is not different from the problem with which we are faced always—how to get the best value in diet for the energy or money expended. But it is being brought home to us much more forcibly just now owing to the necessity of maintaining our efficiency unimpaired, and reducing our expenditure at the same time. The first lecture, on "Food and Work," has already been given; the second, on "Good Food and Bad Food," will be delivered on Monday, Oct. 11, and the third, on "Food and Drink," on Monday, Oct. 18, at Hampstead Central Library, Finchley Road, at 8.15 p.m.

EXPERIMENTS IN HERB-GARDENING.

Herb-growing bids fair to become a profitable industry owing to the scarcity of the medicinal plants which can no

longer be imported from Central Europe. As the result of a leaflet issued last winter by the Board of Agriculture, some members of the Women's Farm and Garden Union determined to turn their attention to herb-growing, and their experiments have persuaded them that considerable profit might be made if a sufficient number of people would take it up. One of the herb-growers, having communicated with a firm of wholesale druggists as soon as she had a few hundred-weights to sell, received an order for several tons. She calculated that it would take her two years to raise a crop saleable in such quantities. The herbs required include henbane (dried and fresh leaves), belladonna leaves (dried), broom tips (dried), dandelion root (fresh), horehound plant (dried), and colt's-foot (dried).

THE ORIGINALS OF SQUEERS AND SMIKE.

A letter written by Charles Dickens to Mrs. S. C. Hall, the writer on "Irish Life," which has recently come into the possession of a well-known firm of antiquarian booksellers, clearly proves that in writing 'Nicholas Nickleby' he was not drawing on his imagination for the episodes relating to Dotheboys Hall. The letter, which is written from Doughty Street, and dated December 29, 1838, runs as follows:—"I am exceedingly obliged to you for your kind note, and the interesting anecdote which you tell so well. I have laid it by in the MS. of the first number of Nickleby, and shall keep it there in confirmation of the truth of my little picture. Depend upon it that the rascalities of those Yorkshire schoolmasters cannot easily be exaggerated, and that I have kept down the strong truth and thrown as much comicality over it as I could, rather than disgust and weary the reader with its fouler aspects. The identical scoundrel you speak of, I saw—curiously enough. His name is Shaw; the action was tried (I believe) eight or ten years since, and if I am not much mistaken another action was brought against him by the parents of a miserable child, a cancer in whose head he opened with an inky penknife, and so caused his death. The country for miles around was covered, when I was there, with deep snow. There is an old church near the school, and the first gravestone I stumbled on that dreary winter afternoon was placed above the grave of a boy, eighteen long years old, who had died—suddenly the inscription said; I suppose his heart broke—the camel falls down 'suddenly' when they heap the last load upon his back—died at that wretched place. I think his ghost put Smike into my head, upon the spot.

* * * * *

"I went down in an assumed name, taking a plausible letter to an old Yorkshire attorney from another attorney in town, telling him how a friend had been left a widow and wanted to place her boys at a Yorkshire school, in hopes of thawing the frozen compassion of her relations. The man of business gave me an introduction to one or two schools, but at night he came down to the Inn

where I was stopping, and after much hesitation and confusion—he was a large-headed, flat-nosed, red-faced old fellow—said with a degree of feeling one would not have given him credit for, that the matter had been upon his mind all day—that they were sad places for mothers to send their orphan boys to—that he hoped I would not give up him as my adviser—but that she had better do anything with them—let them hold horses, run errands—fling them in any way upon the mercy of the World—rather than trust them there. This was an attorney, a well-fed man of business, and a rough Yorkshireman.... I throw myself single-handed upon your good nature, and beseech you to forgive me this long story—which you ought to do as you have been the means of drawing it from me."

A HUMANITARIAN BOOK SERIES.

Although it appeared at a very unfavourable time, 'Killing for Sport,' a collection of instructive essays by well-known humanitarians like Mr. George Greenwood, M.P., Edward Carpenter, Henry S. Salt, and H. B. Marriott Watson, attracted a considerable amount of attention in the press, and the Humanitarian League has done the public a service in publishing such a volume. The Committee have been giving much time and thought to the preparation of a series of similar books which shall set forth their principles as fully as possible, and we understand that these will be published as opportunity occurs. The first will be a new and revised edition of 'Animals' Rights Considered in Relation to Social Progress,' promised this autumn, and it is hoped that sufficient financial help may be forthcoming to enable copies to be sent to a number of libraries, schools, clubs, and other institutions, as has been done in the case of 'Killing for Sport.'

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PROGRAMME

OF THE

Twelfth Triennial Meetings,

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LONDON,

ON

OCTOBER 26th, 27th, and 28th.

TUESDAY, October 26th.

4.30—6.30. Tea and Reception by the President and Mrs. Rathbone.

7.30. Religious Service at Essex Church, conducted by Rev. C. Craddock. Preacher, Dr. L. P. Jacks.

A Collection will be made on behalf of the National Conference.

WEDNESDAY, October 27th.

9.30. Communion Service at Stamford Street Chapel, Blackfriars, conducted by Revs. Dr. Hargrove and F. K. Freeston.

10.45. Address by the President of the Conference.

11.15. Discussion of Report on Public Worship, opened by Rev. Joseph Wood and Dr. Mellone.

3.0. Triennial Business Meeting.

5.0.—6.30. Tea.

8.0. Address by Prof. Gilbert Murray on "Ethical Problems of the War."

Others than Ministers and Delegates (whose names have already been sent), should apply for Tickets for this Address (enclosing stamped and directed envelope), to Rev. James Harwood, 60, Howitt Road, Hampstead, London, N.W.

THURSDAY, October 28th.

10.0. Religious Service, conducted by Rev. J. C. Ballantyne.

10.30. Discussion of Report on Public Worship resumed by Mr. W. Byng Kenrick and Rev. F. H. Vaughan. The General Discussion will close at 11.45, when Miss Clephan (President of the Sunday School Association), Rev. J. Morley Mills (President of the Manchester District Sunday School Association), and Rev. J. Arthur Pearson (Editor of the *Sunday School Monthly*), will speak on **Sunday School Work and the Religious Education of Children and Young People.**

N.B.—All the Meetings, when not otherwise stated, will be held at Essex Hall.

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31. Rev. W. J. JUPP (of Letchworth).

November.

7. Rev. WILLIAM WOODING, B.A.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 17.

LONDON.

Acton, Creffield Road, 11 and 7, Mr. S. P. PENWARDEN.

Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.

Bermondsey, Fort Road, 7, Mr. H. N. CALEY.

Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.

Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.

Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. J. C. BALLANTYNE.

Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.

Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.

Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.

Hackney, New Gravel Pit Church, Chatham Place. Thanksgiving Services, 11.15, Rev. T. P. SPEDDING; 7, Rev. ARTHUR GOLLAND, M.A.

Hampstead, Rosslyn Hill Chapel, 11.15, Dr. C. HARGROVE; 6.30, Rev. H. GOW, B.A.

Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. H. BIGGS, M.A.

Ilford High Road, 11 and 7.

Islington Unity Church, Upper Street, 11, and 6.30, Rev. J. VINT LAUGHLAND. Evening Service at 6.30 in future.

Kentish Town, Clarence Road, N.W., 11 and 7, Rev. J. A. PEARSON.

Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.

Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNO-WETH POPE.

Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. E. CAPLETON.

Mansford Street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.

Peckham, Avondale Road, 11, Rev. D. W. ROBSON, B.D.; 6.30.

Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.

South Norwood League House, 141, Portland Road, 7, Mr. F. W. ROSS.

Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.

Stratford Unitarian Church, 11, Mr. JOHN BÉGG; 6.30, Mr. T. P. SPEDDING.

University Hall, Gordon Square, W.C., 11.15, Rev. FRANK K. FREESTON.

Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. D. W. ROBSON, B.D.

West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.

Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.

Wood Green Unity Church, 11 and 7, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.

BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.

BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.

BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.

BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. FRED. HALL.

BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.

BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.

Cambridge Assembly Room, Downing Street 11.30, Rev. BERTRAM LISTER, M.A.

CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.

{ DEAN ROW, 10.45 and { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.

DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.

DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. JOSEPH WOOD.

EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.

EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.

GEE CROSS, Hyde Chapel, 11 and 6.30.

HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.

HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.

HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. TRAVERS HERFORD.

HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.

LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.

LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.

LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.

LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.

MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.

MANCHESTER, Sale, 11 and 6.30, Rev. W. F. TURLAND.

MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.

NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.

NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. DR. JACKS.

PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.

PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.

SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.

SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.

SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.

TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.

TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.

WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.

WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.

Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINGLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGE.

SUTTILL-ELLIS.—On October 9th, at Rosslyn Hill Chapel, Hampstead, by the Rev. H. S. Solly, M.A., Roy, second son of Henry S. Suttill, of Pymore, Bridport, to Margaret Lucy, second daughter of Henry Ellis, of Potter's Bar.

BRIGGS-IMPEY.—On October 12th, very quietly, at the Friends' Meeting House, Longbridge, Harold Nettleterville, elder son of the late Thomas James Briggs and of Mrs. Briggs, of Lickey End, Bromsgrove, to Rosamond Levitt, second daughter of Robert Levitt Impey, J.P., and Mrs. Impey, of Woodlands, Alvechurch, Worcestershire.

DEATH.

HIND.—On September 26th, in France, from wounds received in action, September 25th-26th, John Maguire Hind, Civil Service Rifles, aged 20 years, only son of Mr. and Mrs. A. R. Hind, 29, Muswell Road, N., and grandson of the late Charles and Ellen Hind.

Situations

VACANT AND WANTED.

A LADY, who has had varied experience, desires re-engagement as COMPANION. For particulars and reference apply—Rev. James Harwood, 60, Howitt Road, Hampstead, London, N.W.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE expect soon to have a crop of fresh news from the Hospital centres in France for our readers. Meanwhile, it is with special pleasure that we publish the letter from Miss Cole Hamilton which appears in our present issue. It is a tribute to the work of the Fund from one who knows its work on the spot. In a private letter received from her this week, she writes, "Your Fund is so excellent that it deserves all the help it can get." We, on our side, desire to take this opportunity of expressing our warm admiration of the work which is being carried on for the Belgians by the members of the First Aid Yeomanry Corps, and of thanking them for the generous sympathy and help which they have given us in various ways. The horror of the war has only strengthened the ties of human fellowship in good works.

* * *

MRS. ALLEN has begun a short campaign of speeches in different places on behalf of the Fund, so far with the happiest results, and she has been successful in spreading knowledge of our

needs in quarters where THE INQUIRER might find it hard to penetrate. For instance, she addressed the members of the Social Union in connection with the Baptist Central Mission in Bloomsbury on Tuesday evening. A great deal of interest was aroused among the audience, which consisted largely of girls and young women who have to earn their own living. The response at the close, and the evident desire to send gifts which cost something in time or money, showed how the message had gone home. The large generosity of people of small means has been one of the beautiful features of our work from the beginning.

* * *

WE are compelled to write this week before Sir Edward Grey's important statement in the House of Commons on our policy in the Balkans. But it is quite clear that it is not going to be one either of scuttle or weak ineffectiveness as some of our pessimists, in an unusually black mood, began to prophecy a few days ago. The French Prime Minister, M. Viviani, stated on Tuesday that the Allies have decided on a strong line of action. They will not desert Serbia in her hour of need, or permit her isolation, and, after weighing the difficulties, they are convinced that they can do this without any weakening of power in other directions. In this action he was able to assure the Chamber that the Government was in perfect accord with the Commander-in-Chief of their armies in France.

The understanding between the British Government and the Government of the Republic [he said] is complete, and I cannot express it better than in the following form:—

France and England, in accord with their Allies, are now fully agreed to send help to Serbia, who has asked for

our assistance, and also to ensure for the benefit of Serbia, Greece, and Roumania respect for the Treaty of Bucharest, of which we are guarantors.

The Anglo-French Governments are at one as to the importance of the forces to be employed, in conformity with the views of their military authorities.

Russia has expressed her anxiety to join her Allies in sending help to the Serbian people, and to-morrow her troops will fight side by side with ours.

Gentlemen, with our Allies we have done our duty. Never has accord between Allies been so complete and so close. Never have we been more confident of our common victory.

* * *

SOME disappointment has been expressed that a similar announcement was not made simultaneously in the House of Commons. It is useless to speculate about the reasons unless the Government decides to divulge them, but there is no reason why we should grudge this position of priority to our Ally. For many reasons it is appropriate, because in many ways the decision is a harder one for France than for ourselves. The first consideration for France must be the defence of her own frontiers and the recovery of her invaded territory. It is our interests rather than hers that are attacked in the Near East. This is so clear that there would have been little matter for complaint or surprise if her point of view had been more domestic than it is. France has risen at this difficult hour to meet the debt of honour. In spite of some hesitating voices in her own press, she has shown the large statesmanship which acknowledges that for the Allies there are no divided interests. The problems of the war are one, and concern us all equally.

WE have dealt elsewhere with the weakening influence of dolefulness or exaggerated fears as we face a new situation. Some writers in the press have been quick to show a clean pair of heels, and stand in sore need of our message of cheerful acceptance. Here we must register our emphatic protest against the unmannerly attacks upon Sir Edward Grey. We are all disappointed at what has happened, but that is no reason why we should lose our temper and feel that we must hit somebody. So far as there is any argument behind these attacks it seems to be of this elementary order—it was Sir Edward Grey's business to keep Bulgaria on our side, he has not done so, therefore, Sir Edward Grey is entirely to blame.

* * *

THE tasks of diplomacy are seldom so simple as this. When a mathematical problem goes wrong we know that some one has blundered. But in the conflict of wills and the attempt to compose antagonistic interests it is often the honourable and far-seeing man who has to accept defeat. To talk of a diplomatic *débacle* in the Balkans as though for us it were a matter for shame and confusion of face is, to say the least, unsuitable language. It implies that high-minded men, unless they are fools, must always win in a contest of persuasion. It is possible that in many ways we might have handled the Balkan situation more wisely. The documents when they are published may contain many things which will not add to our self-esteem. As our readers know we have long held strong views about the danger of entrusting the work of diplomacy to a small caste, in which birth and ample means often count for more than intelligence. But at the present moment it seems to us to be foolish and unpatriotic to undermine confidence with vague words of blame when the facts are not before us, and no one is prepared to state how we could have won a diplomatic victory in Bulgaria without compromising essential principles of honourable dealing.

* * *

MEANWHILE, two things in this tangled situation are quite plain. We have not stooped to base intrigue for our own ends as Germany has done. We did not bribe and cajole without regard to honesty of intention or the equity of our promises. We refused to have anything to do with a policy of mere grab and plunder. But King Ferdinand, a man of tortuous character and evil ambition, has never shown any respect for the spirit of generosity and justice. He wanted solid gains

to satisfy his own dreams of domination, and when the Germans dangled the bribe before his eyes he accepted it. To him it does not seem the action of a political gambler. The German successes against Russia have impressed him. He believes that Germany will be able to deliver the goods. Against German bribes and the solid argument of the Russian reverses how was our diplomacy, with its respect for national aspirations and its inability to play fast and loose with principles of equity, to prevail?

* * *

THERE are welcome signs that the rather lurid atmosphere of the past few days is already passing away. We must not assume that Germany has an unlimited supply of men for an Eastern adventure. She has begun to use again the bombastic phrases of the world-conqueror, which is always a cheerful sign. No doubt this tall language about the road to India is meant to impress us, but it may be intended chiefly for home consumption, in order to cover up the inconclusive results of the Russian campaign with dreams of Oriental magnificence. *Germania furens* has often spoken in this way before. Paris, Calais and the Channel ports, and Petrograd were all to fall before her conquering hosts. We are not much impressed by the preliminary stage effects of her new effort. It is menacing but not paralysing. On the most sober view she has quite as much to fear from us as we have to fear from her, and she knows it. In an unguarded moment she has thrown off the pretence that she is only trying to defend herself against a world of jealous foes, and assumed the truculent airs of military glory. We shall see the whole situation in truer perspective, if we remember that this new adventure has been dictated by the necessity of keeping us out of Constantinople far more than by grandiose dreams of an empire covering two Continents.

* * *

THE appointment of Lord Derby as chief organiser of recruiting is excellent. He is himself in favour of compulsion, and no one can say that he is likely to be unduly favourable to the voluntary system. On the other hand, few men in the country have been so successful in attracting volunteers. The military situation in the Balkans has put some fresh heart into the agitation for conscription, but there is a general feeling that there must be fair play for voluntarism for a few weeks. Lord Derby must be given his chance. The difficulties of a change are so great that we may be

sure he will save the situation if he can. On the other hand no good citizen is going to risk defeat rather than yield. At the present moment it is a question, not so much of principle as of public prudence. If the Government tells us that conscription is necessary because there is a considerable surplus of our manhood which cannot be secured on any other terms, we shall have no inclination to take up an intransigent attitude. It has become a matter for careful calculation, and violent rhetoric should be avoided both on the one side and on the other.

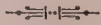
* * *

WE are told sometimes that so many young men still throng the streets of our large towns because they are engaged on necessary business and cannot be spared. The misfortune is that this is often a matter purely of private judgment. An employer calculates that his business will suffer if his staff is further reduced. The possibility that national duty may require the closing of his shop or warehouse altogether never enters his head. He is of the same mind as the man who writes to the newspapers to tell us how gladly he would serve his country, if only he could afford it. Do people of this kind realize what is happening in other countries in this life-and-death struggle for freedom? Have they heard of the deserted shops in Paris and other French towns and the notice fixed to their shutters that they are closed because the proprietor has gone to the war? Some of the arguments for compulsory service make no appeal to us at all, but we cannot deny the force of this one, that it would put an end to this state of tangled argument and moral indecision, and limit the baneful influence of private aims in face of urgent public duties.

* * *

THE no-treating order in the London area is one of the strongest and best pieces of temperance regulation which we have had since the beginning of the war. It strikes at the root of one of the most prolific sources of drunkenness, and goes a long way to eliminate drinking from its pernicious association with good-fellowship and conviviality. We only wonder why it has been delayed so long. Certainly it has not been because the need was not cruelly plain to anybody with eyes to see. There must be a valiant struggle at the close of the war to keep what we have gained. Why should there be any thought of going back to bad habits and subjecting men afresh to forms of temptation which have been their ruin in the past? It is not enough to give alcoholism in our country a temporary check, it is a vice which must be killed.

CHEERFUL ACCEPTANCE.



WE are not fatalists, though armies have often gone forth to conquer in the faith that everything has been decreed beforehand by the will of Heaven. We know how much depends, in war as well as peace, upon our own intelligence and foresight. If there are blunders in diplomacy or strategy, if through weakness of will or lack of political imagination we fail to put the needful strength into our task, we must blame ourselves and not our circumstances. Without some candour in self-criticism there can be no recovery of power. None the less we advocate a policy of cheerful acceptance as the way of wisdom at the present time. Let us, for a moment, consider the situation. We are engaged in war, and this means that we are exposed to the vicissitudes, surprises, and changing fortunes of war. And it is a war in which the enemies who are ranged against us are strong through long and deliberate preparation for attack and without a scruple of honour or humanity to restrain them. In these circumstances the path of victory cannot be either straightforward or easy. We must be prepared for delays when we are eager to move forward at top speed, for a fresh crop of difficulties and fears at the moment when success seems to be inclining to our side, for the soreness and chagrin of diplomatic defeats inflicted by weapons which only a dishonoured nation can use. When we took up the burden of this war most sensible people knew that these things must happen, and they tried to prepare themselves to meet them without panic or complaint or any loss of cheerful faith in the triumphant goodness of our cause. Some of us, perhaps, have found it a hard strain to keep these good resolutions, and there have been weeks of grey skies and drooping spirits when we have failed.

The new situation in the Balkans is a serious one. Things have not turned out as we had hoped. German intrigue playing upon the mean passions of the King of Bulgaria has scored a temporary success. So much must be granted. But it is only the man of weak and unbalanced mind, who falls into panic or

ill-tempered complaint about our ineffectiveness. This man and his favourite newspaper have done the same thing often before, whenever public feeling has suddenly grown tense and there was need for sanity and encouragement. Fortunately they do not control the course of the war. The difficulties are very grave, there has never been a moment since August of last year when that was not the right word to apply to them. We have had a sharp reminder that we must be prepared to accept all the risks of our respect for honour, our support of the cause of peoples weaker than ourselves, and our devotion to public liberty. None of us want to have Bulgaria on our side at the price which Germany has paid for her support. An alliance with King Ferdinand on his own shifty terms might possibly have brought a swifter decision to our arms, but we should have betrayed our cause. We are right, then, to face this new factor in the war without dismay. We realise its gravity. We know that it must impose fresh burdens upon us and may prolong our suffering. But we accept it as part of this grim world-wide struggle between good and evil. It adds strength to our determination to put this monstrous spirit of oppression and duplicity in chains, and we are not afraid of the issue.

To some of us this attitude of cheerful acceptance is not very hard when we are dealing with human affairs on the great scale. They touch our own interests rather vaguely. We are not political or military experts, and we see the wisdom of trusting our leaders. It is when our cheerfulness and courage are put to a sharp personal test that we begin to know whether they are deeply enough rooted to stand the strain. "Put forth thine hand now and touch all that he hath, and he will curse thee to thy face." Have the words any echo of meaning in our lives? Can we give Job's answer, when the storm beats against our house and what is dear to ourselves is taken away? We are not a dramatic people. We do not curse God in such circumstances as men of fiercer passions and simpler piety might have done. But we fall away into murmurs of discontent. The sunshine goes out of our faith. We fancy that we have received an incurable

wound. And then the mind becomes an easy prey to the spectres of doubt. Has it all been a terrible mistake? we ask. Is freedom itself worth this bitter price? Are we not right to protest in hot anger against such useless sacrifice? This mood of rebellion, which weakens resistance and embitters sorrow, has no place in the hearts of our people. It is a striking testimony to their deep religiousness that suffering has ennobled them. They receive the sharpest blows without flinching, as those who know that there is no place for vain regret when love and duty point the way. The wives and mothers of our land do not lose faith in the cause and droop in despondency when they must make the last surrender of all. In their silence and the quick abandonment of themselves to healing works of mercy they are as brave as our soldiers in the trenches. They know what Wordsworth knew when he wrote these strange and haunting lines:—

Divine must be
That triumph, when the very worst, the
pain,
And even the prospect of our brethren
slain,
Has something in it which the heart
enjoys:
In glory will they sleep and endless
sanctity.

In ordinary days words like these may appear overstrained and unfeeling. But now we share the mood in which they were conceived. We can accept cheerfully the full burden of public anxiety or private sorrow when we see it as part of the demand of Duty, from which there can be no turning back without dishonour, no shrinking without betrayal. Every month seems to raise the price which we must pay for freedom. So be it; it only makes freedom more kingly in our eyes. New debts of honour confront us before we have discharged the old. We do not grumble, for to pay them is our privilege, and we are not spiritual bankrupts yet. Let diplomacy be as skilful as any of us can desire, and our statesmen act with the far-sighted prudence which leaves nothing to chance—there will still be dark and anxious days, sharp stabs of misfortune, moments when we hold our breath in suspense. All this we must expect. There is nothing for us but to go on doing our duty. And duty will reveal its hidden joy when we remember that it is God's will for us, and that our faithfulness to

this cause through good and evil report,
and every sacrifice we make on its behalf,
have upon them the unfading con-
secration of religion.

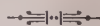
The land we from our fathers had in trust,
And to our children will transmit, or die ;
This is our maxim, this our piety ;
And God and Nature say that it is just.
That which we *would* perform in arms—
we must !

We know the arduous strife, the eternal
laws

To which the triumph of all good is given,
High sacrifice and labour without pause,
Even to the death—else wherefore should
the eye

Of man converse with immortality ?

Good Thoughts for Evil Times.



UNTO each man his handiwork, unto each
his crown,

The just fate gives ;

Whoso takes the world's life on him and
his own lays down,

He, dying so, lives.

Whoso bears the whole heaviness of the
wrong'd world's weight

And puts it by,

It is well with him suffering, though he
face man's fate ;

How should he die ?

Seeing death has no part in him any
more, no power

Upon his head ;

He has bought his eternity with a little
hour

And is not dead.

For an hour if ye look for him, he is no
more found,

For one hour's space ;

Then ye lift up your faces to him and
behold him crowned,

A deathless face.

On the mountains of memory, by the
world's well-springs,

In all men's eyes,

Where the light of the life of him is on all
past things,

Death only dies.

SWINBURNE.

"THE sword, as the sword, can give no
rights.....Military policy merely will not
perform all that is needful, nor mere
military virtues.....England, as well as
the rest of Europe, requires what is more
difficult to give it, a new course of educa-
tion, a higher tone of moral feeling,
more of the grandeur of the imaginative
faculties, and less of the petty processes

of the unfeeling and purblind understand-
ing that would manage the concerns
of nations in the same calculating spirit
with which it would set about building
a house. Now a state ought to be
governed upon calculations and from
impulses similar to those which give
motion to the hand of a great artist when
he is preparing a picture, or of a mighty
poet when he is determining the propor-
tions and the march of a poem ; much
is to be done by rule ; the great outline
is previously to be conceived in distinct-
ness, but the consummation of the work
must be trusted to resources that are
not tangible, though known to exist."

Wordsworth (from a letter to Captain
Pasley, March 28, 1811).

O GOD, -who makest cheerfulness the
companion of strength, but apt to
take wings in time of sorrow ; we humbly
beseech thee that if for our own unworthi-
ness, or in thy sovereign wisdom, thou
sendest weakness, yet for thy mercy's
sake deny us not the comfort of patience.
Lay not more upon us, O heavenly
Father, than thou wilt enable us to bear ;
and since the fretfulness of our spirits
is more hurtful than the heaviness of our
burden, grant us that heavenly calmness
which comes of owning thy hand in all
things, and patience in the trust that
thou doest all things well. Amen.

HELP FOR THE FIRING LINE.

SEVERAL friends have expressed con-
siderable interest in the work that the
Belgian Hospital Fund has been doing
for the Belgian wounded in the fighting
line. From time to time we receive
personal requests from doctors at the
front to supply them with a few of the
most necessary instruments and appli-
ances. A type of satchel has accordingly
been specially prepared, after consulta-
tion with the Belgian doctors at Calais,
who have had experience of what is
needed. The satchel contains the follow-
ing items :—

Boric acid tablets, iodine crystals,
alcohol, antispasmodic mixture, collodion,
morphia, strychnine, ergotinine, am-
monia, cotton wool, field dressings,
lint, triangular bandages, Mead's plaster,
tape, scissors, forceps, probe, hypodermic
syringe, thermometer, safety pins, tour-
niquet, aluminium cup, arm and thigh
splints.

The satchel itself is compact in shape
and is slung from the shoulders.

The following extracts from doctors' letters will show how greatly these satchels are appreciated :—

A.—"I greatly appreciate the dis-
crimination with which the different
instruments and medicaments for this
satchel have been selected. It is quite
an indispensable companion for those
who are called to give their services to
the unfortunate wounded at the front,
and not the least of its merits is that it
contains all these invaluable drugs and
requisites in a remarkably compact
form in a case which can be so easily
carried. I am convinced that this truly ad-
mirable satchel will prove of the greatest
service, and will bring comfort to many
suffering men. May I, madame, send
you, in all sincerity, my warmest thanks
for this beautiful gift, and add my hope
that we shall soon see our arms victorious
and little Belgium rejoicing, side by side
with glorious England, in a well earned
peace ?"

B.—"The satchel is truly superb,
and contains in a compact form all that
is needed for the first dressing of a wound.
It gives me great joy to possess it."

C.—"The satchel arrived in the nick
of time, as we are ordered into the
trenches again to-morrow. From our
hearts we send you our warmest thanks
and shall always feel grateful for your
help."

D.—"You would scarcely believe what
a boon your gifts of medical satchels are
to the wounded on the field of battle in
giving them first aid and comfort. They
contain all that is necessary to tend
them properly on the spot and quickly.
I have proved this again and again."

WHAT WE NEED IS DEEPENING.

I WAS reading not long ago the bio-
graphy of one who as a young man gave
much promise, starting with lofty ideals
and aims, but who died in early middle
life without having fulfilled the noble
promise of his youth. In one of his
letters he relates a dream he had of
being one of a company in a great hall,
filled with guests, eating and drinking
and making merry. To a mysterious
stranger who entered the hall, he said,
"Is not this a picture of life, shallow,
hollow, and unsatisfying ?" To which
the grave stranger replied : "You are
mistaken. This is only the surface of
life. What you need is deepening."

What you need is deepening. To
how many men and women everywhere
that requires to be said. The need of
deepening may not be felt by themselves,
yet it is just what they need. Their
life is largely the story of superficiality.

In their feeling and thought and experience, in their affections and friendships, in their pursuits and pleasures, in their work and service, in their very religion, how superficial and shallow they are! Their being is full of wonderful possibilities, and their passing days full of large opportunities of knowing and loving, of doing and serving, but they make little or no effort to realise them. The great depths of their nature and life are to them practically non-existent. What they need is deepening. They must have deeper experiences. They must take time to know themselves and to know God.

Our young men and women require to be constantly reminded that what they need is deepening—deepening in moral and religious feeling, deepening in thought and purpose, deepening in sympathy with all highest and best things. To remain where they are, in the shallows and narrows of their nature and life, playing on the surface of things, content with petty and superficial interests—means laying up for themselves disappointment, weariness and bitter regrets. Always the penalty of the superficial life is the sense of emptiness which it brings sooner or later.

Our older men and women require to have the same message addressed to them—"What you need is deepening"—the deepening of the inner life, the deepening of character, the deepening of spiritual experience. This deepening is not something that is affected by the mere lapse of years. It is, indeed, the tendency of life as it advances, unless its ideal aspects are vigorously followed, to run shallow. We are in danger of growing superficial, hard, commonplace, vulgar, worldly, unspiritual. At no period do we stand more in need of all the influences which deepen the life—quicken the mind, nourish the finer affections and sentiments, and strengthen faith in the Invisible and Eternal.

It is a message also to the Churches—"What you need is deepening." The work of the Churches needs everywhere to be made much deeper work. It needs to be deepened more than to be extended or diversified. Most serious is the criticism which may be justly made of the quality of much of the work that is being done in the name of religion. "It is very varied but very thin; too superficial to be genuine." It is pre-eminently the preacher's function to speak to the depths of life. Alas! that he should so often neglect this function in seeking after the poor and fleeting success which is to be had by appealing to superficial tastes and cravings, and in giving to men not what they truly need but what they want and wish. The meaning of much of the religious unrest of the day, of the dissatisfaction which many serious and thoughtful people feel with the ecclesiastical administration of religion is that the Church's message and work do not go deep enough, and do not find them in the depths of their nature and experience. What men need is not entertaining but deepening. The Church exists to hallow and deepen human life. We must not only be broad Christians but deep Christians. What we need is deepening.

JOHN HUNTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE WORK OF THE BELGIAN HOSPITAL FUND.

To the Editor of THE INQUIRER.

SIR,—May I be allowed a little space to tell your readers of the work which is going on here among the Belgian convalescents? This camp is situated in the depth of the country about twenty miles from Tours. There are 5,000 Belgians in the camp, 700 of these being convalescents. The regular soldiers have their work to occupy them. But the convalescents had nothing to do, and discontent was rampant. Last winter conditions of life were terrible in the wet and cold, with no comforts and few of the necessities of existence. It is all very well to be in the midst of lovely country, but when you are wretchedly uncomfortable, unhappy and weak, with nothing to distract your thoughts, there is not much consolation in looking at the view, and this was all that these men had to amuse them. The lonely pathetic look on their faces will never be forgotten by those who have seen it. The Belgian Government has done much to make the living conditions better, and Mrs. MacDougall, head of the First-Aid Yeomanry Corps, was asked to start a club for the convalescents. The French Authorities very kindly provided and fitted up a large stone hut, and on September 13 two opening concerts were given, and the work began in earnest. We hope that this hut will help to lift the heavy load of depression which all Belgians suffer from at times.

Our work is in conjunction with the Y.M.C.A., and the hut is run largely on their lines. Tea, coffee, cocoa, refreshments, soap, &c., being sold at moderate rates, and notepaper given away. A piano, gramophone, and games are provided. Both the former get hard work, and the men are very quick at picking up new games. The convalescents are admitted by ticket, as it would be impossible to have 700 in at once. Invalid food is given free on doctor's orders. Two mornings a week are reserved for epileptics and fools. We find our busiest time is in the evenings. As I write, there is a babel of voices, the piano is being thumped, and the gramophone has just finished "Tipperary." Judging by noise, numbers, and liquid consumed, the hut is a success. We were told lately that during the first fortnight it was open there was only one arrest among the convalescents; formerly there were about twenty a day. As well as the work in the hut, we visit the hospital and go round the different wards, giving pillows (for they had none), hairbrushes, games, chocolate, notepaper, &c., to the sick and consumptives, who are too ill to come and benefit by the hut. I hope that soon we shall be able to provide a gramophone for the hospital and consumptive ward. The

doctors know that we have stores of shirts, socks, blankets, invalid food for the use of the sick; and anything they ask for is given. It is in this last branch of our work that we have been so ably helped by the Belgian Hospital Fund. They were our staunch friends at our hospital in Calais, and since this hut started have sent us both blankets and invalid food. This Fund works so quietly that only those who like ourselves have worked for the Belgians can know the immense amount of good it has done and is doing. I should like to take this opportunity of thanking its supporters most heartily on behalf of the First-Aid Yeomanry Corps.—Yours, &c.,

M. S. COLE HAMILTON.

Camp de Ruchard, Indre et Loire, Oct. 8, 1915.

JOHN POUNDS HOUSE.

To the Editor of THE INQUIRER.

SIR,—For many years you have been good enough to insert for me an appeal to your readers for the John Pounds House. I refrained from asking this last year, as since the war commenced I know the many urgent calls our kind friends have had upon their purses. Now our little Home is suffering from want of funds, and the increased prices for food &c., compel me to ask for help. We have fixed Wednesday, Oct. 27, for our Public Annual Meeting and Pound Day, and, in announcing this, beg very earnestly for pounds of anything useful, or money. Boots and shoes, new or old, are always welcome.

After twenty years of hard and happy work among some of the poorest girls in Portsmouth, work which has been full of real human interest in spite of its many great difficulties and disappointments, I have learnt to know something of their needs, and that with many only the opportunity is lacking to make them respectable, useful women, and eventually good wives and mothers. Without this opportunity they remain dirty, slovenly, and unable to do one thing well. Should they marry, both house and children are neglected, and often they drift to something worse. With some girls we can do little, their early environment and heredity prevent it, but even with these "there is no lost good," they have learnt something. Many, however, come to us rough and with no notion of cleanliness, but in a few months you would not recognise the slum girl in the neat, well-mannered young servant—it is this which makes us take heart and try again. Every girl taken has some special claim for our help. We have just now the two daughters of a labourer whose wife died leaving him with four children whom he placed with a working woman, but soon found the girls were over-worked and neglected, and came here for help and advice. With gratitude he accepted our offer to take them in and train them for service. He pays weekly a small sum; they are doing well. We have the two daughters of a costermonger, motherless, neglected and ill-treated at home. The aunt when bringing the younger one to me said, "Please take her. I am afraid for the child, her father drinks and ill-uses her shamefully." We have orphans, illegitimates, children

of drunkards, and those in grave moral danger. It is for these I ask for help, that we may carry on our much needed work.—Yours, &c.

MARY ROGERS.

John Pounds House, St. Simons Road,
Southsea, October 10, 1915.

BOOKS AND REVIEWS.

THE PENTECOST OF CALAMITY. By Owen Wister. London: Macmillan & Co. 2s. net.

THIS small book will make a wide appeal because it is by the author of 'The Virginian.' To many of us it will be specially welcome because it is by an American, and says several things about the present situation, which many of us feel but hardly care even to whisper in the ears of a friendly neutral. Mr. Wister had a keen admiration for Germany before the war, with its highly organised life, its tidy and prosperous exterior and its palatial cities. He paints an almost idyllic picture of these things, but only to deepen the shadows of her moral downfall. To him as to other thoughtful men all over the world the tragedy of the war is deepest of all for Germany, for she has lost her soul and become shameless, while France and England, touched by the Pentecost of Calamity, have been awakened and transfigured. But the chief significance of his essay is to be found in the last pages, where he discusses the American attitude and gives voice to his own moral disquiet under a régime of cautious silence and deferred judgment. For him moral neutrality at the present moment is a crime against humanity. "I want no better photograph of any individual," he writes, "than his opinion of this war. If he has none that is a photograph of him." Mr. Wister also sets his face against the idle dream that America can separate herself from the rest of the world and remain peaceful and prosperous, sound in body and mind, while freedom and morality are fighting for their existence elsewhere. "Since August, 1914, we have stood listening to the cry of our European brothers-in-Liberty. They did not ask our feeble arm to strike in their cause, but they yearned for our voice and did not get it. Will history acquit us of this silence?"—"To speak of the Old World and the New World is to speak in a dead language. The world is one. America can no more separate herself from the destiny of Europe than it can escape the natural laws of the universe." These are not the censorious words of a stranger, but the sad reflections of an American citizen, who has been wounded in the house of his friends. "Perhaps nothing but calamity will teach us," such is his final reflection, "what Europe is thankful to have learned again—that some things are worse than war, and that you can pay too high a price for peace; but that you cannot pay too high for the finding and keeping of your own soul."

THE FIELD OF HONOUR. By H. Fielding Hall. London: Constable & Co. 3s. 6d. net.

THERE is a touch of irony in the spectacle of the author of the 'Soul of a People,' with its apotheosis of gentleness, turning his literary skill to the stern tasks of the present hour. But Mr. Fielding Hall has too keen an eye for reality to lull his readers with dream-land visions of peace when all our duty lies elsewhere. In the present volume he has given us four short sketches with a prologue and an epilogue in verse. They are all very simple, and might easily in less practised hands have become sentimental, but there is dignity in Mr. Hall's writing and a throb of genuine emotion, and through it all there is a sense of the "harmony which is hid within the crash and discord of great pain and suffering." It is his object to show how the call of duty and the fellowship of pain can ennoble commonplace lives and make them conscious of a high destiny. Incidentally he chides the impatience of some of our critics with his clear insight into national character. He sees, for instance, that the slowness of recruiting in some districts is due to deep-seated characteristics, and is not to be conquered by scolding. "For a young man to throw up his career and enlist," he writes, "is a very serious step. And he is not accustomed to decisions of this nature. Most men's careers are the result of outward forces, their education their parents' orders, circumstances, and not of decisions made by themselves. The immense majority of mankind never have had cause to make a great decision, never have done so. Yet at these recruiting meetings young men were suddenly urged to give up at a moment's notice their careers and their lives on a bare assurance that the country needed them, not for aggressive but for defensive war. It was trying them very highly. How true and sound the Englishman's heart is the answer proved. All honour to the lads who led the way." But there is here no refuge of easy excuse for the faint-hearted. Mr. Hall writes in the deep conviction that the individual must listen to the call of the whole. For every man and woman, who is worthy to live at all in these testing times, there is a place to be filled on the field of honour and all private interests of life and fortune must go into the second rank.

WE have received the October number of the *Social Service Quarterly*, which is the organ of the National Conference Union for Social Service. Among the contents are "A Word from the President," by Miss C. Gittins; the address on "Spiritual Fellowship and Social Comradeship: the Harder Lesson," which was given by the Rev. P. H. Wicksteed at one of the morning devotional meetings at the Swanwick Conference—a timely reminder that the conflict between the members of different churches is no longer on the theological or ecclesiastical, but on the social and ethical area; and an account of the Swanwick Summer School by the Rev. H. H. Johnson, secretary of the Union for Social Service. An article on Hope Street Church (Liverpool) Social Problem

Circle is also contributed by Miss Harriet Johnson. Attention is called to the "Questionnaire," which appeared in the April issue, and is reprinted in leaflet form, relating to the directory of social service which it is desired to compile for purposes of organisation. The replies will be regarded as strictly confidential, and nothing will be made public save where express sanction has been given. The questions relate to the organisations connected with the churches for the study of social problems, the number of members of the congregations engaged in any form of social service, the methods of co-operating with charitable agencies in the district, and other points of interest about which it would be well to have the fullest information available.

THE Poetry Bookshop announces the publication on November 15 of 'Georgian Poetry, 1913-1915,' edited by E. M. This is a similar volume to 'Georgian Poetry 1911-1912,' now in its twelfth edition.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital is one of M. Vander-velde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

39TH LIST OF SUBSCRIPTIONS.

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Bootle Free Church, Liver- pool, per the Rev. W. Short (fifth monthly collection)	1	13	9
Mr. F. W. Turner ..	5	0	0
Mrs. Mielziner ..	0	2	6
Wiggston Grammar School for Girls, per Miss Heron ..	1	0	0
Mr. David Healey ..	10	0	0
Mrs. David Healey ..	10	0	0
Second-Lieutenant W. D. Healey ..	5	0	0
Bloomsbury Social Union, collection at meeting on October 12, per Mr. Free- man ..	1	12	0
Mr. John Horner ..	0	10	0
A. Y. A., Deal (eighth dona- tion) ..	0	5	0
Nurse Copeman (fourth dona- tion) ..	0	10	0
Miss Lamb (fourth donation)	2	2	0
Junior Girls' Guild of the Old Meeting House, Dudley, per Mrs. Glyn Evans) ..	4	0	0
Miss Sarah Ann Gregg (eighth donation) ..	1	0	0
Mr. Harrison ..	5	0	0
Miss Palmer ..	5	0	0
Mr. and Mrs. Hicks (third donation) ..	1	1	0
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	£7,600	18	0

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Mary Dendy; Mrs. Grundy; Miss C. R. Holland; Miss M. B. Lamb; Miss K. F. Lawford.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

LIST OF ARTICLES REQUIRED.

Shirts.
Socks.
Vests | woven or of a natural coloured
Pants | flannel or flannelette, *Patterns*
can be supplied.
Cardigans.
Slippers for ward and garden wear.
Towels.
Sheets and pillowslips.
Handkerchiefs.
Bag mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

**PROVINCIAL ASSEMBLY OF
LONDON AND THE SOUTH-
EASTERN COUNTIES.**

THE MINISTER'S ANNUAL REPORT.

THE following is the report of the Minister of the Assembly, the Rev. W. H. Drummond, which was omitted for reasons of space in our account of the annual meeting of the Assembly at Ilford last week:—

Everything has been changed by the war. We are all feeling the truth of this statement in all departments of work and not least in our religious activities. And yet in one sense there has been little change. Sunday by Sunday the congregation meets for worship and joins in the familiar acts of praise and prayer, endeared to them by long usage, perhaps with a new intensity of feeling and with a deeper sense of personal weakness and need. Ministers have become conscious that the first call is upon their personal sympathy, while bookishness and gifts chiefly of an intellectual order have fallen into the background. The pastoral office, which in any true conception of the Christian ministry must take an equal place with the pulpit, has assumed an unwonted importance. The church is being tested not by its power to preach brilliant sermons on the war, but by its gifts of healing and quickening sympathy, its ministry of comfort and charity alike to those who are called to face hard duties and to the anxious, the bereaved, and the lonely. There has never been a time in living memory when events forced us, as they are doing now, to put all our words and our inherited doctrines to the searching test, not of logic or historical criticism, but of human experience. Face to face with the last extremity of human need, have we the message of a great salvation?

At all times the best work of the churches of this Assembly is simply the work of religion. Their chief energy goes into the quiet tasks of ministry,

which are common to all forms of organised Christianity. They have, however, something which distinguishes them from others, and gives them a reason for their separation, their own accent, their own tradition, their own special witness to the things of Christ and God. We know that they have something of their own to contribute to the gladness of the world and the final unity of holiness and truth. But the national emotions, in which we all share, have for the moment almost obliterated many of the familiar lines of grouping. It is not so much what is distinctive in our party or our church, as what is common, which engages all our thoughts. Now these quiet intensive methods, just helping men to pray, to feel the presence of God, and to keep their hearts clean and wholesome by the working of His grace, do not provide material for a report. There are no programmes of fresh enterprise, no records of success. Beneath the familiar surface the heaven is at work, and possibly we may see the fruit of its transforming energy after many days. It is, I believe, in this spirit that our ministers are trying to meet the needs of the hour, and they find no small consolation for the abandonment of cherished plans in the larger demands which are made upon their sympathy and the closer intimacy between soul and soul.

And so what shall the Minister of the Assembly say to you this year? Most of the ordinary material for a report does not exist. Is it not enough in these times to say that we have all tried in our widely scattered churches to do our work with diligence and to guard and cherish every spark of religious life? Extension has not been possible, but I hope that the coming days will show that a deeper note has not been lacking in worship, and that many people, whether in a large city congregation or the small group in a village church, have been helped.

The report of the Committee draws special attention to the admirable and self-sacrificing work which has been done by the lay-preachers. I must join my word of gratitude to theirs. They serve several small congregations, which otherwise would not be able to maintain their services at all. Guildford, Halstead, Northiam, Westcliff, Southend, Tunbridge Wells, and Billingshurst have been helped in this way during the past year. The work has been rather more exacting than usual, as the number of men available has been reduced by the various demands of the war. Two members of the Lay Preachers Union are on active service, Mr. A. G. Tarrant in the Royal Engineers and Mr. Victor Fox in the R.A.M.C. One member, Mr. A. W. Whitehead, a corporal in the Finsbury Rifles, has to our great sorrow, been killed in action at the Dardanelles. To his widow and relatives we have already sent a message of admiration for his fine example of courage and deep sympathy in their loss. During the year the Union has had an excellent president in Mr. John Kinsman of Ilford, and a most diligent and helpful secretary in Mr. S. D. Greenfield.

A good deal of my time has been given as usual to visits of friendship to our scattered country congregations. I have reason to believe that my visits are a

source of help and pleasure to several ministers. The congregations also welcome these visible tokens of fellowship with a larger life. On several occasions during the past year difficulties have been discussed, advice has been sought, or I have had the privilege of a short conference with the church committee. A congregation in a country town or agricultural district in the southern counties must often bring special difficulties and disappointments to the minister. Several of them have lingering traditions of better days. Their decline has been due generally to a shifting of the population or the disappearance of the small group of families who once made them their special care. The minister must sometimes feel that he is fighting a losing battle. It requires a large measure of faith to go on cheerfully and to work obstinately and patiently for a revival. If the revival comes it is admirable and worthy of all praise; if it is defeated or delayed let us be slow to blame the minister, remembering that some difficulties would sap the energy of most of us. It is a pleasure to pay this tribute to our country parsons, and for myself to thank them once again for their readiness to accept me as a friend and for many a cordial welcome into their pulpits and their homes. On these simple human lines, which do no violence to our independence, and for this reason are the only ones open to us, we promote the ideal of corporate union and closer fellowship in common aims.

My report for the year amounts, then, to this, that in most exceptional circumstances we have abandoned nothing, and the work, so far as I know, has nowhere gone back. Will you forgive me if I close on a rather personal note. The war has brought its special duties to most of us, and I am afraid that I am no exception to the rule. It seemed natural that I should take the secretaryship of the Sustentation Fund temporarily in order to liberate the secretary for military duties which I could not undertake myself. The Belgian Hospital Fund is another piece of war service which has come to me, and its success, which no one anticipated in the early days, has involved me in a good deal of labour. My visits to France and my personal contact with all its activities enable me to speak about its work and to press home its appeal. Several of our congregations in different parts of the country have offered me opportunities of doing this. I am sure that you will not think me unreasonable, or neglectful of the best interests of the churches of the Assembly, if I wander beyond the confines of the Province on rather more Sundays than usual during the next six months. Whatever any of us can do we must do to help the need of the hour. I am past the age when I can do the hardest and most worthy thing which is demanded of the manhood of our nation—to defend our liberties and the security of our homes. But I can do this other thing without much neglect of my ordinary work. I confess that it is an immense consolation to me in my incapacity to do anything else. But it is also the fulfilment of the claims of pity and charity, which form part of the innermost core of the religion which our Assembly exists to promote.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

THE Annual Assembly of the "Eastern Union" was held at the Octagon Chapel, Norwich, on Thursday, September 30, and was attended by representatives from the various Churches in East Anglia and by delegates from the British and Foreign Unitarian Association, the National Conference and the Central Postal Mission. The Executive Committee met at twelve o'clock, after which luncheon was served in the Martineau Hall. In the afternoon visitors were taken to various places of interest in the city. The annual business meeting took place at four o'clock, and was presided over by the President of the Union, Mr. A. M. Stevens, of Norwich, who offered a welcome to the visitors from neighbouring churches. The Annual Report submitted by the Rev. Lawrence Redfern showed that progress had been made during the past year in the face of great difficulties. Several of the churches were still without a settled minister, and the thanks of the committee were due to the laymen who had supplied these vacant pulpits from time to time. It was reported that the Ipswich congregation had just invited the Rev. J. W. Saunders to become its minister, and that the invitation had been accepted. It was hoped that with the filling of this vacancy the work of the Union would be greatly strengthened. The Treasurer's Report, submitted by Mr. Hamblin, of Ipswich, and the report of the Sunday School Union read by the Rev. W. H. Sands, of Framlingham, were also adopted. There had been an increase in the attendance at the various Sunday Schools during the past year. The thanks of the Committee were due to the British and Foreign Unitarian Association for the grant of £10 for special missionary work. The report of the Postal Mission prepared by Miss S. S. Dowson showed that in spite of the war and lessened opportunities of advertising good work had been done.

Short addresses were given by Mr. Ronald P. Jones, representing the British and Foreign Unitarian Association and the National Conference, and by Miss Tagart and Miss Lake representing the Central Postal Mission. Mr. Ronald Jones pleaded for a renewal of enthusiasm and zeal in the Unitarian communities of the Eastern Counties, and pointed out that the first duty of a church was to encourage earnest religious worship to which social institutions must play a secondary part. A hearty vote of thanks was given to the retiring President, Mr. A. M. Stevens, for his services to the Union during his term of office, and Mr. G. J. Notcutt, of Ipswich, was elected President for the coming year. On the motion of Mr. R. Hamblin a vote of thanks was given to the visiting delegates, and to the Norwich people who were acting as hosts for the day.

In the evening a religious service was held, conducted by the Rev. S. H. Mellone, Principal of the Unitarian Home Missionary College, who delivered a sermon on the type of Christian character produced by Liberal Christianity.

NEWS OF THE CHURCHES.

Birmingham.—The Rev. Lawrence Clare commenced his ministry at the Church of the Messiah on Sunday, October 3, when he preached at morning and evening service to large congregations. On Wednesday, October 6, a Meeting of Welcome to Mr. and Mrs. Clare was held in the Upper Schoolroom at 8 P.M., when there were upwards of two hundred persons present. The guests included the Rev. Thomas Graham, Home Missionary, and Miss Graham, the teachers in the Sunday Schools, and others occupying official positions in connection with the Church institutions, the Rev. J. M. Lloyd Thomas, Minister of the Old Meeting Church, and Mrs. Lloyd Thomas, the Rev. S. R. Gibbon, minister of the Moseley Church, and Mrs. Gibbon, the Rev. Charles Thrift, minister of the Fazeley Street Mission, and the Rev. J. Morgan Whiteman, minister of the Hurst Street Mission. The guests were received by Mr. E. P. Beale, Chairman of the Vestry Committee, and Mrs. Beale, and introduced to Mr. and Mrs. Clare. Mr. Beale welcomed Mr. and Mrs. Clare on behalf of the congregation, followed by Mr. Joseph Kimberley, on behalf of the Sunday Schools, and Mr. G. W. Challenor on behalf of the Men's Sunday Morning Class, and by the Rev. J. M. Lloyd Thomas on behalf of the Old Meeting Church and other churches included in the Midland Christian Union. Mr. Clare replied, acknowledging the greeting of the congregation, and appealing for their affection and support in carrying out the work of his ministry. At the close of the speeches refreshments were served in the Congregational Room and afterwards a short musical programme was rendered by the organist, Mr. Clarence Raybould, and members of the choir.

Dudley.—The Junior Girls' Guild at the Old Meeting House, Dudley, under supervision of Mrs. Glyn Evans, has collected together the sum of £8 for war funds by the making and sale of linen and crocheted tea cloths. £4 have been sent to the Belgian Hospital Fund, £2 to the Christmas Pudding Fund, and £2 to the Serbian Fund.

Dundee.—The Hibbert Journal Club in connection with the Free Religious Movement, which was started for the discussion of articles in *The Hibbert Journal*, has this session made a departure by reason of the willingness of many friends in various denominations in the city to give papers or addresses on topics of general interest. A capital syllabus has been drawn up, and the club membership stands at about eighty. The opening address was given by the President, the Rev. H. Dawtre, on 'Truth in Art and Religion.' A good discussion followed. At the Harvest Thanksgiving Services, which were held on September 19, and were well attended, the collections for the day amounted to £21 10s.

Harvest Festivals.—Further reports of Harvest Festivals have reached us from Ballyhemlin (preacher, the Rev. Alex. Gordon), Coseley (preacher, the Rev. I. Wrigley, of Lye), Newport, Isle of Wight, Nantwich (preachers, the Revs. J. Park Davis and G. Pegler), Portsmouth (preacher, the Rev. T. Bond), and Stratford (preacher, Mr. S. P. Penwarden).

Liverpool.—The Liverpool Battalion of the Boys' Own Brigade, held their Annual Church Parade at Hope Street Church on Thursday, October 7, the service being conducted by Dr. Stanley A. Mellor. Dr. Mellor took for his text the words, "Be strong," part of the Brigade motto, and emphasized the importance of being strong not only in body but more especially in mind and soul, illustrating his point by drawing a picture of Jesus of Nazareth who, though frail in body and stumbling under the weight of the cross, was yet the

strongest man who ever lived. There were about seventy-five boys and officers present.

London, Islington.—The Rev. J. Vint Laughland, who has recently returned from America, commenced a six months' engagement as minister of Unity Church on Sunday, October 10, when he conducted the Harvest and Anniversary Services.

Manchester Associate Branch of Women's League.—Over two hundred persons assembled at Gorton on October 2 for the Autumn Meeting of the League, representing the following branches:—Ansdell, Burnley, Bury (Bank Street), Chesham, Blackley, Chowbent, Denton, Dukinfield, Failsworth, Gee Cross, Gorton, Heywood, Monton, Oldham, Padiham, Pendleton, Rochdale, Stalybridge, Stockport, Todmorden, and Warrington. During the afternoon Mrs. Collins Odgers, of Liverpool, gave the paper on 'The Dweller in the Innermost,' which she read at the Annual Meeting in London during Whit Week. After tea the Secretary, Miss Storrs, gave a Report of the Annual Meeting, and the President, Miss Johnstone, spoke of her recent visit to London, and again made a very strong appeal on behalf of the Belgian Hospitals. A vote of thanks to Mrs. Odgers for her paper was proposed by Mrs. Halstead of Ansdell, Miss Barker of Todmorden seconding it. Service was conducted in the evening by the Rev. A. Thornhill, M.A., who preached a very appropriate sermon on 'The Position of Woman in the Church.'

National Conference Guilds Union.—The Fourteenth Annual Report of the Guilds' Union which has just been received, reviews the work of the past year with a spirit of undiminished hopefulness, although during the past twelve months many disappointments have had to be faced, and several projects abandoned. In a few cases the present unrest has had a depressing effect on Guild activities, but on the other hand, some branches have done better work than usual. The members of the Midland Guilds' Union are specially congratulated on the fine spirit in which they have carried out their year's programme. At the beginning of the war, at the suggestion of Mr. T. M. Chalmers, Secretary of the Sunday School Association, the Council issued a letter to all the Guilds urging them to do everything they could in the relief of distress. From letters received and reports subsequently published, there is reason to believe that Guild members have been second to none in works of mercy which the war has made necessary. The Secretary, the Rev. H. Fisher Short, prepared a paper which, in his absence, was read by Miss Short at the Oxford Summer Session of Sunday School Teachers, also one on Junior Guilds, which was read at a Conference of the Midland Guilds' Union, and, in addition, he has contributed a monthly message to *The Unitarian Monthly*. It was, unfortunately, found necessary to discontinue the publication of *Church, School, and Home*, but a leaflet on 'How to Make a Children's Guild' has been extensively circulated among the churches, and this has led to a number of inquiries, and a few invitations to address special meetings on the Guild idea. It is recognised that the Union, at a time when the personal faith of many Christians is undergoing a severe test, is confronted with a challenge which it ought to take up with courage. Upon every Guild member is laid a mighty trust, and in the loyalty shown to the ideals for which the Union stands lies the hope of the future. The leaflet, giving a list of suggested subjects for Guild papers and Reading Circles, as well as details of the new prize essay scheme, can be obtained, together with the Report, from the Extension Secretary, the Rev. H. Fisher Short, the Parsonage, Park Lane, Wigan, or the General Secretary, Miss Minnie Twist, 34, Harbury Road, Birmingham. The former will be very glad to give further details of Guild work to any church

wishing to form a Guild in connection with the young people of the congregation.

Nelson.—A public recognition and Welcome Meeting was held on Saturday, October 9, in connection with the settlement of the Rev. H. Bodell Smith as the first minister of the Nelson Unitarian Church. A large assembly of friends, including several from Colne, Burnley, Padiham, Accrington, Rawtenstall, and Newchurch, was present. The meeting was presided over by Mr. David Healey, J.P., of Heywood, Treasurer of the North and East Lancashire Unitarian Mission (District Association). Mr. J. T. Mosedale, one of the pioneers of the Nelson movement, voiced the welcome of the church, and Mr. A. Macauley that of the Sunday School. Mr. J. R. Cameron, of Accrington, spoke for the North and East Lanes. Unitarian Mission; Mr. J. T. Whittaker, of Newchurch, for the North and East Lancashire Unitarian Sunday School Union; the Rev. T. Munn, of Padiham, for the ministers of the district and Mr. J. Rickard, J.P., for the town of Nelson. Other speakers included the Revs. T. J. Jenkins (Newchurch), W. McMullan (Rawtenstall), and A. Cobden Smith (Colne), Messrs. — Shackleton, G. Reynolds (Secretary), and F. Hartley (Treasurer). The Rev. H. Bodell Smith suitably responded. Others on the platform included the Rev. J. Hinkins, M.A., of Accrington, and Mr. E. W. Smith, M.Sc., of Birmingham (son); several ministers of other denominations wrote regretting their inability to be present, and the Revs. D. L. Nichol (Congregationalist), of Brierfield, and H. Rolfe (Baptist), of Nelson, joined the gathering at tea. The interior of the church has been tastefully renovated, and the re-opening services on the following day were attended by large congregations.

North Midland Churches Roll of Honour.—The Executive Committee of the North Midland Presbyterian and Unitarian Association have prepared a special issue of the local periodical containing a list of members of families connected with congregations and schools in the Association serving with the colours. This Roll of Honour is intended for free distribution among the members of the constituent congregations. The numbers given are as follows:—

Belper (Field Row Chapel) ..	19
Boston (Spain Lane Chapel) ..	3
Chesterfield (Elder Yard Chapel) ..	45
Derby (Friar Gate Chapel) ..	32
Gainsborough (Beaumont Street Chapel) ..	4
Hinckley (Great Meeting) ..	38
Ilkeston (High Street Chapel) ..	1
Kirkstead (Presbyterian Chapel) ..	1
Leicester (Great Meeting) ..	49
„ (Free Christian Church) ..	9
Lincoln (High Street Chapel, church was closed 1912 to Oct., 1915) ..	1
Loughborough (Victoria Street Church) ..	5
Mansfield (Old Meeting House) ..	40
Newark (Free Christian Church) ..	4
Northampton (Kettering Road Church) ..	11
Nottingham (Christ Church) ..	5
Nottingham (High Pavement Chapel) ..	68
—	335
—	—

Sheffield.—The Rev. C. J. Street writes as follows:—"I see in your report of the Yorkshire Unitarian Union Annual Meetings at Malton I am made to say that we have opened four new buildings in the Sheffield district in the past year. What I said was, *within the past four years*. I wish the other statement was true, but the facts as they are seem quite encouraging."

South East Wales Unitarian Society.—The Quarterly Meeting of the Society was held on Monday, October 11, in the Parc-y-Velvet Chapel, Carmarthen. The chapel

has been closed for many years, but it has recently been beautifully decorated and renovated under the guidance of Mr. Ronald P. Jones, and the meeting was held a fortnight later than usual to synchronise with the re-opening. Services were held on the previous day, conducted by the Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, and Prof. Moore, whose indefatigable labours have been largely instrumental in bringing about such a satisfactory result. About fifty people were present in the morning and twice that number in the evening. The cost of renovating the church, it may be mentioned, has been about £250, of which £100 has still to be obtained. The proceedings on Monday began with a Conference in the afternoon presided over by the Rev. Simon Jones, attended by representative of affiliated churches and several of the Cardigan churches. Papers on 'The Greatest Need of our Unitarian Churches To-Day,' were read by the Rev. T. Arthur Thomas, of Llandyssul, the present Secretary of the Association and editor of *Yr Ymofynydd*, and the Rev. E. T. Evans, Aberdare. A discussion followed, opened by the Rev. D. G. Rees (Gellionen), in which the Rev. T. P. Spedding and the Rev. R. J. Jones, among others, took part. A vote of thanks to Mr. Thomas and Mr. Evans was proposed by Mr. L. N. Williams, seconded by Mr. W. Pritchard. The business meeting was held at 5 o'clock, and at 6.30 a brief devotional service was conducted by the Rev. W. J. Phillips. At the Public Meeting Prof. Moore took the chair, and excellent addresses on 'The Mission of the Unitarian Churches in the World of To-Day' were delivered by the Revs. Simon Jones, E. O. Jenkins, T. P. Spedding, and Mr. John Lewis. The Rev. Philemon Moore, the last speaker, expressed the pleasure with which he and the friends at Carmarthen welcomed the members of the South East Wales Unitarian Society to their restored church.

Unitarian Home Missionary College.—The new session, 1915-16, of the Unitarian Home Missionary College was opened on Wednesday, October 6 by the Principal, the Rev. S. H. Mellone, M.A. D.Sc., who gave an address on 'Christianity and War in Ancient and Modern Times.' Apologies for absence were received from Mr. F. W. Monks, Mr. H. Marsden, Mr. J. Taylor-Jones, and the Rev. Dendy Agate. Among others there were present Messrs. D. A. Little, J. Wigley, and G. H. Leigh, and the Revs. E. L. H. Thomas, R. Lee, H. Barnes, J. McDowell, W. G. Cadman, H. Haycock, J. Worthington, C. Biggins, H. Taylor, E. W. Seeley, J. Ellis, H. McLachlan, W. S. McLauchlan, C. Peach, E. Thackray, and G. A. Payne (Hon. Secretary). Two new students were admitted. The Principal said that the College was making itself felt as a helpful and a hopeful force in our churches.

NOTES AND JOTTINGS.

BLIND DIVERS.

Diving, strangely enough, is one of the occupations in which men who have lost their sight at the front are being trained under the auspices of the Blinded Soldiers' and Sailors' Care Committee. Mr. C. Arthur Pearson shows that it is not quite so unsuitable as it sounds. The diver who is building breakwaters and piers works in the dark, for even if the water is clear his work disturbs it and renders it impossible for him to see anything through it. The diver is one of the best paid of workmen. He has an attendant to look after him

while below and when he returns to the surface. The occupation is one which it is believed, will prove to be extremely suitable to intelligent blinded soldiers and sailors who have had some mechanical training.

WAR AND THE HOLY LAND.

It is with an unpleasant shock that one realises how completely war has changed the Holy Places in Syria and Palestine. According to the accounts given by refugees in Alexandria, all the convents in Jerusalem of the different denominations of the Allied Powers have been transformed into barracks. Recruits exercise in the Plain of Samaria and on the Mount of Olives, where, it is said, German officers have installed posts of observation. A shooting range has been set up on Mount Golgotha, all the roads are choked with convoys of munitions and foodstuffs, and thousands of peasants have been requisitioned to dig trenches along strategic positions in the Holy Land.

WOMEN AND HEALTH AUTHORITIES.

As there will this year be no elections to Town Councils and Metropolitan Borough Councils on Nov. 1, most of the Councils now re-assembling after the summer holidays will shortly be filling casual vacancies, as provided by the National Registration and Elections Act. The Women's Local Government Society points out that legislation last year greatly widened the field of selection of men and women for service on Town and County Councils by admitting non-electors with a "residential qualification" of twelve months within the electoral area. This long-desired reform renders practically available the services of married women, and of other women living at home, as completely as such services are available for the administration of the Poor Law, and it is urged that it would be to the advantage of the nation to secure the co-operation on every Public Health Authority of two or more women of judgment and experience. Every year brings new enactments that strengthen the argument; for instance, Health Authorities have now been empowered to establish Maternity and Infant Welfare Centres, and for these it is certain that the supervision of women is required. Representatives of a ward in which a vacancy occurs and their fellow Councillors may be glad to have suggested to them the nomination of some suitable woman whose election would reflect credit on the Council.

GRAIN AND LIQUOR.

The following extract with regard to the wastage of foodstuffs in the production of alcoholic liquors is from a pamphlet published by the War Savings Committee:—"Immense quantities of food materials such as barley, wheat, and maize are used in this country for the manufacture of beer and spirits. As beer and spirits are almost valueless as food, and can only be classed as luxuries pure and simple, all this grain is lost for

food purposes. If this grain were available for food, both for man and beast, the prices of bread and meat would be lowered. It has been estimated that the average expenditure on alcoholic drinks in this country amounts to something over 6s. 6d. per family per week. If every family in the land were to cut their drink bill down by, say, one-half and invest the saving on this one item in the War Loan the amount would come to £80,000,000 per annum. The plain inference from this is that the Government, which is controlling supplies in so many directions at the present time, should strictly limit the amount of grain to be used in the production of alcoholic liquors. As Mr. Guy Hayler points out, if only half the grain now wasted in this way were saved, some forty million bushels would be available for the food of the people. We have the most satisfactory examples from Russia, France, Norway, and Germany to go upon, and the latest information from Sweden shows that the government of that country in response to demands from the people, have issued an order limiting the manufacture of brandy by half the former quantity. Surely we shall not continue to lag behind other countries in a matter of such vital importance!

THE SECRETARY OF THE PEACE SOCIETY.

It is a pleasure to know that although the Peace Society is losing the services of Dr. Evans Darby as Secretary, a position he has held for twenty-seven years, the Committee has elected him a vice-president and invited him to accept a seat upon the Executive Committee in order to secure a continuance of his ripe experience and wise counsel. Dr. Darby, who was born at Langharne (Wales) more than seventy years ago, is an authority on international law and his work on 'International Tribunals' has been recognised by the Hague Conferences as one of the principal works of reference on this subject. He is a vice-president of the International Law Association and a member of the International Bureau of Peace, and in pursuance of his duties he has visited almost every part of the civilised world. It will be a source of satisfaction to him that he leaves the Peace Society, financially and otherwise, in a much more vigorous condition than it was when he became its secretary, and that it is consequently better equipped for the difficult work which lies ahead.

THE PEASANT ARTS FELLOWSHIP.

The Peasant Arts Fellowship is resuming its meetings on October 22, when Mr. Godfrey Blount will open the session with a lecture on a subject which he has made particularly his own, "The Meaning and Making of Toys." Subsequent lectures will be "Art and Life in a Northern Factory Town," by Mr. H. Barrett Carpenter (Nov. 19); "Russian Peasants and their Religion," by the Rev. H. J. Fynes-Clinton (Dec. 17), and "Rural Education," by Mr. Christopher Turnor (Jan. 14). The meetings will be held at 7.30 p.m. in the Conference Hall, University of London Club, 19, Gower Street, W.C.

Board and Residence, &c.

LONDON.—Board - Residence, Miss E. KINGSTON, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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A Journal of Liberal Religion, Literature, and Social Progress.

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NEW SERIES, No. 928.]

LONDON, SATURDAY, OCTOBER 23, 1915.

[ONE PENNY.]

NATIONAL CONFERENCE of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations.

PROGRAMME of the TWELFTH TRIENNIAL MEETINGS, which will be held in London on OCTOBER 26th, 27th, and 28th.

TUESDAY, October 26th.

4.30-6.30. Tea and Reception by the President and Mrs. Rathbone.

7.30. Religious Service at Essex Church, conducted by Rev. C. Craddock. Preacher, Rev. Dr. L. P. Jacks.

A Collection will be made on behalf of the National Conference.

WEDNESDAY, October 27th.

9.30. Communion Service at Stamford Street Chapel, Blackfriars, conducted by Revs. Dr. Hargrove and F. K. Freeston.

10.45. Address by the President of the Conference.

11.15. Discussion of Report on Public Worship, opened by Revs. Joseph Wood and Dr. Mellone.

3.0. Triennial Business Meeting.

6.0. Address by Prof. Gilbert Murray on "Ethical Problems of the war." Others than Ministers and Delegates (whose names have already been sent), should apply for Tickets for this Address (enclosing stamped and directed envelope) to Rev. James Harwood, 66, Howitt Road, Hampstead, London, N.W.

THURSDAY, October 28th.

10.0. Religious Service, conducted by Rev. J. C. Ballantyne.

10.30. Discussion of Report on Public Worship resumed by Mr. W. Byng Kenrick and Rev. F. H. Vaughan. The General Discussion will close at 11.45, when Miss Clephan (President of the Sunday School Association), Rev. J. Morley Mills (President of the Manchester District Sunday School Association), and Rev. J. Arthur Pearson (Editor of the *Sunday School Monthly*), will speak on Sunday School Work and the Religious Education of Children and Young People.

N.B.—All the Meetings, when not otherwise stated, will be held at Essex Hall.

JAMES HARWOOD, *Secretary.*

NOTICE.

In order to enable persons under present conditions to reach their homes at an earlier hour, it has been decided to **change the time of Professor GILBERT MURRAY'S Address on Wednesday Evening from 8 o'clock to 6 o'clock.**

'THE INQUIRER.'

THE ISSUES OF
OCTOBER 30th and NOVEMBER 6th

WILL CONTAIN

The Official Report of The National Conference of Unitarian and other Liberal Christian Churches.

WHICH WILL BE HELD ON

October 26th, 27th, and 28th.

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October

24. Rev. GILBERT THOMAS SADLER, M.A., LL.B. (of Wimbledon).

31. Rev. W. J. JUPP (of Letchworth).

November.

7. Rev. WILLIAM WOODING, B.A.

14. Rev. RICHARD HENRY LAMBLEY, M.A. (of Horwich).

The Evening Services will not be resumed for the present.

HIBBERT TRUST.

ONE SCHOLARSHIP on this foundation, of the value of £120, tenable for One Year, will be awarded in December next, provided that a Candidate of sufficient merit presents himself. Candidates are required solemnly to declare in writing that it is their intention to exercise the office of Minister of Religion amongst those who profess Christianity in its most simple and intelligible form, and who do not require for themselves or their ministers subscription to any doctrinal articles of belief. They must also furnish satisfactory evidence of age, graduation, &c., in accordance with the regulations, which may be obtained from the Secretary of the Trust.

Names and addresses of candidates should be in the hands of the Secretary by November 1st, and the required declaration, certificates, testimonials, and all other information must be in the hands of the Secretary not later than Saturday, November 6th.

FRANCIS H. JONES, *Secretary.*

University Hall, Gordon Square,
London, W.C.

UNITARIAN HISTORICAL SOCIETY

On Thursday next, Oct. 28, at
ESSEX HALL.

Meeting of the Council at 2.30 p.m.

General Meeting at 3 p.m. PAPER BY

Mr. R. MORTIMER MONTGOMERY, K.C.,

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to *the Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 24.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. F. HALL.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11, Rev. G. MAURICE ELLIOTT; 7,—
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11. Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. T. P. SPEDDING.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOTH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. A. STEPHEN NOEL.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11, Rev. D. W. ROBSON, B.D.; 6.30, Rev. G. M. ELLIOTT.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. J. BEGG.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11 and 6.30, Rev. J. A. PEARSON.
 University Hall, Gordon Square, W.C., 11.15, Rev. GILBERT T. SADLER, M.A., LL.B.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 7, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45, Mr. S. MOSS; 6.30, Mr. J. S. MACKIE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. F. MUMFORD, B.A.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Mr. FRANK TAYLOR.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Supply.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. R. H. LAMBLEY.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. FRANCIS WOOD.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Crowstone Gymnasium, North View Drive, Westcliff, 11; and 6.30, at Darnley Road Church.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. STEIGHT, M.A.

BIRTH.

HUXLEY.—On the 16th of October, at 27, Westbourne Square, W., the wife of Leonard Huxley, of a son.

DEATHS.

BRETTELL.—On the 15th inst., after a short illness, James Alfred Brettell, of Yew Tree House, Quarry Bank, and of Colley Gate, Cradley, aged 58 years. Deeply mourned. Interred at Park Lane Chapel, Netherend, Cradley, on Tuesday, the 19th inst.

TALBOT.—On the 17th inst., at 19, Woodlands Road, Cheetham Hill, Manchester, Maria Emma, the dearly loved wife of Sir William Henry Talbot, of Manchester, in her eightieth year. Friends will please accept this the only intimation.

Situations

VACANT AND WANTED.

A LADY, who has had varied experience, desires re-engagement as COMPANION. For particulars and reference apply—Rev. James Harwood, 60, Howitt Road, Hampstead, London, N.W.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTICE.

The Official Report of the National Conference of Unitarian and other Liberal Christian Churches, which will be held in London, October 26th, 27th, 28th, will be published in THE INQUIRER on Oct. 30th and Nov. 6th. The Report will not be issued separately in book form. Orders for extra copies of the two numbers should be sent in at once.

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

FROM time to time the country may work itself up into a state of feverish anxiety; but our Belgian Hospital Fund never suffers from nerves. It just goes steadily on. Occasionally we issue a special appeal and then there are many signs of quickened generosity; but the real strength of our work lies in the steady flow of gifts week by week, which are thus ready for all the daily unsensational needs as soon as they arise. This week we have received our monthly lists from Calais, some of them fairly heavy. The orders have been placed already, and all being well they will be shipped next week. This is the regular routine which the fine support we have received enables us to follow, so far without any failure or refusal. May it continue so to the end.

* * *

By the time these words are in the hands of our readers a deputation from

the Fund will be in France. We hope to visit some convalescent depots in a new district, where we are told that there is urgent need of our help. The news of the work which we are doing has travelled, and there is in consequence a pleasant air of expectancy and welcome about our visits. We shall go this time with a special view to inspecting urgent needs for the winter, and we promise our readers that we will not be slow to report our doings on our return and to tell them exactly what amount of additional help is needed.

* * *

SIR EDWARD GREY'S speech on the new situation in the Balkans last week was unexciting, and many people have gone so far as to describe it as meagre and disappointing. But what did these critics expect? The edge of it had been a little blunted by the earlier pronouncement by M. Viviani in the French Chamber, and no one out of Bedlam can really ask for serious diplomatic disclosures at the present moment. It is clear that with Greece and Roumania still hesitating, and probably only open to the argument of superior military force, the whole situation is one of great delicacy. Unless we believe that it can be handled better by some one else than by Sir Edward Grey we must trust him, and give him the support of a strong public opinion which he needs. For the rest the public has received the assurance, which it has a right to demand, that help on an adequate scale will be sent to Serbia without delay.

* * *

THE new situation makes big demands upon us. It will mean more men, more money, and possibly a longer war. We had better set to work at once without

wasting time and strength in grumbling. Of course we shall settle down to it in a week or two, that is our way; but meanwhile some of our newspapers and public men seem bent upon indulging themselves in an orgy of discontent. It is mostly temper, combined with a certain amount of genuine alarm about the situation. If only they would tell us cheerfully and confidently what we ought to do, or put one indefinite charge into a concrete form, there would at least be something for the public mind to bite on. But these vague charges of incapacity, coupled with dark hints that they could tell a great many damaging things if only they had a mind to, are nothing less than monstrous folly. They weaken our strength at home and lower our reputation abroad, and at the same time they misrepresent the real temper of our people. We are not so anxious for a scapegoat, or so incapable of steadiness of mind, or so obsessed by the mistakes of the Government that we cannot remember their splendid achievements, as some of our pressmen give us credit for.

* * *

LORD DERBY has adopted the attitude on recruiting which we anticipated last week. A firm believer in compulsory service on its own merits, he is determined to give the customary way of raising the men required every possible chance. In other words he is going to be loyal to his job, and is justly angry at any attempt to queer the pitch. Under his guidance the whole country is being organised for a campaign of persuasion. The slackers' are not going to have an easy time of it. All that public opinion can do will be done. In this effort strong support has been received from the organised forces of labour. They are justifying their opposition to conscription by trying to prove that the men can be

got without it. The Joint Labour Recruiting Board has issued the following appeal:—

There are in the country at the present moment tens of thousands of men of military age and fitness who have not yet joined the Colours. Every effort must now be made to secure these men. Defeat in this war or even an inconclusive peace, would mean for us not only the loss of prestige as a nation and the certainty that the conflict would be renewed in a few years' time, but the loss of those personal liberties and privileges which have taken centuries of effort to win.

* * *

A GOOD many official particulars of the recent Zeppelin raid in the London area have been given to the public. All local directions have, of course, been suppressed, but Londoners know where to look for these slight but grim touches of the horrors of war. The whole thing was a brutal and heartless business. The loss of life and the damage to property have no military significance. When bombs are rained from the sky it is clearly a matter of chance where they fall. Their most likely destination is the homes of the people, their probable victims women and little children and men incapable of military service. Naturally there is an outcry for more effective measures of protection, and we hope that London will soon be as immune from this kind of attack as Paris has been for a considerable time. Meanwhile, the public can do a great deal to help the authorities and to protect themselves. There is no reason why people should be crowded together in a single building in what may be called the danger zone. A heavy responsibility rests upon the organisers of evening meetings and entertainments. It would do none of us any harm if they were abandoned altogether for the present, and we remained quietly in our own houses. Many people have adopted this course already, and in so doing have set an excellent public example.

* * *

WE are sorry to notice that there has been some clamour for reprisals. It found voice in a meeting last week in the City, which seems to have made up in violent rhetoric for what it lacked in dignity and sound judgment. In part this demand is the expression of natural feelings of anger which will pass away; but it finds support in some quarters because it is believed that the Germans will go on raiding us until we make them smart for it. This opinion we believe to be mistaken. Reprisals might equally well spur them on to be more savage and prolific in

outrage. In any case we have no desire to compete with them in frightfulness. This is evidently the belief of Lord Bryce, who protests in a letter to *The Times* against the policy of tit-for-tat, because it is both bad policy and bad morality.

In this war [he writes] Britain has stood from the first for respecting Hague Conventions and the rights of non-combatants. To imitate the policy of savagery carried out by the German Government in Belgium and France and by the Turkish Government in Armenia, would be to lower ourselves to the level of those Governments. Such reprisals would have no military effect, nor would the enemy be deterred from his policy of slaughtering the innocent—men, women, and children alike. The German bomb raids do not shake in the least our resolution to prosecute the war. Would British air raids of a like nature affect the German Government differently, or lead them to desist from useless cruelty? In reprisals, the German Government will, to use a popular expression, always "go one better." In a contest of inhumanity they will always be the winners.

* * *

WE cannot refrain from quoting another letter from *The Times* correspondence on this subject, because the matter is in itself of such importance for the higher mind of the nation, and these words by Prof. Pollard are an admirable example of mental balance and sound moral emphasis.

The plan of an eye for an eye, a tooth for a tooth means, I take it, that for every British civilian, woman or child killed—"murdered" it has been called—a German civilian woman and child is to be "murdered" in revenge. That is undiluted barbarism. Civilised peoples do not kill a criminal's womenfolk and children because they cannot lay hands on the criminal. It may also be futile folly. The idea is based on the assumption that the heart of the German Staff will be so moved by the slaughter of German women and children that it will call off the Zeppelins from England. I should like a better warrant for this German sensitiveness. If, as we hold, these attacks on open towns are of little or no military effect, they are not likely to move the German militarist; and we cannot beat the Germans in or by a competition in wanton brutality. Military effect, and not vengeance, is the sole legitimate criterion in war by land, sea, and air.

* * *

THE National Conference of Unitarian and other Free Churches which will meet in London next week has a cumbersome title, which is justified at the bar of history, but is impossible for popular use. It includes in its fellowship a body of Churches which have always claimed

rightly to be within the Christian tradition, though the absence of authorised dogma has resulted in strongly individual developments both in doctrine and in character. Many of these Churches have their roots deep in a sacred past; they have an honourable place in the national expression of religion, and in the wide range of their spiritual sympathies they find a rich compensation for the ostracism which is imposed upon them by others sometimes through misunderstanding, sometimes by timidity or unkindness, and often in obedience to strong but narrow principles. They have played an important part in the long struggle for toleration and theological freedom, and many of their ablest men claim that, in spite of a remarkable change in public opinion in recent years, they still have a special testimony of their own to bear to the duty of intellectual candour in matters of belief, and the deep harmony which may exist between mental liberty and the richest graces of the Christian spirit.

* * *

THE Conference was postponed in the spring owing to the war. It will meet now at a less convenient season of the year, and under the shadow of heavier national anxiety. In these circumstances the attendance is not likely to be large, and the programme has been wisely curtailed. Apart from the sermon by Dr. Jacks and the address by Prof. Gilbert Murray, which are certain to appeal to a wider audience, the interest will centre round the discussion on the 'Report on Public Worship,' which appeared in an abridged form in our columns some time ago. Many people probably feel that it is a subject which it is singularly difficult to debate to any profit at the present time, not only because the whole energy of our thinking is engaged elsewhere, and the domestic problems of the Churches before the war have become strangely distant, but even more because none of us can have any clear idea of the conditions under which the Churches will have to live and do their work when the war is over. We shall find ourselves in a sterner world, beset by fiercer difficulties, and exposed to a discipline more searching than any we have known before. Our resources for pleasure will be crippled. A new seriousness of purpose may come as the blessing of misfortune. If that be so, none of the old problems will be the same; and perhaps the problem of public worship, which has agitated the Churches in recent years, will find its solution not in the disturbed atmosphere of public discussion, but through a deeper sense of inward need.

A DANGER.



THERE is a sense in which the very goodness of our cause is a positive danger to us. We have no doubt about it; we are in the right, and in that conviction the opinion of the civilised world, outside of Germany and her allies, confirms us. That being so, who can doubt the issue? The right must prevail. From that position it is only too easy to slide into one which is not merely unreasonable but positively dangerous. If so great a power is really fighting on our side is there after all any necessity for us individually to make the efforts and sacrifices which are demanded of us? Let us trust in our rightness to see us through and meanwhile, so far as possible, "business as usual." That, of course, is not the attitude of the thousands of men and women who are fighting, working, and dying for us, and for something much greater than we are; but it, or something like it, does seem to be the frame of mind of a good many others. They know that, if life is to be worth living for free men, we must win. They believe that we shall win. Any other result would be too incredibly disastrous. But they do not seem to realise that it is up to them individually to contribute to the victory. We too often deal with our great ideals as if they were pictures to be hung on our walls, or rare curios to be locked up in our cabinets, not as channels into which our energies should be poured or ends upon which those energies should be concentrated. Our ideals will do little for us on those lines just because we do little for them. Ours is still a divided nation, although much of the old party strife has been so happily stilled. It is divided between the people who are in deadly earnest about the war and those who are more in earnest about something else; between those who are ready to work for our ideals at any cost to themselves, and those who are content to leave those ideals to realise themselves with such assistance as others may be inclined to give.

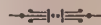
It is not only the selfish and indifferent who get on the wrong side in this division. There is a type of religious thought which leads some astray. "It is in God's hands," they say, "we will put our trust in Him and He will see us through." Yes, and no. Yes, if we have done our level best to help ourselves. No, if we are seeking to throw upon Him the burden which we should ourselves bear. There is after all some truth in the brutal saying that "God is on the side of the big battalions," in so far as it means that He is on the side of those who put forth the whole of their own strength in a good cause.

We have something to learn from the Germans in this matter. They, too, are fighting for an ideal. We cannot call it a "great" ideal for that word connotes a moral quality which it does not possess. But it is big, or, in their own favourite phrase, "kolossal." And it has enlisted their enthusiasm and roused their energies in a way which our ideal has not yet done with all of us. We make a mistake if we suppose that it is the Kaiser and the military circles only which have gone mad for world power. It is a very large portion of the German people, and even those who are not the victims of this lust for power are held loyal by the intense love of their country which is so marked in all classes of German society. Let us give our meed of admiration where it is due—not to the ideals and aims of our enemies, but to the zeal and self-sacrifice which they are throwing into so bad a cause.

It is a real danger which confronts us here—the danger of thinking that the goodness of our cause will do for us what we must do for ourselves, that the cause will serve us instead of our serving the cause. It can only serve us by inspiring us to even greater services and sacrifices. So in the end shall it be triumphant, and we—well, does it matter much what becomes of us individually? There will be an England left, chastened and ennobled by our suffering and our losses, an England recalled to her best traditions, and proven worthy of her great estate. That ought to be enough for us.

IGNOTUS.

Good Thoughts for Evil Times.



WE can endure that he should waste our lands,
Despoil our temples, and by sword and flame
Return us to the dust from which we came;
Such food a Tyrant's appetite demands;
And we can brook the thought that by his hands
Spain may be overpowered, and he possess,
For his delight, a solemn wilderness
Where all the brave lie dead. But, when of bands
Which he will break for us he dares to speak,
Of benefits, and of a future day
When our enlightened minds shall bless his sway;
Then, the strained heart of fortitude proves weak;
Our groans, our blushes, our pale cheeks declare
That he has power to inflict what we lack strength to bear.

WORDSWORTH.

It must be obvious to a reflecting mind that everything which is desperately immoral, being in its constitution monstrous, is of itself perishable; decay it cannot escape, and further it is liable to sudden dissolution. For *he* stands upon a hideous precipice (and it will be the same with all who may succeed to him and his iron sceptre), he who has outlawed himself from society by proclaiming, with word and act, that he acknowledges no mastery but power.... For present annoyance [Napoleon's] power is, no doubt, mighty, but liberty in which it originated and of which it is a depravation, is far mightier, and the good in human nature is stronger than the evil. If the tide of success were by any effort fairly turned, occasion would be given for the discontented to break out, and above all for the triumph of human nature; it would then be seen whether men fighting in a bad cause—men without magnanimity, honour, or justice—could recover, and stand up against champions who by these virtues were carried forward in good fortune, as by these virtues in adversity they have been sustained. As long as guilty actions thrive, guilt is strong; it has a giddiness and transport of its own, a hardihood not without

superstition, as if Providence were a party to its success. But disaster opens the eyes of conscience, and in the minds of men who have been employed in bad actions, defeat and a feeling of punishment are inseparable. On the other hand, the power of an unblemished heart and a brave spirit is shown, in the events of war, not only among unpractised citizens and peasants, but among troops in the most perfect discipline.... This paramount efficacy of moral causes, is indisputable.

'The Convention of Cintra,'

WORDSWORTH.

O GOD, the Father of Consolation, let me neither desire anything against thy will, nor in disappointment seek comfort away from thee; but knowing thy will to comprehend what is best in both my own life and my neighbour's, and in that of all creatures, let me ever resign myself to thy disposal who out of evil bringest good, and to whom our prayer should be in perfect peace. Give us what thou seest fit, only fit us for what thou givest. Amen.

FEELING THE FAR THING.

ONCE upon the cliffs of the Cornish coast I picked up a curious little object. It looked for all the world in shape and colour like a miniature loaf of bread. The rounded top was done red brown to a nicety, and the flatter under side had the paler hue which befalls the part protected by the tin mould. At the time I had no idea what it was, and for that reason it was carried as a curiosity to my Kentish home three hundred miles away. Some weeks afterwards its true nature was revealed. It had lain upon my writing desk all the while, one of the many useless objects requiring daily dusting. One day as I was quietly scribbling one of the weekly prophecies, my mind far away in Egypt or Palestine, or withdrawn in wildered wandering through some ethical maze, my toy loaf moved, and sense became vividly awake. There was an internal commotion of some kind, for presently there was a rent, and my beautifully baked model of a quartern loaf was suffering disruption; something alive was about to emerge, and I was soon to witness that phenomenon whose interest will never stale nor wither, the birth of a higher form of life from the tomb of a lower, the radiant resurrection of a winged being from the sealed sepulchre of a crawling worm.

But while my mind was all intent upon the efforts of the creature struggling to free itself from its encasing cocoon, my attention was suddenly drawn to something wildly fluttering at the panes of the window, as if impatient for admission. It was a moth of the same kind as that which was now half way through the crust of my Cornish curio, one of the eggar moths. I had hoped to keep my prize a precious captive for some days to show those friends who had been interested in the cocoon, but I would not spoil the romance of even insect rovers, so I opened the window and watched my released prisoner and her mate flutter out on the evening air while the breeze made music in the trees, and the west became flushed with a glow of imminent joy. These eggars—so called from their mode of making egg-shelled and comparatively hard cocoons—have many interesting characteristics. The only one here to be mentioned is the mysterious faculty of finding each other out at long distances, even ten or twelve miles off. It can be due to the intensification of no sense. It may be some psychic gift, a kind of telæsthesia. The unadorned fact is that the knight knows afar off, even before the bride has come forth in glory of brown and gold from her chamber, and in strong rapid flight he wings his way to where she is waiting, requiring no chart for the way, but with unerring instinct traversing alien tracts of air, beating at unfamiliar doors, and claiming that partner by every right his own. And she knows him not by the distinguishing white mark on the forewing, not by the beautiful pectinated antennæ, but by some inner intuition corresponding to the wonderful detective insight by which, braving the dangers of the long journey, he finds her out. And if, in so elementary a stage in the progress of living this perception at a distance is a demonstrable fact, why should we doubt that among the more sensitive children of men it does not exist and in still more marvellous manifestations? An American authoress tells a story of a young man living alone in his cabin, seeing as in a fine strong dream the girl destined to be his wife, and spending years in seeking her out and winning her. Why should it be strange that love is aware that it is not well with someone cared for in a distant land, though no message has yet come to tell the nature of the trouble? Why should it be strange that the dreamer should smile in the moment of failure because of some irresistible assurance that success is only postponed, and is all the more sure? Do not coming sorrows cast their shadows before, and coming joys communicate a foretaste of the fated triumph already on the way? Why should the new experience so often carry the sense of being the fulfilment of a long expectation? Why should we feel with so many new faces that it is really a recognition, a re-union, this first meeting? Perhaps the popular fancies that someone is saying nice things of you when your ears grow red, or less complimentary when your nostrils are tickled, may have their grain of truth. And the poet may not be so mad as he sounds when he makes the red rose announce the coming of his own dear love, and the larkspur listen, and the lily whisper.

She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed.

And when out of the benign canopy of evening descends a sweetness, a solace, that smooth out the corrugations of care, and still the fret and fever of the heart, and lure out of their hiding longings for forgotten friends and vanished days, who knows but some former comrade, free from the flesh, has for a moment stopped on his journey and laid a hand of healing upon the throbbing brain, and two worlds have met at a touch, and two lives coalesced in a divine sympathy? For

Thou shalt know him when he comes
Not by any din of drums,
Nor the vantage of his airs;
Neither by his crown,
Nor his gown,
Nor by anything he wears.
He shall only well-known be
By the holy harmony
That his coming makes in thee!

J. T. D.

BOOKS AND REVIEWS.

THE WORK OF CANON BARNETT.

PRACTICABLE SOCIALISM. By the late Canon Barnett and Mrs. S. A. Barnett. New Series. (London: Longmans & Co., 6s. net.)

MANY of our readers will remember the appearance of the first series of papers known as 'Practicable Socialism' in 1888. Scores of more ambitious books have been published since, but none more helpful or more strongly marked with personal qualities. It belonged to the days when theories of reform counted for less than personal service and work in the slums of our great cities had the novelty of romance. As we take it down from the shelves it revives memories of the beginnings of the Whitechapel Art Gallery, or Sunday evenings at St. Jude's, or the sanctified common sense with which Canon Barnett pleaded with us to make friendship the basis of our work. We can give this new series no higher praise than to say that it is worthy of its predecessor. It consists of a number of papers grouped under the headings Religion, Recreation, Settlements, Poverty and Labour, Social Service and Education. Most of them belong to recent years; they are the mature fruit of a mind of singular balance and sobriety, for which human nature was always the fundamental fact. It was this quality which saved Canon Barnett's work from the restlessness which has weakened the efforts of many reformers. He never abandoned himself either to abstract theories or to stormy revolt, but possessed his soul in the "passionate patience" which he recommended to others. He owed much to his instinctive sympathy and his shrewd judgment, but the real secret lay deeper. No man of our time saw more clearly than he that kindness rapidly becomes sterile apart from the love of God.

"Kindness," he writes, "is no evidence of the presence of religion. Kindness may, indeed, be a deposit of religion, a habit inherited from forefathers who drew into themselves love from the Source of Love, or it may be something learned in the common endurance of hardships. Kindness, generosity, public spirit cannot certainly be identified with the religion which has made human beings feel joy in sacrifice and given them peace in the pains of death." Others have said much the same thing not without a suspicion of unreality or over-strain. He had a right to say it; from him the words are transparently sincere, the fruit of real insight, because his own life was steeped in kindness. This religious note, quiet but strong, may be felt in everything he wrote. It was natural to him to think of religion first of all in connection with the duties of the neighbour and the citizen. For this reason he took no part in ecclesiastical disputes. He was one of the least clerical of the clergy. The church to him was the nation on its religious side. His view of the Church of England, "of which every Englishman is a member, and whose Prayer Book is an Act of Parliament," has fallen into disfavour, but no one can perceive the reasons why it was so firmly rooted in his mind and condemn it as lacking either in religious imagination or practical fruitfulness.

In order to preserve the plan of the earlier volume, Mrs. Barnett has included several papers from her own pen. Among them is the delightful essay on "The Children's Country Holiday Fund," which appeared originally in the *Cornhill Magazine*. It is full of the town-child's observations on country life, of which we cannot resist giving a few examples. "Butterflies don't do much work." "Stinging nettles are a nuisance to people who have holes in their boots." "There was no strikes down there, but there was a large number of wasps." Others, like the following, may perhaps provide food for reflection for older minds. "We went to Church in the morning, and in the afternoon for a walk, as the Clergyman told us not to go to Sunday School, as he wanted us to enjoy ourselves." "I didn't have to mind no twins," this from a small boy of nine, "I think them a nuisance. I wish mother had not bought them." For other specimens from this treasury of good stories, at once so humorous and so pathetic, the reader must go to the book for himself. We can promise him some precious and stimulating hours.

TOWARDS INTERNATIONAL GOVERNMENT.

By John A. Hobson. (London, George Allen & Unwin, Ltd., 2s. 6d. net.)

It is natural that the idealist should absorb himself at the present time in schemes for avoiding future wars. The difficulty is that few people, even among those who are specially competent to do so, have either the time or the detachment of mind needful for their consideration. There is also a suspicion that they are too much in the air to arouse much interest among men and women who have to deal with facts as they are, and

not as we should like them to be. It is clear already that the experience of the war will introduce a number of new factors into our consideration of social and national problems, and among them we must reckon the persistent influence of aggressive evil and active malevolence. It is here that so many idealistic schemes of social welfare or permanent peace fail to fit the facts. We are not dealing merely with men who are estranged by misunderstanding, but with those who are actively hostile to the good of others, and believe in getting their own way by violent means. A League of Peace among the peoples of Europe would not be a difficult thing to accomplish if their hearts were set on peace. To put the matter quite bluntly the placid optimism about human nature, which has marked social theory in recent years, has received a staggering blow. We are once again face to face with the devil and all his works. No doubt Mr. Hobson recognises this, though we think that he exaggerates the practical force of the international mind and its humane intentions. The division between ambitious rulers and peace-loving peoples is not as clear as some political thinkers would have us suppose. On the other hand, he admits quite frankly that any League of Peace must ultimately rest on force, and must have the power to make its decisions effective against any nation that refuses to be bound by them. He is not an abstract pacifist. His desire is to substitute international for national employment of force. He refuses to recognise any absolute antagonism between moral and physical force. "There is no display of moral force in any act of human conduct," he says, "which does not make some use of physical force as its instrument. Such force is, in itself, no remedy, but it is a factor in every remedy which the intellect and conscience of men are able to devise. There is no purely moral suasion, no absolutely spiritual government." Here we are in close agreement with him. It is the aim of good men "to reduce the proportion of the physically coercive element in all control," though it is never likely to disappear. Mr. Hobson has given us an acute and original essay on what, as a political idealist, he considers desirable, though he is clearly under few illusions about what may be feasible at the end of the war. But it will not do for any of us to forget that our own hopes and desires will have some influence, as moral factors, in the settlement.

LIFE OF JOHN VIRIAMU JONES. By Katharine Viriamu Jones. (London, Smith, Elder & Co.)

In the 'Life of John Viriamu Jones' his widow has given us a full-length portrait of the man and his work. The two were inseparable, and his biography is in effect a chapter in the history of higher education in Wales. For this reason it will make its chief appeal to his own countrymen, who cherish his name for the singular devotion with which he gave himself and his eminent gifts in their service. He was the son of Thomas Jones, the poet preacher and friend of Browning. After leaving Oxford he held the post of Principal of

Firth College, Sheffield, for a short time before his appointment as the first Head of the new University College at Cardiff in 1883. The whole success of the new venture seemed to depend upon the capacity of the young man of 27, and some felt that larger experience was needed for the post. But no appointment could have been more richly justified. He created the College out of almost nothing, and he did it not by brilliant lecturing, but by an attention to detail which never flagged, combined with rare gifts of personal sympathy and patriotic ardour. When he died at the early age of 45 he had stamped himself indelibly upon the institution. The book is necessarily full of details which can hardly be expected to interest the reader except for their cumulative effect in creating an impression of the patient enthusiasm and the strength of will needful to cope with them. But the personality of the young Principal was never obscured by his surroundings, even when his work can best be described as drudging. Through it all his happy temperament, his gift for friendship and the deep sources of enjoyment in his own mind were conspicuous. The record of his official labours is relieved with affectionate letters from his friends, and pleasant glimpses of him in his holiday moods. He always felt that he was a man of the people, and the people gave him their hearts. Mrs. Jones tells us that when the long funeral procession paused in the streets of Cardiff his youngest brother heard a workman ask his mate, "Who's this we're waitin' for?" "Don't you know?" was the answer. "It's him as cared for us."

PUBLICATIONS RECEIVED.

MR. EDWARD ARNOLD:—God and Freedom in Human Experience; Charles F. D'Arcy, D.D. 10s. 6d. net.

MESSRS. CASSELL & Co.:—Is God Dead? New-man Flower. 1s. net.

MESSRS. DUCKWORTH & Co.:—The Roadmender Book of Days. 2s. 6d. net.

MESSRS. JOHN LONG, LIMITED:—The Heart of Joanna; Robert A. Hamblin. 6s.

MESSRS. METHUEN & Co.:—Poets and Puritans; G. R. Glover. 7s. 6d. net.

MESSRS. WATTS & Co.:—The Religion of the Open Mind; Adam Gowans Whyte. 6d. The Religious Revolution of To-day; J. T. Shotwell. 1s. net.

CAMBRIDGE UNIVERSITY PRESS:—A Book of Victorian Poetry and Prose; Mrs. Hugh Walker.

MESSRS. J. M. DENT & SON:—The Laird of Glentyre; Emma M. Green. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Studies in the Psalms; S. R. Driver, D.D. 6s.

MESSRS. LONGMANS, GREEN & Co.:—Belief and Practice; Will Spens, M.A. 6s. net.

MR. T. FISHER UNWIN:—Contemporary Belgian Literature; Jethro Bethell. 7s. 6d. net. Savage Man in Central Africa; A. L. Cureau. 12s. 6d. net. Indian Thought Past and Present; R. W. Frazer. 10s. 6d. net.

MISCELLANEOUS.

Expository Times. Harvard Theological Review. Hibbert Journal.

** Our issues on October 30th and November 6th will be enlarged, and will contain special reports of the meetings of the National Conference. Next week we hope to publish the Conference Sermon by Dr. Jacks, the President's Address, and Professor Gilbert Murray's Address on "Ethical Problems of the War" in full.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital is one of M. Vanderelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

40TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	7600	18	0
Miss Lovell (fourth donation)	5	0	0
Mrs. Vizard (third donation)	4	0	0
Mr. Wm. Andrews	7	0	0
Mr. and Mrs. Armytage Bakewell	1	0	0
Dr. Phoebe Sheavyn	0	10	0
Miss S. R. Courtauld	10	0	0
Mrs. Leonard New	2	2	0
Miss H. Beard (monthly donation)	0	5	0
Mr. D. L. Hollins	1	0	0
Mr. R. S. Osler (fifth donation)	0	10	0
Mrs. Sibree (third donation)	3	3	0
Mr. H. Hirsch	15	15	0
Mrs. Isaac Thompson	1	0	0
Miss E. T. Cox (collected among friends)	2	10	0
Prize Money at Stand Unitarian Exhibition, per Mr. Chas. A. Jones	0	2	0
Mr. William Twaddle	1	0	0
Mrs. M. E. Scott, Toronto, per the Rev. Thos. Philipps	40	0	0
Mrs. Enfield (sixth donation)	2	0	0
Miss C. B. Lawrence	2	2	0
Collection at High Street Unitarian Chapel, Warwick, per Mr. Edwin Hill	6	10	0
Mrs. Skimming (second donation)	1	1	0
Mrs. Lansdowne Beale	10	0	0
Collection at Old Meeting, Ilminster, per the Rev. W. Holmshaw	8	11	9
Adult Class, Trafalgar Street, Burnley, per Mr. J. W. Jackson	1	17	0
Mr. Thomas F. Ward	2	2	0
Collection at Meeting of Leeds District Women's League, on October 16, per Miss E. A. Kitson	25	10	0
Miss Coe (sixth donation)	2	0	0
Miss F. A. Short (eighth donation)	4	0	0
Mr. H. S. Knowles (second donation)	1	1	0
Anon.	0	5	0
A Well-wisher	0	10	0
R. L. (fifth donation)	0	10	0
Mrs. McEwan (second donation)	1	0	0
Mrs. May	0	1	0
Mrs. Buckton (fifth donation)	2	2	0
Mr. F. E. Shepherd	2	2	0
Swansea Unitarian Church, per Mrs. Reid (third donation)	5	0	0

	£	s.	d.
Mrs. J. E. Rickards (second donation)	3	0	0
Miss E. Batty	3	3	0
	£7,780	2	9

Parcels have been received from:—
 Mrs. Bosanquet, Miss S. S. Dowson; Cairo Street Chapel, Warrington (per Mrs. Lister); Mrs. Titterton; Mrs. Bowen Evans; Mrs. Russell Martineau; Miss M. Varian; Miss Rex Robins; Camden School for Girls (per Miss Drummond); Miss E. A. Ready; Miss Martineau; Mr. F. J. Jackson; Pupils of Park School, Preston; Miss Evelyn Cox; Mrs. C. Lupton; Miss Holland; Mrs. Harrison; Mrs. A. E. Griffin; Mrs. Walter Rea; Mrs. Atkinson; Unity Church, Islington Branch of Women's League (per Mrs. Stoddart); Miss F. M. Minns; Mr. Staples; Miss G. Sharpe; Mrs. Marie Jolousz; Mrs. Ernest Radford; Mrs. I. de Zouche and Mrs. Goadby; Mrs. W. H. Evans; Miss Helen Burroughs; Miss N. Long; Miss G. H. Coe; Miss Spencer; Mrs. A. Wilson; Mrs. Louisa Brunner; Miss Herring and her assistants; Finchley Branch Women's League (per Mrs. Odgers); Mrs. Noteutt; Mrs. Cook-Taylor; Mrs. and Miss Carter; Rev. W. Carey Walters, Jersey; Mrs. Pearce; Mrs. Whitter.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

LIST OF ARTICLES REQUIRED.

Blankets.
 Shirts.
 Socks.
 Vests } woven or of a natural coloured
 Pants } flannel or flannelette, *Patterns can be supplied.*
 Cardigans.
 Slippers for ward and garden wear.
 Towels.
 Sheets and pillowslips.
 Handkerchiefs.
 Bag mittens.
 Mufflers.
 Playing cards, draughts, chess, dominoes.
 Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

MANCHESTER COLLEGE, OXFORD.

OPENING OF THE SESSION.

THE new Session of Manchester College opened this week with ten students in residence at Oxford. Three other men would have entered on their theological course but for absence on war service, and one of the tutors is also away, now Capt. Macrae of the Cameron Highlanders. Of the students, Lieut. Mansfield Evans is at the front with the Lancashire Fusiliers, Lieut. Arundel has joined the Army Ordnance Corps, and Mr. Gerrard is with the Red-Cross in France doing search work for the wounded and missing. Miss Crook, who was in France with a Friends' Relief Unit, is back for

the present term, but expects to go out again. Of undergraduates attached to the College, Mr. McGee is a lieutenant in the 10th South Lanes. Battalion, Mr. Victor Fox has joined the R.A.M.C., and Mr. Wallace Tavener is giving a year to munitions work.

On Sunday, the Principal, Dr. Jacks, preached in the College chapel, and the Rev. Henry Gow conducted the Communion Service. The new liturgy is now in regular use.

On Monday afternoon, Dr. Jacks gave the opening address to the students. Speaking at the outset of the principles and traditions of the College, which he recognised that in his office of Principal he was set to maintain, he said that there could be no doubt as to what they were. It was sufficient to recall the names of the three most recent of his predecessors, Carpenter, Drummond, and Martineau, and their well known and classic utterances which were entirely consistent with earlier statements going back to the very foundation of the College, to see that its principles were clear and incontestable. It was when they came to the application of principle that their difficulties began. There were three forms in which the aims of the College had been defined. There was the dedication over the entrance, "To Truth, to Liberty, to Religion"; there was the statement of the prospectus that their work was to prepare men for the ministry of religion; and there was the well-known formula that the College was devoted to free teaching and free learning in theology. Theology they knew was the interpretation of religion. It was religion to which liberty and truth must be applied. Thus, religion was the essential thing, and they must know what it was. There were some queer things which called themselves religion which they could not possibly recognise as such, insane and abominable cults which he would not even name, the adherents of which were not likely to come to their College. But there were less strange aberrations which might visit them as they had done in the past. Were they to receive in that place mere novelties and eccentricities of thought? They must not be guided by any hard-and-fast definition but by an interpretation of religion, broad and sympathetic, such as they found in the tradition of the College. Up to 1860 what the College understood by religion was clearly always some form of Christianity broadening into universal Theism. Then between 1860 and 1886 there came a change. The claims of the great non-Christian religions had come up for consideration; but there was no change in the insistence on the doctrine of the Fatherhood of God. There was always that essentially Christian note, and so it remained to this time. To them religion was not worship of the Superman, or the eternal feminine, or the Will to Power, nor merely economic reform. And what the tradition of the College declared to them was attested also by their buildings. It was a momentous step that was taken in the building of the College chapel. So it was declared that they worshipped God. In the windows they saw the forms of angels chanting the Creator's praises, and among the prophets and apostles in the central place was the form of Christ as the Good

Shepherd. There they saw what the College meant by religion, and to those other eccentric cults they must say, "You do not belong to the ethos of this place." In determining the work the College has to do they must give due weight to the chapel, for they were preparing men for the ministry of religion. The meaning of truth and liberty might be determined in the lecture-room and library, but for religion they must go to the chapel. It was vital and essential to the College, and from it library and lecture-room gained the deepest part of their meaning.

The war, Dr. Jacks said in conclusion, is going to leave a deep mark on this College as upon everything else which is in the least sensitive to spiritual experience. When the present awful tragedy has come to its issue we shall all have been purified by suffering. Nothing will be as it was. A new demand will be made on the College, and most insistent on that part of which the College chapel is the symbol and the reminder.

The address met with a very warm response from the students and friends of the College who were present. We understand that it is to be printed at once for wide distribution, especially among the churches served by the College in the training of their ministers.

In the present term the Principal is lecturing on 'The Problems of Religion,' Mr. Simpson on 'The Devotional Literature of the Old Testament,' Mr. Gow on 'The Fourth Gospel' and 'Early Church History,' and Mr. J. A. Smith, the Hibbert lecturer in metaphysics, on 'The Nature of Spirit and its Life.'

OUR MEN AT THE FRONT.

IN reply to the letter of sympathy and good cheer sent by the President of the National Conference to the men from our Churches and Sunday Schools at the front a number of answers have been received expressing gratitude for such an encouraging and appreciative message.

It may interest our readers if we give a few extracts from a few out of the many letters received. Names and addresses are not given for obvious reasons.

A., now recovering from wounds, writes :—

"I am delighted to have such a charming letter from you on behalf of the National Conference. It is cheering to one to know that we are so well thought of by our friends at home, and I assure you that I shall keep my letter as a token of friendship so long as I am allowed to remain on this earth. At present I am staying in — until such time as the doctor says I am fit to proceed on active service again. I was in France from August 17, 1914, so I can safely say I have had my share of the good things which are usually found at the front. I was sent home in June this year with appendicitis, gas poisoning, and wounded in both legs—which happily are not serious. I was in hospital seven weeks, and then allowed to go home to my wife and baby whom I had not seen since the war broke out. I came back here in August and am now waiting until I am marked fit."

B., a member of one of our Lancashire churches until three years ago, when he went to New Zealand, writes from the Dardanelles :—

"Just a line of grateful thanks for the kind message which you and your colleagues of the National Conference have issued to the men of our churches at the war. I think I can honestly say I have done my duty faithfully since I joined the New Zealand forces. If any of your young people would like to correspond with me I think I could send them one or two interesting letters. I am only a young fellow and I get very few letters.

(If any of our young people would like to respond to this invitation we shall be glad to give them the writer's name and address.)

C., after expressing gratitude for the message, writes :—

"Though personally I am not in the firing line but employed at the base, the feeling that our churches at home are one with us out here is very gratifying. We do believe that we are fighting on the side of Right and Justice, and try to see in the turmoil of the war the golden vein of God's purpose for his creatures."

D., a gunner at the Dardanelles :—

"It is, indeed, a great surprise and a greater pleasure to receive and read such a grand letter sent to me by the Conference. It is a great comfort to us soldiers to know that even when we are unsuccessful, or are victorious, our country folk are proud of us. I am so pleased to know that my old church has not forgotten me."

G., who has not yet gone to the front, but is in a Surrey company waiting for the order to march :—

"I have read your kind letter with great interest, and I am sure it is most pleasing, not only to me but to several of my fellow-comrades who are here. The reason I enlisted was this :—When at school I remember reading Tennyson's poem called 'The Revenge.' Well, on a Sunday night last November I went to a war sacred concert after service was over at our chapel, and when I came out certain parts of that poem seemed to run through my mind, and the following words said by Sir Richard Grenville just before his death, 'I have only done my duty as a man is bound to do, and with a great and joyful spirit I, Richard Grenville, die.' And so I with a great and joyful spirit went to answer my country's call to defend those I love dearly at my Sunday School and church."

F., in a Welsh camp :—

"I send you a few lines in grateful recognition of the beautiful letter I have received from the National Conference, bearing the President's name. I can assure you it is very helpful and encouraging to know that our brothers in religion and our friends at home are thinking of us and praying for us. I assure you that we are striving in our humble fashion to be true soldiers of our King and of Jesus Christ, and I trust that when the hour of danger is present and we face our country's foe, we will bring discredit on neither, but will fight for our country and for civilisation and

freedom with true courage and strength given by God Almighty."

G., somewhere in France :—

"Thank you very much for the expressions of goodwill and sympathy. I did not think I, as a humble member of our church, was so much in the thoughts of others outside my own family circle. Being out here has proved to me that I have friends I did not know I possessed."

H., in Flanders :—

"Please convey to the National Conference my very best thanks for their kind, encouraging, and uplifting message. . . . What I am doing is nothing short of my duty, and needs no praise, though I admit a little helps one to bear the sacrifice one has made. I pray that our Heavenly Father will give me sufficient strength of will and purpose to enable me to face the future dangers. God bless you all, dear friends."

I., at Rouen :—

"I have only done what I conceived to be my duty in the present crisis, and it is good to have a message of such sympathy and good cheer as you have sent me. As one of the throng that are attempting to serve their King and country as far as in them lies I do return hearty thanks to the Conference for their good wishes, conveyed to me in such noble terms. I trust that this fearful conflagration will speedily come to an end that will testify to the everlasting truth of the saying 'Right and truth must ever prevail over might and wrong.'"

J., at the front :—

"Your letter did me a lot of good. I do miss my Sundays at work with the children at the Sunday School."

K., at the front :—

"Thank you for your cheering letter which I received the day after I came out of a big fight. I am very pleased that you do not forget us while we are here. I have seen some awful sights lately, and I hope people will not forget those that are dependent on these poor chaps that have got killed out here."

L., from the base :—

"Please accept my deep gratitude for your letter. We all know what we are up against, but so long as I and others know that we are thought of at home you can rely on us not to become down-hearted. The spirit of every man-jack of us here is of the best. . . . You would be surprised to know how many of the fellows welcome a minister. The Y.M.C.A. has done yeoman's service among the troops. I don't know whether you have ever heard a crowd of soldiers singing; it's fine, although some of the hymns to my ears are strange."

MINISTERS AND THE ARMY.

DECISION OF THE REV. R. NICOL CROSS.

IT is with pride and pleasure that we announce that the Rev. R. Nicol Cross, M.A., Minister of Mill Hill Chapel, Leeds, has decided to enlist in the R.A.M.C. He takes with him the gratitude and admiration of numerous friends in various parts of the country. His decision has been heartily and unanimously approved by his congregation.

A meeting of the congregation was held in the Priestley Hall, after morning service on October 17, Mr. Grosvenor Talbot, J.P. (Chairman of the Chapel Committee) presiding over a large attendance. The object of the meeting was to consider the request of Mr. Cross for leave of absence for the duration of the war to enable him to join the R.A.M.C. Mr. Talbot said that, personally, he agreed with Mr. Cross that it was his duty to serve the nation in the way he felt he could. It was a sacrifice for them, but a greater sacrifice for Mr. Cross, and a still greater one for Mrs. Cross. The committee would have to do its best to provide for Mr. Cross's absence, and they must not, whatever else they did, fill his place temporarily by a younger man. He had no doubt that they would have comparatively little trouble in securing a suitable elder man or men. It was possible, of course, that Mr. Cross would never return to fill his place, and, though they all hoped that he would be spared, the congregation would make such provision as it could for that contingency. Mr. Cross did not wish to retain the whole of his salary during his absence, and arrangements under that head would be made at a later date. During Mr. Cross's absence they would come to Mill Hill Chapel just the same; to show that they came to it as a place of worship, and to pray, as Mr. Cross had told them in his beautiful sermon that morning. He moved that Mr. Cross's request be granted. Mr. H. Hirsch seconded. Mr. O. Lupton asked why Mr. Cross did not offer his services as a chaplain. The chairman said he had already discussed the point with Mr. Cross, who said that, as a Unitarian, it was impossible for him to get such an appointment. On the suggestion of Miss L. M. Passavant, it was decided to add to the resolution—which was carried unanimously—an expression of the pride which the congregation felt at Mr. Cross's action, coupled with the hope of his safe return.

It may be added that Mr. Cross makes the sixty-sixth man from Mill Hill Chapel and Schools to join His Majesty's Forces.

LOCAL PRESS COMMENT.

THE Rev. Robert Nicol Cross, the minister of Mill Hill Unitarian Chapel, Leeds, has made his choice between the pulpit and service on the battlefield, and has informed his congregation of his intention to join the Royal Army Medical Corps. At a special meeting of the congregation, after morning service, a resolution was passed releasing him for the period of the war, and wishing him God-speed.

In joining the Medical Corps Mr. Cross will, of course, have to serve as a ranker, having no medical qualifications to entitle him to a commission. It is work, however, which appeals to him.

"The tremendous issues which hang upon this war have decided me," he told a *Mercury* representative. "The freedom of nations and, indeed, the whole future of Europe, depend upon the outcome of this struggle, and every one who can be spared should go. I want to do my bit with the rest, and I feel that I cannot stand aside. It will

be a 'great adventure,' and I do not want to be out of it."

"No," replied Mr. Cross, in answer to a question, "I don't know that I would have any objection to serving in a combatant corps. If I knew a German intended to kill me, I should certainly want to kill him first, and I think that is what the present struggle resolves itself into. But the work of caring for the suffering appeals especially to me, and therefore I have decided to join the Medical Corps."

Mr. Cross, who is a comparatively young man, has a wife and two children—a fact which lends particular weight to his remark, "If my action induces any other men here to join—and there are still many who ought to go—it will have served a good purpose."

Mr. Cross succeeded the Rev. Charles Hargrove at Mill Hill Chapel in November, 1913. A native of Hamilton, near Glasgow, he graduated at Glasgow University with first-class honours in Philosophy, and was awarded a gold medal for being the most distinguished student of the year. A short sojourn in Germany followed, and then he went to Manchester New College, Oxford. Before coming to Leeds he held pastorates in Kensington and Manchester. Since coming to Leeds Mr. Cross has published two books—'Socrates, the Man and his Mission,' and 'The Communion of Man with God,' a modern exposition of religion in history and life.

Mr. Cross will probably make his final appearance in the pulpit at Mill Hill—until the war is over—next Sunday.

He is not the first minister in Leeds to join the Forces. When the Leeds "Pals" Battalion was formed it included two Baptist ministers in its ranks.—*Leeds Mercury*, October 18th.

NATIONAL CONFERENCE.

OWING to circumstances peculiar to the present time, a slight alteration has been made in the programme of the National Conference Meetings. Professor Gilbert Murray's address on "Ethical Problems of the War" will now be given at 6 o'clock on Wednesday, October 27th, instead of 8 o'clock. We hope this will ensure the presence of a larger audience than might have been the case if the original arrangement had been carried out.

NEWS OF THE CHURCHES.

Ashton-under-Lyne.—The annual Sunday school sermons were preached on Sunday last, morning, afternoon and evening, by the Rev. N. J. Hawthorn Jones, whose subjects were: 'Youth and After,' 'Universal Honour,' and 'The Structure of Moral Manhood.' Delightful singing was rendered by the choir. A much larger gathering than usual assembled in the afternoon to witness the unveiling of a Roll of Honour by Col. J. W. Pollitt, V.D., J.P., who, in a telling speech, bore tribute to the boys who had joined His Majesty's forces. At the close, the people flocked to examine the Roll, which is the work of Mr. C. A. Williams, the school secretary. The Roll will be hung in a suitable place as a permanent memorial.

Blackpool, South Shore.—At the Harvest Festival Services which were held on October 3 at the Unitarian Free Church, the sermons were preached by the newly-appointed minister, the Rev. B. C. Constable. On Wednesday, October 13 a meeting was held in the church to welcome Mr. and Mrs. Constable, presided over by Mr. S. Crompton, who was supported by the Revs. E. D. Priestley Evans, of Bury; J. H. Short, of North Shore; J. Crossley, of Ansdell; and B. C. Constable; Messrs. J. Cunliffe, J. M. Taylor (Treasurer and Secretary of the church), Mr. T. Hamer, of Tyldesley, and Mr. Clay, of North Shore. Letters of apology for absence were read from Mr. David Healey, Treasurer of the North and East Lancashire Unitarian Mission, and the Rev. H. Enfield Dowson, B.A. Mr. Cunliffe gave the welcome on behalf of the congregation, Mr. Short and Mr. Crossley on behalf of the ministers of the district, and Mr. Evans, as one of its Secretaries, on behalf of the N. and E. Lancashire Mission, with which the church is connected. Mr. Constable, in thanking the speakers for their cordial words, said he would make no great promises, but would simply try his best to do his duty, and help them to live happy, useful lives. During the evening musical items were given by Miss A. Pollard, Miss Crain, Mr. C. N. Pollard, and Mr. J. J. Bowles.

Bootle, Liverpool.—By way of appreciative recognition of the thirty-seven adherents of the Bootle Free Church who have joined the Forces, a tastefully illuminated Roll of Honour was unveiled during the course of the evening service last Sunday, October 17th. After the sermon, preached by the minister, the Rev. Walter Short, the Chairman of the congregation, Mr. Robert Dibble, in a brief address, called upon the Rev. H. W. Hawkes, Minister Emeritus, to unveil the Roll of Honour, in recognition of the valour and patriotism of thirty-six men and one woman. Mr. Hawkes said that he had known from boyhood more than half of the soldiers and sailors mentioned, and had baptised many of them. The Roll represented an untold amount of sorrow and tears, and also an amount of honourable feeling in the homes. They prayed that those whose names were inscribed on it might be kept chivalrous and brave, that they might return with a deeper sense of the value of life, and that the rest of their days might be glorified with the idea that they had been called upon to maintain life at a higher level. The present time, Mr. Hawkes added, was a challenge to all the churches. He had all his life been an advocate of peace, but now he wholeheartedly believed that they were doing God's will, and that these men were participating in the greatest crusade the world has ever seen. A tribute was also paid to Sister Martha Moir and the R.A.M.C.

Burnley.—A musical afternoon promoted by the Adult Class of Trafalgar Street Sunday School was held on Sunday last. The programme included songs by Miss Jennie Grey, 'Cello Solos by Master Fred Robinson, violin solos by Miss Mabel Mackie, and recitals by Miss Blanche Mackie. Mr. J. S. Mackie, leader of the class, was in the chair. A collection, amounting to £1 17s. was taken on behalf of THE INQUIRER Fund for Belgian Hospitals in France. The Chairman made an earnest appeal for help for the fund, reading extracts from reports in THE INQUIRER.

Carmarthen.—The South Wales Unitarian Advisory Committee at a meeting held at Carmarthen on October 11, 1915, acceded to the request for recognition as a Unitarian minister from the Rev. D. Conwill Evans, until recently a missionary assistant in connection with the United Free Church of Scotland at Paisley. Mr. Evans had previously applied for a com-

mission in the army for the duration of the war, and before the Committee met his application had been granted and he was posted as a second-lieutenant to the 9th Reserve Batt. South Wales Borderers. These facts were submitted to the Committee, but it was felt that religious fellowship should not be denied him on account of his inability to take up the active work of the ministry until the war was over.

Prof. Moore writes as follows in regard to the re-opening of Park-y-Velvet Chapel, some account of which appeared in these columns last week: "The restorations were designed with generous kindness by Mr. Ronald Jones, M.A., and have been carried out with the greatest personal interest and skill by the local joiner and builder, Mr. David Harries, and the decorators, Messrs. D. Jones & Sons, and the result is an interior of joy and charm, which two of the best known of the local architects have declared independently to be the most pleasing and successful in the town. Gratitude is felt also towards Messrs. Geo. Morgan & Son, architects, Carmarthen, who in the most friendly and generous spirit have allowed themselves to be consulted gratuitously on any matter connected with the execution of Mr. Ronald Jones's designs requiring local knowledge, and have kept a watchful eye upon the work throughout. Unfortunately, owing to various causes which could neither be foreseen nor avoided, the cost has considerably exceeded the amount originally contemplated, and a determined effort will be required to clear or reduce the deficit. Donations may be sent to Prof. Philemon Moore, Wellfield Road, Carmarthen.

Downpatrick.—The Rev. M. S. Dunbar has intimated his intention of resigning the pulpit of the First Presbyterian Non-Subscribing Church at the close of the year.

Glossop.—The Annual Meeting of the North Cheshire Unitarian Sunday School Union was held at the Unitarian Church on Saturday, Oct. 17, and was attended by about eighty teachers and friends. The Committee meeting was presided over by the retiring President, the Rev. H. E. Perry. At the evening meeting the new President, Mr. Frank Hepworth, was in the chair. The Annual Report and Financial Statement were read and adopted, and the officers for the ensuing year were elected. A vote of thanks to Mr. S. Ashworth for his services as Hon. Treasurer over a period of fourteen years was passed, and Mr. J. E. Williamson was appointed Treasurer. The Rev. Albert Thornhill, M.A., was elected Vice-President. A paper on 'The Potentiality of Child Life' was given by the Rev. Jos. Wilson.

Idle.—A meeting was held on Saturday, October 9 at the Unitarian School to welcome the Rev. W. R. Shanks, who has accepted the position of minister at Idle and West Bowling. Mr. John Hargreaves (Bradford), presided, and a number of letters were read from friends who were unable to be present, including the Rev. W. H. Eastlake (formerly of Idle), Dr. S. Moore (Holbeck), and Mr. T. Edmund Harvey, M.P. for West Leeds, who expressed the most cordial appreciation of all that Mr. Shanks had done by his presence and example to stimulate the religious and civic life in West Leeds. Mr. H. Ellison spoke with much hopefulness of the future of the church, and Mr. C. Pearson, representing the Young Men's Class connected with the Holbeck Unitarian Church, from which Mr. Shanks has just come, paid the latter warm tribute for the work he had done there. Speeches were also made by Miss Slater, Mr. J. Tempest, Mr. Smith Thornton, and Mrs. Hempall, among others. Mr. Shanks responded in suitable terms, and a vote of thanks to the Chairman, moved by Mrs. Shanks, closed the proceedings.

Ilford Unitarian Church.—It is exactly six years since the foundation stones of the Unitarian Church in High Road, Ilford, were laid by Lady Durning Lawrence (on behalf of Sir Edwin Durning Lawrence), and the Rev. T. E. M. Edwards, and the anniversary on Sunday last was marked by large attendances. The event was not publicly advertised, the members being more than sufficient to fill the building, which awaits enlargement till the war is over. The special preacher was the Rev. Addison A. Charlesworth, of Highgate. The morning service was followed by a short and impressive service of dedication, when several new members were admitted to the fellowship roll, and publicly gave the promise to be true to the principles of freedom in the search for truth, of devotion to God in the service of man, and of loyalty to the leadership of Jesus Christ. The sermon in the evening was based upon the words, "The light of the world... the salt of the earth." Special music was rendered by the choir, with Mr. Gibbs at the organ. In the afternoon there was a children's service, and Miss Dorothy Sver sang a solo. Prayer was offered at the evening service for the relatives of the late Mrs. Attack, who on the previous night had passed on to the higher life. She was a regular worshipper at the church until recently, when the infirmities of age compelled her to relinquish the privilege which she valued highly. She was one of the original members who helped to found the community nearly ten years ago, and was greatly beloved by all who knew her.

Lay Preachers' Union.—The fifth annual meeting of the Lay Preachers' Union of London and the South-Eastern Counties was held at 7.30 at Essex Hall, on Tuesday, October 12th, the President, Mr. John Kinsman, in the chair. Letters of regret for inability to attend were read from Miss Fitzsimmons and Messrs. Kittle, Sharpe, Viney, Marshall, and Dr. Tyssen. The adoption of the Report and the Treasurer's statement, which were read by the Secretary, Mr. S. D. Greenfield, was moved by Mr. Carlier, and carried unanimously. The Rev. J. A. Pearson proposed that the President and Secretary be asked to continue their respective posts for the second year, to which Mr. John Kinsman and Mr. Greenfield responded. It was suggested by the Rev. W. H. Drummond that the Secretary be instructed to convey hearty greetings to two of the Union's members, Messrs. V. Fox and A. G. Tarrant, B.Sc., who are serving in the Army, the former as a member of the R.A.M.C. An address on 'Understandable Preaching' was subsequently given by the Rev. J. H. Weatherall of Essex Church. As the result of the ballot for members of the Committee the following were elected: Miss Francis, and Messrs. E. S. Carlier, F. Colcott, E. R. Fyson, J. W. Peterken, F. W. Ross and B. Viney.

Manchester, Blackley.—On Saturday, October 16 a successful Sale of Work was held at the Unitarian Chapel. Mr. T. E. Taylor, Platt Chapel, a former member of the congregation, a descendant of the Mr. Taylor who opened the first Unitarian chapel in Blackley in the seventeenth century, performed the opening ceremony. The chair was occupied by Mr. W. Duncan, Hale, another former member, and for some years Treasurer of the church. The sum of £65 was realised.

Manchester District Association.—The autumnal meetings of the Association in preparation for the winter session were held on Saturday, October 9th. Special notices of the meetings had been circulated in the district churches and the attendance was well above that of recent years. The Rev. W. Whitaker, B.A., conducted a Service of Intercession and Consecration in Cross Street Chapel at 3.30. Varying the usual order, Mr. Whitaker gave his address at the beginning of the service,

making it introductory to and explanatory of the devotional exercises which followed. Two things were required, Mr. Whitaker said, if our churches were to take their proper part in the days which were approaching after the war: (1) the personalising of religion—the practice of the presence of God as the general rule and not the exception; (2) a passion for the salvation of souls must be cultivated in face of the sadness of human life under cover of much frivolity. After tea in the Memorial Hall at 4.45 the evening meeting was commenced at 5.30 and terminated soon after 7.0. The President of the Association, the Rev. J. Morley Mills, was in the chair and earnest and thoughtful speeches were made by the Rev. Irvine Lister (Warrington) and Mr. G. G. Armstrong, the former speaking on 'The Opportunity of the Present Hour' and the latter on 'Our Church Membership and Its Significance for To-day.' The war, Mr. Lister said, emphasised our problem of religion in social life. The task of our churches included the checking of the pessimistic wave passing over society, the combating of false doctrines and ideas, the demonstrating of our faith in the future of the race and the upholding of true religion. Mr. Armstrong urged that the war magnified the importance of our religious services. People were greatly divided in their attitude towards the war. In the churches they had to ask God's blessing on their choice and methods, and their task lay in helping forward the work of reconstruction. It would be well to recall what church membership had meant for us in happier times when a little more faithfulness might have made all the difference in the course of events. Thanks to the preacher and speakers, and to the choir and organist of Altrincham Church for their services, brought the proceedings to a conclusion.

North Midland Churches Roll of Honour.—In addition to the number given in our issue last week of members of the North Midland churches who have joined the Forces, we have received the names of eight others belonging to the Domestic Mission, Leicester. The following is an analysis of the complete total: Infantry, 203; Artillery, 27; Mounted, 24; Engineers, 22. A.S.C., 9; R.A.M.C., &c., 26; Air Service, 3; Cyclists, 5; Navy (or Marines), 22; Lieut.-Col., 1; Majors, 3; Captains, 7; Lieuts. (and Second-Lieuts.), 25; Col. and Staff Serjeants, 7; Non. Coms., 55; Petty Officers in Navy, 4. October 12th-15th Killed in action, 7; Ministers' sons, 5; Total names, 342.

Sunderland.—At the opening meeting of the Literary and Social Union in connection with the Unitarian church on Wednesday, October 13th, a presentation was made to Mr. William Stephenson, who is in charge of the church, and Mrs. Stephenson, on the occasion of their marriage, by Mr. J. G. Kay, President of the Congregation.

NOTES AND JOTTINGS.

THE RESPONSIBILITIES OF THE GOVERNMENT.

The words addressed by President Lincoln to a deputation which waited upon him to draw attention to the errors of the Administration during the American Civil War, are not inappropriate at the present time. "Gentlemen," he said, "suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope, would you shake the cable, or keep shouting out to

him, 'Blondin, stand up a little straighter, go a little faster, lean a little more to the north'? No, you would hold your breath, as well as your tongue, and keep your hands off until he was safe over. The Government are carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence, and we'll get you safe over."

THE "LAZY NIGGER."

The late Mr. John Holt was no believer in the "lazy nigger" theory. "It was his daily custom," says the writer of an appreciation in *The Anti-Slavery Reporter*, "to cross the Mersey every morning to business in Liverpool, and as he passed a certain spot at the entrance to Water Street, he would frequently pause for a few minutes and watch the lumbering lorries as in endless stream they poured up from the docks; lorries with tons of timber, lorries with bales of cotton, lorries with huge hogsheads of oil, lorries laden high with bags of kernels; and as he paused he would say, sometimes in flashing indignation, sometimes in biting sarcasm—'And yet there are still fools who prate of the lazy nigger.' This attitude towards the African was the more convincing because for years John Holt had lived amongst the natives; he knew the forests from which, by prodigious hand labour, they brought their mahogany logs, he had seen their patient methods of extracting rubber, he had watched with amused interest the old grannie as she cracked her palm nuts and extracted the kernels, he had paddled with them up and down their mighty rivers, he had shared their huts, their wails of sadness, their songs of joy, and even their meals. What wonder then that John Holt so perfectly understood African nature, and, knowing it, loved the African as few have done or can do."

"ALWAYS IN THE TRENCHES."

How many people, we wonder, who read the lengthy casualty lists in our newspapers, realise what a large toll of life industry also takes year by year. The facts which Mr. John Robertson, of Lanarkshire, gave before the Miners' Federation in Nottingham in respect of casualties among colliers—the lads, as he reminded his hearers who were "always in the trenches"—will serve to show that commercial as well as military necessities involve a great sacrifice of human material. During the fifteen years that have passed since the South African War, 22,000 miners alone have been killed, and more than three millions have been injured seriously enough to incapacitate them from work for seven days or more. Last year, out of a total of 800,000 employed underground, 165,000 were incapacitated for seven days or more through accidents. Among the resolutions discussed at Nottingham was a request from South Wales that a thorough inquiry should be made into the effect of stone-dusting in mines. The process of stone-dusting for the purpose of rendering coal dust non-combustible is apparently not without injurious effects on the health

of the miners, and some of the speakers went so far as to suggest that the remedy was worse than the disease, and that the miners are paying for an attempt to secure safety against explosions in an increased liability to phthisis.

"WHAT'S IN A NAME?"

Sir Edward Clarke has dealt gently in a letter to *The Times* with the innocent vanity of people living in small streets who give fancy names to their houses, but he suggests that they should be made to pay for indulging it to the extent of £1 a year. The cost of the postal service is increased, and the delivery of letters hindered, he points out, by the desire of dwellers in residential districts to see "The Dovecot" or "Claremont" over their door instead of a plain number, and it is his opinion that a considerable revenue would be received if the suggested tax were imposed. We doubt whether, in these hard times, many people—especially the owners of those small houses which are usually known by the grandest names—would pay £1 a year for the privilege of putting a modest "Ivy Villa" or "Park View" at the top of their notepaper. Pretentiousness is hard to kill, but when money is scarce it has to go the way of all other senseless luxuries. Perhaps the comments to which Sir Edward Clarke's letter is sure to give rise, at least in quarters where *The Times* is taken, may, however, lead some dwellers in the suburbs to voluntarily lighten the labours of the postman by adopting a number instead of a name, as is done in more "aristocratic" neighbourhoods.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

We have returned from France with a fund of fresh information about the needs of the Belgian Hospitals and a stronger desire, if, indeed, that be possible, to help them to the utmost of our power. We cannot give a detailed account of what we have seen this week owing to the pressure on our space. Moreover, that is a task which we prefer to leave to Mrs. Allen when she returns. Meanwhile, we may gather together a few hasty impressions and point out some of the more urgent needs. The district visited was a new one, but we found some old friends among the doctors who had been moved on to new posts of duty, and were anxiously hoping that we should soon appear on the scene. Everywhere we were received with the utmost cordiality. Personal relations were established and the local knowledge was gained which have been the secret of the usefulness of the Fund from the beginning.

* * *

THE first thing we want to say in this connection is that our Belgian friends know how to help themselves. They are not sitting down under their misfortunes or waiting for other people to come to their aid. They are facing their new and trying conditions with magnificent courage and resource. The Belgian Army has been refitted. It is no secret

that it is now stronger and better equipped than at the beginning of the war. Large numbers of young men have joined the colours. We have watched them as they saluted their flag and marched off cheering for the front to win back the liberties of their country or perish in the attempt. These men are the martyrs of freedom, and they are fighting the forces of evil arrayed against them with unconquerable faith.

* * *

LESS than a week ago we visited two military industrial schools which have been established to provide a temporary asylum for hundreds of disabled Belgian soldiers, and to teach them a trade. The whole scheme has been admirably conceived and carried through with an ingenuity and capacity which have vanquished most of the difficulties of slender financial resources. These two large camps consist of wooden buildings, dormitories, officers quarters, domestic offices, and a whole series of workshops. Here skilled teachers are at work teaching the rudiments of education, type-writing, drawing and design, brush-making, carpentry, tailoring, leather work, and the manufacture of tools, electrical apparatus, and surgical appliances. Most of the men are very quick to learn, and some of them in the course of a few weeks have already become excellent craftsmen. At one of these camps situated at an important seaport, the work is already becoming remunerative, and a larger contract for brushes has been received from the English Army. The men earn small, regular wages, but every week a proportion of their money is placed to their credit in the savings bank, so that they may have some means of starting themselves in business when the war is over. As the officer, to whose organising brain and business enterprise the whole scheme

is due, said to us, "We do not want to be a nation of beggars when we go back to Belgium. Every one of our disabled soldiers must be taught to do something to earn his own living."

* * *

IN the place we have just described there is no need of our help, except the help which springs from personal sympathy and unbounded admiration. On the other hand, it is a real encouragement to our own special effort to know that work of this kind is going on. It gives a new touch of brightness to the outlook and makes us deeply happy and grateful for the opportunity of standing by the side of men who are putting forth all their strength to conquer their difficulties. But the Belgian resources are, unfortunately, very scanty, and when the best and most provident use has been made of them there is still need of unlimited generosity.

* * *

A WEEK ago we visited a convalescent depot for nervous cases, for which we must do a great deal without a moment's unnecessary delay. It is situated in a country village off the main road some miles from Bayeux. In the spacious buildings of an abandoned monastery there are 200 men in every stage of physical and mental collapse. They are the wreckage of the war, a pitiable sight which no one who has seen it can ever forget. The staff consists of an able doctor and a young assistant, and three Belgian nuns. There are decent beds, but otherwise the equipment is very poor. All these men need personal care. If they are ever to be cured they must be kept happy and interested. They must be helped to beat back the dark clouds of depression which bring them to the verge of madness. It requires little imagination to realise the difficulties

of the doctor in the isolated position which we have described, and the physical miseries of his patients.

* * *

Now what can we do to help? The doctor told us many details of his work. We felt that we were in presence of a man who was often baffled by insuperable difficulties but would never cease to do his best in this strange and lonely combat with the powers of darkness. He confessed he had been on the point of writing to us when the letter came announcing our arrival. A list of urgent requirements is already in hand, and will be dispatched as soon as possible. But there are some special needs which we want to ask our readers to supply. There are many men who cannot walk. They remain fretting out their lives in bed because there is no means of moving them. If only they could be wheeled up and down the long corridors or taken into the garden on a fine day there would be some hope for them of recovering from their nervous prostration. We intend to send out three or four invalid chairs in which they can be wheeled about. Can we get them second-hand as a gift? If any reader is able to help in this way we shall be glad to receive full particulars at once. Then we want gramophones for this and some other places. Everywhere there is a great desire for music, and a gramophone is the only practical way in which it can be supplied. Especially for these distressing mental cases popular songs and merry tunes are the best kind of medicine. We can do with not less than six to supply recreation for the winter. Here, again, may we ask that offers should be sent to Mrs. Allen without delay.

* * *

ONE other incident from the crowded experience of this visit must suffice. On Friday afternoon last week we found ourselves at a small seaside place on the coast of Normandy. In the annexe of an hotel close to the sea there is a convalescent depot. The men are on a fair way to recovery and many of them will probably be able to rejoin the army. The situation would be pleasant enough in the summer, but during the winter months it will be cold and dreary and very lonely. Many warm comforts will be required, and those can easily be supplied out of our store; but there is another want of an even more urgent kind. There are no arrangements for proper lighting in the building, only a few lamps sufficient to make darkness visible—that is all. Night after night the men have to go to bed in the dark. How can they be brave or even decently contented under such conditions? A supply of suitable lamps will be sent out imme-

diately. Before we left we went into the room where the men were assembled for their evening meal. At the word of command they all stood while our own national anthem was played on a cracked piano. With full hearts we thanked them and called for cheers for their own country. "Vive la Belgique" What splendid fellows they are! What a privilege to be their friends!

* * *

SERBIA at the present moment is suffering the same fate as Belgium, only with the terrible aggravation that Bulgaria has joined hands with the hereditary foes of the Balkan peoples in order to stab her in the back, and Greece, her Ally, has failed her. There is but one heart and one mind in England about our duty to help her to the utmost of our power. We cannot, however, presume to dictate to our military experts how this is to be done, and it would be worse than folly to waste time in recriminations. The veil cannot be lifted from the problems of Balkan diplomacy at the present moment. We are not going to assume that we have failed miserably when all the time we may have done the utmost which was compatible with keeping our honour clean. Lord Lansdowne's speech in the House of Lords, and the fuller account which has just appeared of M. Venizelos recent speech in the Greek Chamber give us good ground for supposing that the crisis for Serbia has been precipitated, not by our stupidity, but by the lamentable failure of Greece to perform the duty to which she was pledged by every obligation of honour. It is clear that we had adequate reason to suppose that she intended to observe the terms of her treaty. She even asked for our co-operation. Then at the last moment the Court influence triumphed and she withdrew. Some people may say that we ought not to have trusted her at all; but even in diplomacy it is impossible to guard against all the disasters of the broken word or to eliminate the military consequences of an unforeseen betrayal.

* * *

THE news about recruiting during the past week has been excellent. In some places the wave of enthusiasm is said to resemble the first days of the war. The fine appeal of the King to the young men of the nation to oppose an enemy "who has transgressed the Laws of Nations, and changed the ordinance that binds civilised Europe together," has acted as an inspiring call in many quarters. The mingled horror and admiration aroused by the story of the execution of Miss Cavell has stirred the country to fresh loyalty and heroism. Germany is slow to learn the lesson that every act of

frightfulness only creates more soldiers to compass her defeat. Nor must Lord Derby's magnetic leadership be forgotten. The methods and appeals which had grown stale with use have been replaced by others more carefully organised, in many ways more personal and direct. The country does not want compulsory service if it can meet the needs of the war promptly and adequately without it. It has no love for it for its own sake. It will be magnificent if we can achieve our end with an army of volunteers, for nothing could be a better testimony before the world of the moral strength of the nation.

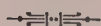
* * *

THE universities have begun their second war session with sadly depleted ranks. The men of finest gifts, both in character and mind, have joined the Army; they were, indeed, the first to go. And now others who hesitated a year ago, a little uncertain about their duty, or unwilling to give up everything for the sake of the country, have followed their example. This process of emptying the colleges is likely to go on, for everything has become trivial compared with this one great duty of resisting evil and winning our security. It is announced that 23 divinity students left the Primitive Methodist College, Manchester, this week to join the R.A.M.C. We do not care to speculate about the effect on the future. There is a duty to be done, a danger to be faced, and no generous heart can hold back. It is not a time for prudent calculation but for quick and active obedience. The career does not matter, the duty does. That is all, and the great decision is taken. We used to think that the words "He that loveth father or mother more than me is not worthy of me," cut too deep into ordinary feeling to have any meaning for ourselves; but our young men have revealed to us their truth.

* * *

THE meetings of the National Conference in London this week have justified themselves by the contribution which they have made to the moral purpose and religious vision of the nation as a whole. The sermon by Dr. Jacks and the address by Prof. Gilbert Murray moved entirely upon this high plane. They were felt by all who listened to them to be among the great religious utterances produced by the war. In their searching moral sincerity, and the clearness with which they stated the essential factors in this world-wide conflict between good and evil, they supplied the best answer to the indecision of confused debate, or the feeble pessimism which affirms that Christianity has failed us because we are engaged with all our strength and all our hearts in a tragic struggle for justice and public right.

Good Thoughts for Ebil Times.



It is our best happiness to stand fast for the great ideas and their accordant emotions, by whose prevalence the high progress of mankind into harmony with God's character is guided; to be true to those noble causes by whose victory man is made great, and grows still greater. The support of these ideas and causes makes a nation glorious, and, beyond the nation, adds light and life to the whole world. Stand fast for unbribable justice and its doing; for truth in business, in politics, in science, in art, literature, law, and religion; for honesty in work, for pity of the oppressed and heavy-laden, and for sacrifice of self to save them; for civil and religious feeling in the world, for the common rights and duties of all men; for the equal opportunities of all men and women, and for their full development.

Contend and labour for these high aims at home and abroad. If you only contend for them at home, only in your own work—you will lose them. They decay and die unless they are expanded. Wherever freedom struggles towards life, wherever justice meets injustice, wherever truth is striving against lies, wherever man is sorrowful—there let your sympathy flow in help, there let your protest be heard, there sacrifice yourself. That will bless, dignify, profit, develop, exalt, and inspire the future. Whether your name live or not in England and the world, your influence will.

Nor will your inner life with God, the sacred, silent religion of the soul, suffer by this; it will gain in depth and power. For this life is the very life God has sent you unto the world to live for him. This is his work you do, the saving of mankind, and he will answer your doing of it with the gift of his dearest and clearest communion. Nor will you be apart from, but always more near to, your Master Jesus. For this also was his life. Himself has said it, "For this end was I born, for this cause I came into the world to bear witness to the truth."

STOPFORD A. BROOKE.

The following Canticle and Prayer were used at the service in connection with the National Conference at Essex Church on October 26:—

WHEN my soul is in heaviness, and my heart is disquieted within me:

When darkness is round about my path, and all thy tempests go over my head:

Then will I betake me to the great congregation, to hear the psalm of thy redeemed and to cast my burden on the Lord.

Thou shalt cause me to hear of joy and gladness; the songs of the blessed shall visit me in the night.

They shall declare the might of thy spirit; they shall also make mention of thy peace:

Of love made perfect through suffering, and the rest that remaineth for the children of God.

As a cloud of witnesses they shall surround me: as ministering spirits they shall strengthen my soul.

They fought the good fight, they kept the faith: they came through great tribulation, enduring unto the end.

And now, O Lord, they rest in thy keeping: they shine as the stars for ever and ever:

That the lost may be gathered in from all nations, and thy way made known to the uttermost parts of the earth:

To such as wander in the wilderness, and to them that are afar off upon the sea.

Thou callest us into the communion of thy beloved, the glorious fellowship of the children of light:

That we may walk in the joy of thy presence, who wilt greatly refresh us with the river of thy life.

O send out thy light and thy truth, let them lead me: let them bring me to thy holy hill and to thy dwelling-place.

O draw me from out the great waters: lead me to the rock that is higher than I.

Then shall my soul return unto her rest: I shall come to the haven where I would be. *Amen.*

ETERNAL and ever-blessed God, who hast made us the heirs of many ages, and set us in the midst of many brethren, deepen our gratitude for thy blessings as we have received them from our fathers,

our benefactors, and our friends. May we never forget the kindness which surrounds us in the present, nor be careless of the treasures we inherit from the past; but having a lively sense of our debt to the brethren and a loving remembrance of departed generations, may we reverently carry forward the work of the ages and daily endeavour, as faithful stewards, to enrich the same by a good conversation and a godly life. We thank thee for the fellowship of the living, with whom we share thy mercies and adore thy name; for partners in duty; for comrades in the good fight; for all who feel with our joys and our sorrows, and especially for those by whom we are beloved and whom we love. We also bless thy Holy Name for the labours of the men of old; for the succession of prophets, apostles, martyrs, and holy men continued even to this day; for leaders and commanders of the people who have made themselves great by becoming servants of all, and for the nameless multitude of the loyal and devoted, who have fallen asleep in their generations, leaving their memorial with thee. Make us of one heart, we beseech thee, with all these, thy worshippers; of one purpose with all these, thy servants; of one communion with all these, thy saints; and of one will with thine. *Amen.*

THE BELGIAN HOSPITAL FUND.

MRS. ALLEN has written the following preliminary account of visits paid to some of the Belgian Convalescent Depôts in France at the end of last week. A fuller report will appear when she returns, but, meanwhile, she wishes to draw the immediate attention of our contributors and the members of working parties to some of our urgent needs.

On returning to this base from a four days' trip with the Editor of THE INQUIRER and Mr. Kelland among the Convalescent Depôts for the Belgian soldiers in this region, there are certain wants which it is most necessary we should supply at once, and I want to ask all the working parties and private workers to send up parcels of whatever they have of the following articles to reach my house by the end of this month (when I shall be at home again) in order to get the things out here before the winter sets in in earnest. It is already pretty cold out

here, especially in the inland towns. The articles I specially want are :—

500 shirts.
500 pairs of socks.
250 vests and pants.
200 jerseys or cardigans.
1,000 pocket-handkerchiefs.
500 towels.
500 felt or leather slippers.
1,000 blankets.

This is a *minimum* to start with, later on we shall want these stocks replenished. We *must* not starve the Calais hospitals to supply these new needs. This morning I have been round the store cupboards of a *depôt* for 250 men. There were no socks, about a dozen *cotton* shirts, no slippers, three spare blankets, no vests, no pants, nor any knitted comforts, and no prospect of getting any till we arrived. If I could only get all our subscribers over here to see for themselves my house in Hampstead would be overflowing with gifts to-morrow. Of that I am sure; but as that cannot be, I can only beg them to see it through my eyes, and to send help as if they had seen it. We are getting certain essential articles of furniture such as stoves, &c., out here, as it is cheaper than sending, and the medical and surgical requirements are already in the hands of the firms who supply us. I hope to write a detailed account of all we have seen on my return, but I am now going "nearer the front" to see certain changes which have taken place recently.

ROSE ALLEN.

In the Zone of the Armies in France,
October 25, 1915.

THE FELLOWSHIP OF FREEDOM.

THE language of freedom is the language of the creative power by which worlds are made, the articulate speech of the divine spirit working in the universe. Freedom is at once the first thing we fight for with all the insistence of crude passion, and the last thing we achieve after long experience and discipline, when we are ready to cast it away to serve the needs of our fellow men, and to sacrifice life as well, that unborn generations may receive a precious inheritance. It is the ultimate expression of the true self, the flowering of all the faculties—physical, mental, and spiritual—which we blindly devote in the initial stages of growth to objects that often spoil and degrade human personality; and to what may it be fruitfully applied if not to the liberation of the true selves of others, and the founding of communities in which each shall have the fullest opportunity of developing the God-given powers within him? The free man is known, like the man of genius, by his over-mastering desire to share his spiritual possessions with others, and to him who has realised that through all the hindrances to progress the soul of humanity steadily reaches upwards to liberty and love, the one condition of perfect joy is that all should breathe

the same spacious air and feel the same kindling emotions as himself. Some there are, of course, who mistakenly conceive of it as the will-to-power in the narrower sense, and think they are soaring like eagles while the sun melts their waxen wings of egotism and lawlessness. But the extent of their delusion is generally seen in the ineffectiveness of their lives, in the alienation from their kind which waits upon sterility of heart, in the querulous temper characteristic of the selfish and intractable spirit goaded by perpetual discontent.

This conception of freedom as the actual life-impulse working through a thousand forms is the root idea of Mr. Henry Bryan Binns's philosophy in 'The Free Spirit' (London: Messrs. A. and C. Fifield, 4s. 6d. net) a collection of verses, followed by a "Note on Personal Expression," which not only provides us with food for earnest thought, but creates an atmosphere in which the reader becomes aware of the hidden possibilities in his own soul, and the infinite riches that are to be obtained as a result of their unfolding. For Mr. Binns—and we gladly re-echo his words—it is not spring, whatsoever the day, till the brain "is a-leaf and a-flower" and the heart has grown "mightily whole." Year after year the loveliness of April and the glory of June may renew the youth of the world, but unless we are inly bathed by the all-transfusing wonder as the daffodils are bathed and irradiated by the sunshine, we are still slumber-bound in a land of winter. Joy comes to birth when the fire without kindles the spark within, and we are liberated from the cramping bonds of unawakened consciousness. Freedom is this emancipator, but it is a life, not a theory of life. "It can only be truly communicated as an inspiration, a motive force from one man to another. Hence it must be generated; it must leap into speech and song out of a free heart. Its source lies there; it can only spring from its source." Personality, therefore, is sacred, and its development the essential thing for us all, though we are not quite sure whether in speaking of this Mr. Binns distinguishes quite clearly between the man as he is known to his fellows in the transient vesture of the flesh, with tricks of speech and gesture, habits, and ideas of which we are reminded whenever his name is mentioned, and the *real individuality*, call it what you will—the abiding and immortal Self, of which we may only catch a glimpse once in a life-time, if at all. The one may be known—as John Smith, the other has no name whereby we can summon it into our presence out of the extended world of consciousness which it inhabits, and where it is ever seeking to bridge the gulf between the earth-born and the Source of his inmost being. But "freedom for freedom's sake" is a cry which conveys as little to the writer of this book as "art for art's sake." True liberty and self-expression are not really to be thought of as ends in themselves, but as the necessary condition—and this only to be achieved at immense cost—of our entry into the fellowship of articulate souls who are translating the divine Word syllable by syllable, and for whom the ultimate reality is God.

It is difficult to convey briefly the full significance of Mr. Binns's message, set forth as it is with so much beauty, and at the same time with such a reticence of language that the book must be read and pondered over before it yields up its secret. His conclusions are the result of long meditation in which the lyrical impulses of the poet have submitted to the quietening touch of the philosophical thinker, losing something in spontaneity, perhaps, but gaining immeasurably in depth of insight. He strives to make the reader respond to the vital thrusts of his own passionate faith, but he scorns to use popular catchwords that might make things easier for average minds, or relieve them of the travail of hard thinking. If you have no sympathy with his mood, no conception of the way in which spirit with spirit may meet in the white light of transcendent vision, you cannot easily enter the mystical society of free souls, nor can any of its members secure you admission by right of love alone. Each one must make good his own claim, though he is not left without the assistance of "divine auxiliars."

Even your strong presence cannot quite Emancipate me, nor my spirit bring Forth of its ultimate delivering— That is my own inalienable right;

a pregnant thought to turn over in the mind at the present time when so many are apt to forget that neither a nation nor an individual can have the fruits of the spirit forcibly imposed upon it from without, irrespective of the working out of its salvation from within. It is of the very essence of freedom that it should have the compelling force of a new and personal discovery, although it has followed all the normal processes of growth, and that it should reveal the meaning of life, as the lovers of their kind know it, in the glow of a consuming flame before which no false theories of domination and tyranny can stand for an instant.

Here I have been so long in exile,—
(thus sings the emancipated spirit):
Beholding myself apart from every other;
Protesting, defending, identifying myself
so long against the whole world!
I who was never really separate or
different
Or against any—fellow of all, and here
so long apart!
But now I know within me the spirit
seeking a voice
To sing in me, as in the blackbird, its
starry morning song.

Thou art the spirit of all,
Shepherding all with urgent longings,
In wild Freedom, in passionate Love,
In perilous sublime Faith, urging all
creatures forward—
They know not why, till they discover
Thee!

Thee, O God, I discover,
I am at large, losing myself in Thee;
Finding my song, as a blackbird among
the boughs,
Finding my place in thee.

MEMORIAL NOTICES.

SIR THOMAS BOWRING.

WE regret to announce the death of Sir T. B. Bowring, of London and Moretonhampstead, which took place at Moretonhampstead on October 17, at the age of sixty-eight. Sir Thomas Bowring was the Director of Messrs. C. T. Bowring and Co., Ltd., shipowners, of London and Liverpool. Born in Newfoundland, and educated in England, he had been engaged all his life in the shipping business. From 1870 to 1891 he represented his firm in New York, and had since resided in London. His early years were spent for the most part in the Moretonhampstead district, and when he went to reside in London he did not forget his Devonshire associations. He was an ardent supporter of the Mid-Devon Liberal Association, while at the same time exercising a broad-minded generosity to all societies, regardless of politics or creed, which sought the individual or social welfare of the people. In the children of Moreton he was always warmly interested, and many "old" boys and girls will remember him for the prizes which his liberality made it possible for them to win. Recently he founded a scholarship in connection with the Moreton schools, tenable for three years at the Newton Abbot Secondary School. Amongst the most important of his benefactions was the gift of the Free Library, which he furnished and stocked with books. He was made a Magistrate in 1906, and created a Knight in 1913. A member of the well-known family of Bowrings, of which Sir John Bowring, one of Exeter's worthies, was the head, Sir Thomas Bowring was a generous benefactor of the Unitarian Chapel at Moretonhampstead, the handsome endowments which it possesses being largely due to him and members of his family. He also built a number of workmen's cottages in the parish, and every year, in connection with the local Horticultural Society, he encouraged the cottagers by offering substantial prizes for the best tilled gardens and allotments. Probably no one knows how much he did in this way, for no one ever wrote to him on behalf of any philanthropic object without receiving a reply, and his name will be remembered with affection and gratitude by many Moreton people, now in distant parts of the Empire. The funeral took place at Moretonhampstead on October 21, at the Cross Street Unitarian Chapel. A private service was held at the house conducted by the Rev. F. K. Freeston, his former minister at Essex Church. This was followed by a public service. There was a large attendance of sympathisers, in addition to the mourners, including the children from the Council School. The service was conducted by the Minister, the Rev. T. F. M. Brockway.

LADY TALBOT.

WIDESPREAD regret will be felt in Manchester at the death of Lady Talbot, wife of Sir William Henry Talbot, the Town Clerk of Manchester for twenty years, and now consulting solicitor to

the Corporation. Lady Talbot, who was in her 80th year, passed away at her home in Woodlands Road, Cheetham Hill, on Sunday last. She was a charming lady, gentle in nature, and generous-hearted. Although she did not appear much in the public gaze, she quietly did a great deal of good, as many charitable organisations and also many individuals could tell. Especially did she take interest in those hostels which, situated near the chief railway stations of the city, shelter and care for friendless women who arrive as strangers in Manchester, and she was President of the hostel in New Bridge Street opposite the Victoria Station. A devoted wife and mother, she was deeply touched when, in 1907, on the occasion of a portrait of her husband, painted by Mr. Tom Mostyn, being handed to the Corporation, she was presented with a replica of it. The presentation was made in the Town Hall at a remarkable gathering representative of the scientific, literary, artistic, religious, legal, and business life of the city. Lady Talbot's little speech at that gathering stirred deeply the emotions of all present. "To my sons and to me," she said, "this picture is of inestimable value, because it represents to us the kind husband, the affectionate father, and the good man, for I can truly say that I have known him tried in all life's balances and not found wanting... In our life's long day together, though we have had our sad days and our bad days, we have also had our glad days, and to us both this day will ever remain one of the best of all." These words revealed what a fine woman Lady Talbot was and the large share she had had in the successful career of Sir William.

The funeral took place at the Southern Cemetery on Wednesday, and was preceded by a service at the Cross Street Chapel conducted by the Rev. E. L. H. Thomas. The Manchester Corporation was represented by Sir Thomas Shann and Councillor Thewlis. The principal mourners were Sir William Henry Talbot, Mr. Edward Talbot (son), Mr. Hugo Talbot (son), Miss Kate Winsor, Mr. H. A. Winsor, Mrs. Ernest Scott, Mr. Sidney Winsor, Mrs. Julian Winsor, Mrs. Percy Winsor, Mrs. Goodwin, Miss Hibbert, Miss Mary Baker, and Miss Ethel Parry. A great many flowers were sent by friends. Mr. Albert Nicholson (past President), represented the Provincial Assembly of Lancashire and Cheshire Unitarian Churches.

THE
NATIONAL CONFERENCE
OF UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN, AND
OTHER NON-SUBSCRIBING OR KINDRED
CONGREGATIONS.

THE Triennial Meetings of the National Conference were held in London on Tuesday, Wednesday, and Thursday, October 26-28. It was expected that the postponement of the meetings to such a late season of the year would seriously affect the attendance, and this

proved to be the case. Only about 200 ministers and delegates were present, but there was no coldness about the assembly. The sense of comradeship was intensified by common anxieties; the voice of carping criticism was silent, and more than one utterance reached a level of lofty eloquence and inspiring conviction which will last as a precious memory for many years. In the circumstances all the arrangements for hospitality were marked by quietness and simplicity, and the usual public soirée was not held.

On Tuesday afternoon a reception was held by the President and Mrs. Rathbone at Essex Hall. This was followed by a service at Essex Church. There was a large congregation which almost filled the church. The service was conducted by the Rev. Charles Craddock of Liverpool, and the Conference sermon was preached by the Rev. Dr. L. P. Jacks, Principal of Manchester College, Oxford.

The proceedings on Wednesday opened with a Communion Service at Stamford Street Chapel, at which the officiating ministers were the Revs. Dr. Hargrove and F. K. Freeston. At 10.45 the Conference reassembled in Essex Hall to hear the President's Address. This was followed by a discussion of the Report on Public Worship, opened by the Rev. J. Wood and Dr. Mellone, and continued by the Rev. V. D. Davis, Mrs. H. D. Roberts, and the Rev. G. W. Thompson. The afternoon was occupied with the Business Meeting. At 6 o'clock Essex Hall was crowded to hear Prof. Gilbert Murray's address on 'Ethical Aspects of the War.' The time had been wisely altered, with the result that many people were present who would have been deterred by the darkness of the streets at a later hour. It is not suitable that large gatherings of people should be held in central places in London late in the evening at the present time. Of Prof. Murray's address all that need be said is this. It was one of the greatest utterances on the religious side which the war has produced. A report can give some idea of its haunting beauty of phrase, but nothing can reproduce for those who were not there the simplicity of manner, which held the whole assembly spell-bound, or the intimacy of its personal confession and appeal.

The proceedings on Thursday were opened with a Devotional Service conducted by the Rev. J. C. Ballantyne. This was followed by a resumed discussion of the Report on Public Worship at which the chief speakers were Mr. W. Byng Kenrick, and the Rev. F. H. Vaughan. The latter part of the discussion was reserved for the Religious Education of the Young, which was dealt with by Miss Clephan and the Revs. J. Morley Mills and J. A. Pearson.

The local arrangements have been in the hands of a special committee, with Mrs. Sydney Martineau and Mr. R. M. Montgomery, K.C. as Hon. Secretaries, and Mr. Harold Wade as Treasurer.

This week we are able to give reports of the Conference Sermon, by Dr. Jacks; the President's Address, by Mr. Hugh R. Rathbone, and the Address by Prof. Gilbert Murray. We are obliged to hold over till next week the reports of the Business Meeting and the Discussion on Public Worship.

THE CONFERENCE SERMON.

BY

THE REV. DR. L. P. JACKS.

Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.—Exodus iii. 5.

In the midst of the tremendous experience through which we are now passing all distinctions of sect, church, and creed seem to vanish. If there ever was a time when we deemed those distinctions important we can hardly do so at the present moment. What is uppermost in all our minds is not the sense of a difference from others, but the sense of a common lot. We forget, for the moment, that we are members of this church or that. We remember that we are fellow actors and fellow sufferers in the greatest tragedy the world has ever seen. We grasp the hands of invisible millions. We become members of a world-wide congregation, where all distinctions are lost in a common suffering and a common duty. In a deep and true sense the Holy Catholic Church of which many of us have dreamed is an accomplished fact. But it goes beyond our dreams and betters them. It is yet holier, larger, more catholic, more deeply based in the heart of the universe, and more richly illuminated with the light of God. It is the Church of a suffering humanity which becomes victorious through suffering. It is the Church of those who pass through great tribulations. It embraces all our brethren and fellow-countrymen, and, in the deepest sense of all, it embraces our enemies, for a broken heart is the same thing, whether it breaks in London or Berlin. To the members of that Church and to no others do I address myself to-night.

Some may have deemed it a misfortune that this Conference of Free Churches should be holding its session in the midst of circumstances so seemingly untoward. And, certainly, it would be a misfortune if this Conference were concerned merely with the sectional interests of a group of churches. Most assuredly the present moment is not a fitting time to concentrate our minds on questions that merely concern ourselves, however important those questions may be. The call of the times is that we should look beyond ourselves in every direction. But that is the very thing which the ideal of the Conference requires us to do. To parade our achievements, to indulge our corporate egotism, to magnify our self-importance and call the attention of the world to ourselves, that surely was never the aim but the very opposite of the aim of those great spirits who founded this Conference, and those devoted men who have carried on its work through so many years. They, too, have ever called us to look beyond ourselves—to cultivate wider relationships with all sections of the Church of Christ, to extend the right hand of fellowship to brethren from whom the empty shows of this world have sundered us, to open our eyes on every side that we may receive new visions of the divine excellence and

new revelations of the inexhaustible truth of God. Shall we not, therefore, count it an advantage, and no drawback, that we meet at a time which compels us to rise above all sectional limitations, a time which forbids us to think only of ourselves, a time when all souls, save such as sleep the sleep of death, are merged in universal hopes and universal sorrows, a time when all churches and all nations stand side by side before the judgment seat of history, listening together to a new Word of the Lord, which speaks to us now, not as it is wont to do, in the still small voice alone, but also in the earthquake, the wind, and the fire. Let us think of ourselves to-night as thus standing together with a great host of our human brethren, which is as the sand by the sea-shore for multitude; together with them in the presence of God, who is both our Judge and our Redeemer; fellow-members with millions in the University of Sorrow; sharers with them—I do not hesitate to say it—in the common guilt of our civilisation, but sharers no less in the penitence which lifts us beyond the guilt and makes us all the children of a common Father; and above all, waiting with open eyes and responsive hearts for the dawning of the light which shall assuredly break forth when these tempests are overpast, nay, which is shining already through many a rift in the storm.

These things are a revelation of God. They reveal God to us, as history always does, by revealing man to himself. This war is unfolding before our eyes the immense scroll of human possibilities—possibilities of evil at one end, possibilities of good at the other. We stand astonished at the immeasurable distance that separates the two extremes, at the abounding variety and richness of all that lies between. At the one end we see the ferocity of the tiger, the passions of the wolf; at the other end are the divinest attributes of the Son of God. In one lightning flash, or rather in a continuous succession of them, such as we see when a thunderstorm is raging among the great mountains, we behold the Best and the Worst of which human nature is capable. What a Best! What a Worst! The Best far better than we thought it was. The Worst far worse than anything of which we imagined that human nature was capable of being guilty, and both on a scale that baffles the imagination. On the one hand millions of men and women eager to take up the Cross and give their lives as a ransom for their brethren. On the other, whole nations gone mad in wickedness, or intoxicated with their own crimes. And the two things revealed to us not one by one, but together. Not the Best to-day and the Worst to-morrow, but both at one instant, and often in the same individual. What a being is man! To what depths can he sink! To what heights can he rise! What a contrast between what he can make of himself and what God would make him! Is not that a revelation? Have not these times brought us a new vision of life at once more awful in its shadows, and more splendid in its lights, than any we had entertained before? Do we not see as never before that the powers which contend for mastery in this world are nothing less than heaven and hell?

Aye, and do we not see it also and feel it more vividly when we look into our own hearts? Who of us can look upon these things, whether in the great world or in his own heart, without finding himself instantly confronted with two tremendous truths: first, the splendour of the prize of which the Best that is in him makes him worthy, and then the appalling danger lest, through the operation of the Worst, the prize should be missed. Verily, we stand in jeopardy every hour! The march of human progress, whether you take it in the great world or in your own soul, is a perilous affair. How often in the past have we discussed together the issues that are at stake in this human life of ours, in the corporate history of our civilisation, in the private history of our own souls. Ah, yes, we have discussed the issues. But have we ever fully grasped the truth that they really are *at stake*? This war is showing us that they are, and it is showing us why they are. Surely that vision will have its effect on us all. Surely there is no minister of religion who will emerge from these times without feeling the need of some stronger and more loving word than he ever used before to sustain courage and faith, to quicken endeavour and deepen the hold on spiritual reality in a world where such portentous issues are really *at stake*.

Not many days ago a scene was enacted which brings to its sharpest focus the whole meaning of this war. Like another and greater scene, which also summed up the whole mystery of evil, this one was laid in a garden. There, in that garden of the modern city which, like Jerusalem of old, lies under the heel of the conqueror, the Best and the Worst came together to settle their controversy. For one brief, tragic, infinitely significant moment, the two extremes of the spiritual world confronted one another. The heavens are opened and their light shines on the head of the martyr woman, and at the very same instant the abyss is uncovered, and from its lowest depths there comes forth the ruthless power that slew her. As the eye lingers on the figure of that heroic woman, who can doubt that the best, the divinest thing in the world, is there before him. And when we see it thus, not as a far-off legend of 2000 years ago, but as a present reality living in our midst and very near to us, does not the best seem far better than we had ever deemed it? But when our glance passes to the other figures in that modern Gethsemane and rests for one horror-stricken moment on the slayers, as we think of the powers they represent and of which, perchance, they are the unwilling agents, does it not now seem to us that the worst things of which our human nature is capable are worse than we had ever imagined in our darkest hours? What a vision of the infinite possibilities of man in both directions! And do we not feel as we turn away from the dreadful scene, that what we have witnessed is something more than a mere contrast between the extremes of the spiritual life? It is the conflict of the two that we have seen! We have seen them measuring their strength against each other! And who can doubt that victory lay with the Best? The slain

woman has conquered! The blow which the Worst dealt at the Best has recoiled, as such blows ever recoil, upon its authors, and hastened the day when the evil cause shall perish for ever. There, compressed into one illuminating moment, is the whole meaning of this war. It is a war between the two extremes of the spiritual world, not only as they exist in the high politics of nations, but also as they exist in the depths of the human heart.

Events such as this explain to us that extraordinary mingling of suffering and satisfaction, of peace and unrest, of hope and despair, of exaltation and depression of which many of us are conscious at the present time. In ordinary times grief and joy rarely come together; first we have the one, then we have the other; to-day we suffer, to-morrow we enjoy. But we are so made—and it is the greatest marvel of our nature—that at one and the same moment we can feel within us the woe of an endless suffering and the exaltation of an endless joy. There are rare occasions in life when the heights and the depths seem to mingle together, and out of their mingling to produce a third state, which is neither joy nor grief, but something richer than either, and of which we can only say when it comes to us that God is passing by. These are the most wonderful moments of life. They are the culminating points of human experience to which everything else seems to be leading on. They may occur under many conditions; but the moments when they occur most certainly and with greatest force are precisely those when the Best and the Worst are wrestling for mastery within the soul of man, within the soul of a nation, within the soul of humanity. When the Best and the Worst are locked in strife, when shame and honour are putting forth their strength together, when hate is bitterest and love most radiant, when pain is eating like a canker and joy is lifting us up on the wings of the morning, then it is that our powers and faculties are widest awake, our spiritual life at the highest pitch of its tension, our eyes opened, our ears unstopped, our conscience illuminated and all the strings of the soul responsive to the finger of God. These are the moments of our profoundest religious experience which, if their meaning is seized, will shed light on every problem and give power to every activity of truth and right.

Brethren, I affirm that such a moment has come to us. Here and now we are all passing through it, as individuals, as churches, as nations. A profound religious experience, recognised by some, unrecognised by many, but none the less real for that, is, at this very hour, stirring, uplifting, and astonishing the soul of man. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." What though the experience be new and strange? Was there ever a religious experience that was *not* new and strange? What though it corresponds to none of the models of religious experience described in the books? Was there ever a religious experience that corresponded to a model described in a book? Were we not warned long ago that the Day of the Lord would come as a thief in the night, in a form which answered to nobody's

expectations, and at an hour which would fall like a thunderclap on all the world? Have we ever longed for religious experience? Have we ever desired it for ourselves or for others? Have we ever said when thinking of our Church, "What this Church needs is to get out of the mist of words and phrases and come into direct contact with spiritual realities, to feel upon its soul the breath of those sublime and awful things which lie hidden in the unfathomable depths of the universe?" I answer, the hour has come! I speak not of the visible conflict alone. I speak of the invisible conflict of the Best and the Worst. Have you felt the breath of these things stirring you to the depths? Have you seen what is at stake? Has the cleansing fire passed over you? Have you gone down with your brothers and sisters into the Dark Valley? Have you freely embraced your share in the grief and the suffering, and at the same time entered with your brethren into the joy of a mighty resolution that you, for your part, will stand or fall with the Best? Here, then, is your religious experience than which none more significant, none more rich in its revelation of eternal realities will ever be vouchsafed to you though you should live for a thousand years: "Put off thy shoes from off thy feet," for there is no ground holier than that on which you stand here and now.

Let us remember that this great religious experience is one through which the whole community is passing. It is an almost universal experience. That will make a profound difference to the conditions under which our work will have to be done hereafter. Our Gospel, whatever it may be, will be addressed to a world which has been illuminated and purified by a great sacrifice. The churches will have to face a new criticism which will have its origin, this time, not in the workroom of the scholar but in the shadows of Gethsemane. Hitherto we have met the criticism of the contentious intellect; when the war is over we shall have to meet more fully than ever before the criticism of the purified soul. There will be a sifting out of the chaff from the wheat, and there is no church in Christendom so privileged by the splendour of its history or so strong in the reasonableness of its principles as not to feel the effect. All that we can say with certainty is this: that if there be any Church which has entered more deeply than others into the heart of this tragedy, which has felt more keenly the mingling of its splendour and its horror, which has responded more freely to the call of duty, which has identified itself more completely with the cause of the Best, and so won a larger share in the religious experience of the time, that is the Church whose light will shine forth as the morning when these calamities are overpast. If, on the other hand, there be any Church whose soul has held aloof, which has been a mere spectator of the world's agony and a mere commentator on the heroism of others, whose conferences and congregations and colleges have sat down at a safe point of observation and watched the crucifixion of humanity from afar, merely saying to one another, "Oh! how horrible!" then I say without

hesitation that hereafter the status of that Church will be lowered, its preachers less respected, its doctrines less heeded—no matter whether they rest on authority, on reason, or anything else. *Pray God, there be no such Church!*

There was once a suffering servant of God who died for mankind on the Cross of Calvary. He died and the world saw him no more, and when he was gone, men began to interpret the meaning of that Cross on which he had suffered. They had to work out their interpretation unassisted by his visible presence, for he was gone beyond the reach of sound and sense. The same thing will happen when the war is over; but it will happen with a difference.

Again the suffering servant is fulfilling the part which has been assigned him from the foundation of the world. On the battlefield, on the sinking ship, in the hospital, in the prisoners' camp, in thousands of homes whose inmates have been flung maimed and moaning on the shores of a horrible grief, the suffering servants of the Lord are carrying the burden of our iniquities and bearing the chastisement of our peace. And a time is coming when theologies and churches will be challenged to interpret these things and tell the world what they mean.

There are thousands of these suffering servants whom we shall never see again. They lie afar off in unremembered graves. Like their great original they are beyond the reach of sound and sense, where thousands more have yet to follow them. We shall have to interpret their lives in their absence as the men of old interpreted the absent Christ. They will not be here to assist and to guide the interpretation. So far all will be as it was of old. But there the resemblance ends. This time there will be survivors. Multitudes of suffering servants who have endured everything short of death, souls that have been purified in the fire, men and women who have seen the worst and suffered it for the sake of the best, who have borne long months of anxiety without a murmur, who have met evil in its most terrible form and kept the faith at the very gates of hell, heroes and heroines who have fought the good fight on many a cruel battlefield of the soul, and drunk deep of many a bitter cup, all these will be round about us, not in their thousands but in their millions. They will be present when the churches and the theologians tell the world what these things mean. They may even take part in the interpretation themselves. The theologians and the churches will have to look them in the face. Will not that put the wisdom of theology to the severest test? Will it not try the sincerity of the churches? Can we suppose for an instant that an experience so vast and deep will leave no mark on religion? Is it likely that this great cloud of witnesses so suddenly introduced into the world will have no influence to exercise, no word to say, no new standard to enforce of sincerity and truth? Not long ago a poor man said to me, "When my boys come back from the front, if ever they do, I want to be able to look them in the face." It struck me as a noble wish. Broaden out the words to the full extent of their meaning until they cover every form of self-

sacrifice which the war has quickened into being, and what more need be said about the outlook for the churches? *The outlook for the churches is that they will have to look all that in the face.*

That is the ordeal—the searching ordeal—which now awaits every church in Christendom. We shall have to confront a world which has come through great tribulations. We shall find ourselves surrounded by men and women who have borne the severest trials to which human nature can be exposed, and in whose presence all doctrine will seem a mockery save that doctrine which is based on experience deep and searching as their own. We shall meet these men and women everywhere, in the streets, in public gatherings, and in the homes of our people. They will be in the pews on Sunday, and we shall have to look into their faces during the solemn ministrations of religion. They will judge us, as those have a right to judge us who have been wounded for our transgressions, and by whose stripes we are healed. Our saviours are always our judges. They will judge the sincerity of our profession, the reality of our faith. Whatever is strong and true in our message will be declared. Whatever is weak and conventional and perfunctory will be made manifest. Cold-blooded speculations on the tragedy of life will be less wanted than ever. Interpretations of Christ which are correct in every particular except that they lack his spirit will evoke no response from the great congregation of the suffering servants of God. It will be a beneficent ordeal but a severe one. It will prove too much for any Church which remained an outsider in that great day when the Best went forth to do battle with the Worst.

But we are not outsiders, and there is nothing in these tremendous times for which I thank God more deeply. We have our share in these tribulations, and if a yet greater share be allotted to us, shall we not drink the cup? From our brave men and our braver women we are learning the lesson which the service of our cause requires—the lesson of a deeper and more sympathetic humanity, the lesson of a fuller devotion to things which are infinitely more precious than life, the lesson of a spiritual unity born of common sacrifice for a common cause. God grant that we may endure to the end!

THE PRESIDENT'S ADDRESS.

BY

MR. HUGH R. RATHBONE, M.A.

If I were asked what appears to be the main want in our national life to-day, I do not think that I should have much difficulty in deciding. It would certainly not be a lack of a sense of public duty. Even before the war, I was not one of those who despaired of our national life on this score, while during the last fourteen months there has been a wonderful quickening of this sense of public duty—one sees it on all sides—the men who have gone to the front, the men who have stayed behind, often with

great unwillingness, to make the work of those at the front possible; the amazing band of women workers, full of enthusiasm, full of efficiency, giving themselves without stint; all ready to bear any burden that flesh can support, and make any sacrifices for the common cause. No, there is no lack of sense of public duty. Nor would any one suggest that the virtue of generosity was dead or even short of vigour and spontaneity. Never has there been a time in our recent history when money has been poured out more willingly and more joyfully to help every conceivable kind of war work, and withal not to the detriment of all manner of charitable work already in existence.

No one would urge on this occasion that we have exhibited a jingo spirit, or have been wanting in self restraint or readiness to admit our own shortcomings. No one who has clearly followed this struggle from the start would charge us with national selfishness. We clearly did not enter it with the idea of national aggrandisement, nor does it seem to me that we can be really charged with selfishness and an indifference to the sufferings and ill-treatment of other nations. No, it cannot be said to-day that we show any over-weening confidence in ourselves, or lack of tolerance of others.

We may claim, I think, that in our desire to excel in physical powers, we have not forgotten so completely, as some would have us believe, our mental and moral nature—in fact, our excessive admiration of physical powers is not altogether unconnected with a healthy moral outlook. If the charge that we were a *comfort* loving people, if not a *pleasure* loving people, had been true, the readiness of our soldiers to bear the discomforts and miserable conditions at the front to-day without any parade shows how skin-deep this tendency really was. We are not without care and thought and anxiety for physical, mental, and moral development. We are anxious about education, public health, and the wise up-bringing of the young. We rejoice in the boons that the Insurance Act has brought, we are struggling publicly and privately against the scourge of consumption. We are anxious that members of all classes should have something approaching equality of opportunity for bettering their lives. We are anxious about the moral welfare of the race; for example, our temperance efforts and our wish to establish all kinds of counter-attractions, and lately, perhaps, our endeavour to introduce social clubs in all ranks of society.

We are, in fact, dissatisfied with much as we find it in our world, and desire to do something to improve it. We should want to use all opportunities to compass the end we have in view, and yet I feel that the one compelling force of all others—the most potent of all—the true religious enthusiasm, is almost forgotten or ignored. We do not, I should say, really despise religion or the religious man; we probably honour him when we meet him. Rather, too often, we do not give religion a thought, or, if we do, we think we can do without it. We even go so far as to say that it is not suited to our time. We require something

more practical. And there has certainly been some justification for this feeling, for has it not been too often urged by the churches that there is something highly meritorious in being what we call a religious person? In the desire to inculcate the religious sense we have striven to accomplish this as though it were an end in itself. I am going to make a frank admission. I go so far as to say that I cannot admit that *religion* is an end itself. The religious life is what we are aiming at, not religion in the abstract. What we want is that religion and religious practices should help us to be better and more unselfish citizens. All new and protesting religions have always at the outset tried to bring back to their churches that the church exists for man, not man for the church, and it often follows that the compelling force of religion may lose some of its power. This effort was manifest in the Protestant movement of the sixteenth and seventeenth centuries. It appeared again in the Wesleyan movement two centuries later, and it certainly has always been the aim of the Unitarian Churches to get back as far as possible to the simple Christianity of the teaching of Christ Himself. But in these movements, consciously and unconsciously there has been felt the weakening force of the less organised Church. For those who are convinced of the value of religion, the corporate organised force of church system is felt to be unnecessary and often harmful. But for the great mass is this so? In practice do we find that Christ's teaching how to pray, "Enter into thy closet and when thou hast closed thy door, pray to thy Father in secret," can be attained by the great mass of us? Do we not want the corporate sense, the force of example, the regularity of services at fixed times and places to help us to get into the state of mind when it becomes possible to literally follow Christ's orders?

Now this religious sense, being not only non-corporeal, but also not even mental in the ordinary sense, is a very delicate plant. It requires very careful and affectionate cultivation to enable it to grow and flourish and even to keep alive. All our faculties get atrophied by not being exercised—our limbs, our muscles, our power of concentration, our memory all die or become dormant if not kept fresh and active by use. Any art which we have inherited or cultivated which is subsequently neglected absolutely, dies. Thus Darwin, who, as we know, was so delicate that he could not do the amount of daily work that most of us do, had to put aside the cultivation of his musical nature, which was strongly developed, in order to give all the time and energy that his fragile frame would permit to his scientific pursuits, and, he tells us, with the fatal result that his musical sense died. But I need not labour the point. If our artistic sense which is largely corporeal (I mean both connected with the body and mind) can wither away if left without attention, how much more completely and rapidly will the spiritual sense disappear if our religious life is neglected. Our souls need nourishment just as much as our bodies do, and even to the great seers of old, to strong men like Moses

and Elijah, a retirement into the wilderness to commune with their Maker became urgent and imperative. Christ even found what strength was gained by withdrawal from the world for a time. To many of us such withdrawals are almost impossible; with nearly every one of us the call is not so insistent that we answer it. And so unless something is provided for us we are apt to let the years go by and leave our souls to starve. This society has always recognised the great value of the corporate religious life—the great value of men, women and children joining together at stated times for public worship. Collective worship often stimulates the worshippers, and I feel sure that a well-filled church with a living congregation stimulates the minister.

I am inclined to ask myself in connection with the subject that will be discussed later on this morning three questions—(1) Has the desire for religion slackened? (2) Has the effort for religion slackened? (3) Has the need for religion slackened? I am forced to admit that in some measure the desire for the religious life has slackened. With the questioning spirit that has grown up with our scientific development, and which has resulted in many of the tenets of our churches, both orthodox and non-orthodox being, if not set aside, at any rate only partially believed, has grown up a wide sense of public duty, an intense desire to improve social conditions. For many years all the churches have been gathering round them a band of workers for social amelioration, and although much of this work has now been taken over by the State, still the activities of the churches remain, and in some measure works have superseded faith. Ministers are not only or even mainly to blame; we ourselves have not asked for the old kind of religion which really was the effort at its best to get closer relations between the human and the divine. We have not supported or flocked to hear those who have endeavoured to reintroduce this. Those who are not satisfied, and there are a great many who are not, urge that religion as interpreted by our religious leaders is a failure, and that therefore religion is not wanted. I believe that until recently the craving for something more had actually decreased.

I am not referring only to the indifference which is evidenced by the small attendance at our own and other churches, but also to what has been, certainly till lately, an indifference to religion among our young people. I believe this is due partly to their wish for some practical work now often carried on by the State, and partly because they find in so many churches, and especially in our own, that no great effort is made to keep them in our ranks. This point of view of how we have failed with our young people, and how we can best correct our weakness in this direction, will doubtless be considered in the coming discussion on the Public Worship Committee's report. I only note it in passing. In our anxiety to avoid making public worship an act of piety or sacrificial duty, in our anxiety to leave everyone to their own decision, we are apt not even to encourage by exhortation the attendance of our young people at our

weekly services. It is only the few who can do without the moral compulsion of regular worship, and who can still keep religious life alive and real.

But I should be quite wrong if I were to leave this question without admitting that there are signs both welcome and otherwise of a recrudescence of the desire for religion. The desire for the mystical help of religion which many of our own ministers are endeavouring to satisfy, seems to me the explanation of the relative growth of the Roman Catholic Church, and this notwithstanding the Roman Catholic negation of much held as of the first importance by the free and intelligent criticism which is now so largely accepted. How otherwise can we explain the remarkable choice which is not unfrequently made by intelligent, even highly educated people, in favour of Roman Catholicism rather than Unitarianism? The craving of the spiritual side has been too strong for the mental side, and Roman Catholicism has been embraced because it is believed to be more spiritual than any other Christian form of worship. I am far from admitting the truth of this, but I know it is a commonly accepted opinion. But there are other signs that this desire is not dead, is indeed growing amongst us. Any one who has attended the annual meetings of the Postal Mission, and who has heard some of the letters read, must have been struck by the very real craving there evidenced for this spiritual communion with the Almighty that seems in many directions so dormant, if not dead. But perhaps still more welcome are the replies from many men from the front to the letter from the churches, which, as your President, I was privileged to sign, and to which I have received many grateful replies. You will, I think, agree with me that there is welcome testimony in the extracts of the letters already published that the desire for religion is already being rekindled. It is for us to see that everything possible is done to keep the glow and warmth of this enthusiasm alive.

And this leads me to my second question. Has the effort to quicken our religious life slackened? That our efforts have not been crowned with the success we desire is apparent, but I would not say that this is mainly our fault, still less would I say that our efforts have slackened. I believe that the reverse is actually the case. Perhaps again what we stand for has in some measure hindered our effort. There has been a feeling amongst our people that emotional forms of religion seem often to go hand in hand with practical impiety, and our churches in their struggle against the dividing of our lives into water-tight compartments have been prone to avoid anything that savours of that kind of religion that is divorced from every day life. Hence our teachers have often been apt to lay most stress on works, and I think I am stating an obvious truism when I say that for its size the Unitarian body can show a larger amount of practical endeavour for social amelioration than any other body. This in itself is wholly good, but our efforts should not stop here. Any one who is familiar with the writings and teachings of Mr. Thorn, who in some sense was the founder of domestic missions, and

who undoubtedly preached and urged most strongly this duty of practical effort, would agree that no preacher was more insistent on the necessity for fostering in every way the spiritual life.

Since the last meeting of this Conference at Birmingham in 1912, the decision then arrived at to make a great effort to put the stipends of our poorly paid ministers on a more satisfactory basis has been achieved in a manner very gratifying to those who inaugurated the scheme, and to all of us who have taken part in carrying it through. The original scope of the scheme has, as you are all aware, been largely exceeded, and the collection of the fund of £50,000 for the Sustentation Fund does undoubtedly prove that our church is not dead and that there is a large number of people really interested in helping to provide what humanity so much needs. Not only is the total collected remarkable, but the manner of collection is equally so. There are no very large subscriptions, but a good many substantial sums and a great many smaller sums coming from all parts of the country, from many towns and districts where one was unaware that any Unitarian Church or body of people existed, and indeed from many places the names of which I did not even know.

The report on Public Worship itself is proof of our desire to do something to remedy the present state of things, and I am hopeful that the publicity of the report and the practical remedies suggested may do much to quicken the religious life.

I should like here to make reference to the remarkable manner in which the Belgian Hospital Fund so ably administered by the editor of the *INQUIRER*, by Mrs. Bernard Allen, and by Mr. Kelland, has been worked through our people. I am satisfied that the appeal so vigorously made by the *INQUIRER*, and so generously responded to, has given all who have taken part, both in work or in money help, a feeling of relief that they could do something to meet the awful misery of this war, especially in a direction that was not, as it were, helping themselves. The effort to show practical Christianity to their neighbour who had exhibited such heroism, who had borne so much, was seized with willingness, and it gives me much pleasure to say a few words as to the excellent organisation and work of the Fund, and as to the need for further help.

And if the desire for religion had slackened somewhat but has certainly latterly revived, if the effort to attain more religion is certainly not wanting, will anyone hesitate as to the need being more imperative than ever? I suppose we may find many who will argue, what is the use of your religion of whatever kind if such a catastrophe as the present can, notwithstanding all your churches and preachers, thinkers and social workers, take place? To such the obvious reply is, it is exactly because so-called religion has been separated from the life of the individual and of the nation, because it has not been part of our lives, influencing our thoughts and actions, that such a hideous negation of all religion has been possible. Surely this world war is another proof, if proof

were needed, of our inability to truly progress without religion, without real religion. Is it conceivable that if the countries who forced this war upon Europe had been imbued with the true spirit of religion that they could have been guilty of such a crime? Is it not, on the other hand, quite possible to conceive the state of mind of the individual or of the nation having as its highest sanction only national duty which should dictate as a right act even such a hideous war as is now raging? Is it not precisely because there has been no true religion animating the peoples that this tragedy has overtaken us? I am ready even to admit that, while I have no hesitation in attributing the blame for the commencement of this war absolutely to one quarter, all the nations are in part to blame for it, inasmuch as our lives individually and nationally have been too much divorced from real religion. One of our most delightful essayists in recording some reminiscences of George Eliot wrote: "I remember how at Cambridge I walked with her in the Fellows' Garden of Trinity of an evening of rainy May, and she, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet calls of men, the words God, Immortality, Duty—pronounced with terrible earnestness how inconceivable was the *first*, how unbelievable the *second*, and yet how peremptory and absolute the *third*. Never perhaps have sterner accents affirmed the sovereignty of impersonal and unrecompensing law." These are terrible words, but is not the present the proof of their condemnation? Do we not realise more truly each day how *perverted* duty may become, bound as it must largely be to a single nation if without the sanction of religion—how contorted all theories of right and wrong amongst nations become if duty to the nation is the one watchword—how possible it is even for the idea of duty to become degraded into a hideous vice?

Never, I venture to say, has the world more needed the true spiritual insight, the true communion with the Almighty; never, as it was put to me early in the war does the world more need a second Jesus. But have we a true conception of what true religion is? The old idea of calling upon the Almighty to sustain our cause, to help our armies, to give us the victory, is no longer thinkable. We have come most of us to understand that to ask for the divine intervention in mundane matters, to ask that victory shall be accorded to one side and defeat to another, to ask even that our own loved ones shall be spared, even if others must fall in battle, is no longer what is meant by prayer. But while the direct answer in the old way is not to be looked for, while we are even acting wrongly in asking the Almighty to alter or adjust what seemingly must be, or what is due to our own action or want of action, it is our paramount duty, our greatest privilege to endeavour by prayer to receive courage, to endure, to do the right, and as far as may be to see through the awful tragedy of to-day the far off divine event to which the whole creation moves.

Be not afraid to pray—to pray is right. Pray, if thou canst, with hope; but ever pray, Though hope be weak, or sick with long delay.

* * * *

Whate'er is good to wish, ask that of Heaven, Though it be what thou canst not hope to see. Pray to be perfect, though material leaven Forbid the spirit so on earth to be; But if for any wish thou darest not pray, Then pray to God to cast that wish away.

Let these beautiful lines of Hartley Coleridge be our watchword. May the spirit of true religion reinvigorate all the churches whether our own particular ones or not, for it is the essence of true religion to welcome every attempt to bring about Christ's kingdom on earth. While to us who believe that our system of thought and belief do affect our character, and that, as an American thinker observed nearly fifty years ago, "Unitarianism as a doctrine has, I believe, the future of the world," we strive to avoid the insistence of dogmatic theology. But we do not deny the efficacy of the work of other churches. Our churches are not formed on a basis of unity of belief, but we try to form them on a basis of unity of spirit and of life. In our endeavour to avoid making religion, or in our endeavour to avoid making people accept for religion what is merely formal, conventional, ceremonial, we do not insist perhaps enough on the aid and value of public worship and of regular times set aside for religious services.

Dr. Charles Eliot Norton, writing to Miss Gaskell in 1867, said of Unitarianism: "Having established as a fundamental the rights of private judgment, the utmost liberty of individual opinion, we can no longer unite man in a religious association based on conformity, we must have a free Church to which all who are seeking the highest and best they know, and are trying to express their highest convictions in life, may come and be welcomed on equal terms, whether they call themselves Unitarians, Trinitarians, Christians or unbelievers. I look to see a church arise which shall be a natural human brotherhood for the sake of promoting religious life. It will be the glory of Unitarianism to have been the last step of the ascending series by which man reached at length the platform of the true Church Universal." Although this expectation of Dr. Norton seems to-day as far off realisation as ever, I see no reason for discouragement. Our Churches are not moribund as some have thought, the need for us is greater than it was, I am satisfied that there is a great deal of earnest good work going on. I am equally satisfied that there are a great many all over the country who are longing for just what we ought to be able to provide. Let us see that we leave no stone unturned in our endeavour to provide this, and so do not fall short of the high ideals bequeathed to us by those noble men and women who have gone before.

ETHICAL PROBLEMS OF THE WAR

BY

PROF. GILBERT MURRAY.

ON Wednesday evening at six o'clock, Prof. Gilbert Murray gave an address to the Conference on 'Ethical Problems of the War.' Mr. Hugh R. Rathbone presided over a crowded gathering.

In a short, introductory speech Mr. Rathbone remarked that it was the duty of a Chairman to suppress himself, and he performed the duty with great pleasure that evening seeing that it was the third meeting he had presided over in one day. They welcomed Prof. Murray as the foremost Greek scholar of his time, and felt that it was peculiarly fitting that the representative of that magnificent ancient civilisation which stood at a critical moment between Europe and a barbarous incursion should be there to address them that evening on the subject he had chosen. He was to address them on the ethics of a world struggle which in magnitude and horror far exceeded that struggle of ancient days. The Conference could not be too thankful that one of the most renowned scholars of the day should have come among them—one who had shown practical sympathy with what they tried to stand for by accepting the visitorship of Manchester College, Oxford. The subject he had chosen was one which had exercised all their minds during the last fourteen or fifteen months, and which would continue to exercise them until the end of the war.

Prof. Gilbert Murray said: Mr. Rathbone, ladies and gentlemen, I should like before I begin to express to you very really the gratitude I feel to a body like this in asking me to give this address, and in treating one whose religious views, which I have expressed, of course, in books on many subjects are probably to the left of almost all those here present, not as an outsider, but recognising that people in my position are also capable of a religious spirit, and of seeking after truth in the same way as yourself. I believe that you and I are in real and fundamental sympathy both over religious questions proper, and over a question like this which tests one's ultimate beliefs and the real working religion by which one lives. I think that we may say that probably all here do begin by feeling the war as an ethical problem. Certainly that is the way it appealed to me, and it is from that point of view I wish to speak to-night. Curiously enough I remember speaking in this hall, I suppose about fifteen years ago against the policy of the war in South Africa, and I little imagined then that I should live to speak in favour of the policy of a much greater and more disastrous war, but that is what, on the whole, I shall do. Now I want to begin by facing certain facts. Don't let us attempt to blind ourselves or be blinded by phrases into thinking that the war is anything but a disaster, and an appalling disaster. Don't let us be led away by views which have some gleam of truth in them that this is a war to put

an end to war—that it will convert Germany, and certainly convert Russia to liberal opinions. There is truth in that, but we must not be carried away by the hope that it will establish natural frontiers throughout Europe or that it will work a moral regeneration in nations which were somehow sapped by too many years of easy living in peace. There is some truth in all those considerations, but they do not alter the fact that the war is, as I said, an appalling disaster. We knew when we entered upon it that it was a disaster—we knew that we should suffer, and that all Europe would suffer. Now let us run over very briefly the ways in which it is doing evil. Let us face the evil first. There is, of course, the suffering, the leagues and leagues of human suffering that is now spreading across Europe, the suffering of the soldiers, the actual wounded combatants, and behind them the suffering of non-combatants, the suffering of people dispossessed, the refugees, people turned suddenly homeless into a world without pity. Behind that you have the sufferings of dumb animals. We are not likely to forget that. There is another side which we are even less likely to forget, and that is our own personal losses. There are very few people in this room who have not suffered in that direct, personal way; there will be still fewer by the end of the war. I don't want to dwell upon that question; the tears are very close behind our eyes when we begin to think of that aspect of things, and it is not for me to bring them forward. Think, again of the State's loss, the loss of all those chosen men, not mere men taken haphazard, but young, strong men largely, men of the most generous and self-sacrificing impulses who responded nobly to the call for their loyalty and their lives. Some of them are dead, some will come back injured, maimed, invalided, in various ways broken. There is an old Greek proverb which exactly expresses the experience that we shall be forced to go through, "The spring is taken out of your year." For a good time ahead the years of England and of most of Europe will be without a spring. In that consideration I think it is only fair, and I am certain that an audience like this will agree with me, to add all the nations together—it is not only we and our Allies who are suffering the loss there but it is a loss to humanity. According to the Russian proverb "They are all sons of mothers," the wildest Singalese, the most brutal Prussian. And that is the state that we are in. We rejoice, of course we rejoice to hear of great German losses; we face the fact that we do rejoice; yet it is terrible that we should have to, for the loss of these young Germans is also a great and a terrible loss to humanity. It seems trivial, but think too of our monetary losses; of the fact that we have spent 1,595 millions and that we are throwing away money at the rate of five millions a day. Yet just think what it means, that precious surplus with which we meant to make England finer in every way—that surplus is gone.

From a rich, generous, sanguine nation putting her hopes in the future, we shall emerge a rather poverty stricken nation, bound to consider every penny of increased expenditure; a harassed nation

only fortunate if we are still free. Just think of all our social schemes of reform and how they are blown to the four winds—schemes of social improvement, of industrial improvement; a scheme like Lord Haldane's great education scheme which was to begin by caring for the health of the small child, and then led up by a great ladder from the primary school to the University? How some of us who were specially interested in education revelled in the thought of that great idea; but it was going to cost such a lot of money? It would cost nearly as much as half a week of the war. But think what riches we had then, and on the whole although we are perhaps the most generous nation in Europe, what little use we made of them. There is also when we speak of regeneration the spiritual evil to be faced. I don't speak merely of the danger of reaction. There will be a grave danger of political reaction and of religious reaction, and you will have all your work cut out for you in that matter. The political reaction, I believe, will not take the form of a mere wave of Conservatism; the real danger will be the reaction against anything that can be called mellow and wise in politics; the real danger will be a struggle between crude militarist reaction and violent unthinking democracy. As for religion you are probably all anxious as to what is going to happen there. Every narrow form of religion is lifting up its horns again, rank superstition is beginning to flourish. I am told that fortune tellers and crystal gazers are really having now the time of their lives. It will be for bodies like yourselves to be careful about all that. But besides that there is another more direct spiritual danger. We cannot go on living an abnormal life without getting fundamentally disorganised. We have seen that, especially in Germany; with them it seems to be a much stronger tendency, much worse than it is with us; but you cannot concentrate your mind on injuring your fellow creatures permanently without habituating yourself to evil thoughts. In Germany, of course, there is a deliberate cult of hatred. There is a process, which I won't stop to analyse, a process utterly amazing by which a highly civilised and ordinarily humane nation has gone on from what I can only call atrocity to atrocity. How these people have ever induced themselves to commit the crimes in Belgium which are attested by Lord Bryce's Commission, even to organising the flood of calculated mendacity that they pour out day by day, and last of all to stand by passive and apparently approving, while things like the new Armenian massacres are going on under the ægis of their allies—massacres which, as a friend of mine who was inquiring into them said to me to-day, exceed in horror what has ever gone before—all this passes one's imagination. Now we don't act like that; there is something or other in the English nature which will not allow it. We shall show anger and passion, but we are not capable of that organized cruelty, and I hope we never shall be. Yet the same forces are at work. I don't want to dwell upon this subject too long, but when people talk of national regeneration or the reverse,

there is one very obvious and plain test which one looks at first and that is the drink bill. We have made a great effort to restrain our drinking; lots of people have given up consuming wine and spirits altogether following the King's example. We have made a great effort and what is the result? The drink bill is up seven millions as compared with the last year of peace. That seven millions is partly due to the increased price; but at the old prices it would still be up rather over two millions. And ahead at the end of all this what prospect is there? Well there is sure to be poverty and unemployment just as there was after 1815. I trust we shall be better able to face it; we shall have thought out the difficulties more; we who are left with any reasonable margin of subsistence will, I hope, be more generous, but there is coming a time of great social distress and very little money indeed to meet it with. We shall achieve no doubt peace in Europe, we shall have probably some better arrangement of frontiers but underneath the peace there will be terrific hatred in the heart of Europe, instead of a treacherous and grasping enemy we shall be left with a deadly enemy living for revenge.

Now, ladies and gentlemen, I don't think that I have shirked the indictment of this war. It is a terrible indictment and you ask me perhaps after describing all that if I still believe that our policy in declaring war was right. Yes, I do. Have I any doubt at all that the war was right? I have none. We took the path of duty and the only path we could take. Some people speak now as if going on with the war was a kind of indulgence of our evil passions. The war is not an indulgence of our evil passions; the war is a martyrdom. Now, let us not exaggerate here. It is not a martyrdom for Christianity. I saw a phrase the other day that we were fighting for the nailed hands of Christ against the mailed fist. That is a thing a man may carry in his own heart, but, of course, it is an exaggeration to apply to our own position, to the position of any nation in international politics. We are not saints, yet we are fighting for a great cause. How shall I express it? We are a country of ripe political experience, of ancient freedom; we are with all our faults, I think, a country of kindly regard and generous ideals and we stand for the established tradition of good behaviour between nations. We stand for the observance of treaties and the recognition of mutual rights, for the tradition of common honesty and common kindness between nation and nation; we stand for the old decencies, the old humanities, "the old ordinances," as the King's letter put it, the old ordinances that have bound civilised Europe together. And against us there is a power which, as the King says, has changed the ordinance. Europe is no longer held together by the old decencies as it was. The enemy has substituted for it some rule which we cannot yet fathom to its full depth. You can call it militarism if you like; it seems to involve the domination of force and fraud, it seems to involve organised ruthlessness, organised terrorism, organised barbarity as a system. The phrase that comes back to my mind when I

think of it is Mr. Gladstone's description of another evil—it is the negation of God erected into a system of government. The sort of thing for which we are fighting, the old ordinances, the old kindness and the old humanities, is it too much to say that it is in these things after all that God in man speaks.

The old ordinance is illogical. Of course it is illogical. It means that civilised human beings in the midst of their greatest passions, or at any rate in the midst of their anger and rages, feel that there is something better, something more important than war or victory—that there are some remnants of human brotherhood. Now, I do not want to go into a long list of German atrocities; much less do I want to denounce the enemy. As Mr. Balfour put it in his whimsical way: "We take our enemy as we find him." But it has been the method throughout this war—the method the enemy has followed, to go at each step outside the old conventions. We have sometimes followed. Sometimes probably we have had to follow, but the whole history of the war is a history of that. People fought according to certain rules but one got outside the rules right from the beginning. The broken treaty, the calculated ferocity in Belgium and Northern France, the killing of women and non-combatants in the sea and on land or from the air, the shelling of hospitals, the treatment of wounded prisoners in ways they had never expected; all the doctoring of weapons with a view to cruelty; explosive bullets; the projectile doctored with some substances which would mean a gangrenous wound; the poisoned gases; the infected wells. It is the same method throughout. The old conventions of humanity, the old arrangements which admitted that beneath our cruelties, beneath our hatreds there was some common humanity and friendliness between us, these have been systematically broken one after another. Now observe these things were done sometimes to gain a specific advantage, sometimes as the Secretary of State put it in the case of Miss Cavell, "to inspire fear." And observe that in many places they have been successful. They have inspired fear. Only look at what has recently happened and what is happening now in the Balkans. Every one of these Balkan States has looked at Belgium. The German agents have told them to look at Belgium. They have looked at Belgium and their courage has failed them. Is that the way in which we wish the government of the world to be conducted in future? It is the way it will be conducted unless we and our Allies stand firm to the end. All these points, terrible as they are, seem to me to be real consequences from what happened at the very beginning of the war.

There are probably some people here who differ from what I am saying and I am grateful to them for the patient way in which they are listening to me. To all these I would earnestly say: "Do not despise the diplomatic documents." Remember carefully that it is the one central fact of the cause of this war which is absolutely clear as daylight. Read the documents and read the serious studies of them. I would recommend specially

the book by Mr. William Archer, called 'Thirteen Days,' and there is also Mr. Headlam's admirable book, and the admirable book by the American, Mr. Stowell. There the issue is clear and the question is settled. The verdict of history is already given in these negotiations. There was a dispute, a somewhat artificial dispute which could easily have been settled by a little reasonableness on the part of the two principals. If they failed there was the mediation of friends, of peoples who were disinterested—there was a conference possible with the concert of Europe. There was the arbitration of the Hague—an arbitration to which Serbia appealed on the very first day and to which the Czar appealed again at the very last. All Europe wanted peace and fair settlement. The Governments of the two central powers refused it. Every sort of settlement was over-ridden. You will all remember that when every settlement had been shoved aside one after another we made an appeal to Germany to make any proposal herself—any reasonable proposal—and we bound ourselves to accept it. No such proposal was made. All Europe wanted peace and fair dealing except one power or one pair of powers if you so call it, who were confident not in the justice of their cause but in the over-bearing strength of their war machine. As the official newspaper said: "Germany does not enter conferences in which she is likely to be in a minority." By fair dealing they might have got their rights or a little more than their rights. By war they expected to get something like a supremacy of Europe. In peace, with their neighbours reasonable, in no pressing danger, Germany deliberately preferred war to fair settlement and that means, I think, that Germany committed a primal and fundamental sin against the brotherhood of mankind. Of course, all great historical events have complicated causes but on that almost alone I should base the justice and the necessity of our cause in this war. Other objects have been suggested: that we are fighting lest Europe should be subject to the hegemony of Germany. If Germany naturally grows to be the most influential power there is no reason to fight her. We would submit. It is said we are fighting for democracy against autocratic government. I prefer democracy myself, but one form of government has no right to declare war because it dislikes another form. It is suggested that we are fighting to prevent the break up of the Empire, and from motives of loyalty we should have to fight. I think the break up of the Empire would be a great disaster to the world. But not for any causes of that description would I use the phrase I have used or say that in this war we were undergoing martyrdom. I believe no greater evil could occur than that mankind should submit or should agree to submit to the rule of naked force.

Now I would ask again those who are following me as I say with patience, but I have no doubt with difficulty, to remember that this situation—in spite of particular details—is on the whole an old story. The Greeks knew all about it when they used the word "Hubris"—that pride engendered

by too much success which leads to every crime. Many nations after a career of extraordinary success have become mad or drunk with ambition. "By that sin fell the angels." They were not so wicked to start with but afterwards they became devils. We should never have said a word against the Germans before this madness entered into them. We liked them. Most of Europe rather liked and admired them. But as I said it is the old story. There have been tyrants. Tyrants are common things in history. Bloody aggression is a common story in history in its darker periods. But nearly always where there have been tyrants and aggressors there have been men and peoples ready to stand up and suffer and to die rather than submit to the tyrant, and the voice of history speaks pretty clearly about these issues and it says that the men who resisted were right. So that, ladies and gentlemen, as with our eyes open we entered into this struggle, I say with our eyes open we must go on with it. We must go on with it a united nation, trusting our leaders, obeying our rulers, minding each man his own business, refusing for an instant to lend an ear to the agitated whispers of a faction or of hysteria. And it may be that we shall have to traverse the valley of death, but we shall traverse it until the cause of humanity is won. And now, ladies and gentlemen, that being the cause, we are girt up in this war to the performance of a great duty and there are many things in it which evil as they are can in some way be turned to good. It lies with us to do our best so to turn them.

If we take the old analogy from biology we are a community, a pack, a herd, a flock. We have realised our unity. We are one. I think most of us feel that our lives are not our own; they belong to England. France has gone through the same process to an even greater degree. Mr. Kipling, who used certainly to be no special lover of France has told us that there the men are wrought to an edge of steel, and the women are like a line of fire behind them. Our divisions before the war it is a disgrace to think of. They were so great that the enemy calculated upon them, and judged that we should not be able to fight. These divisions have not been killed as we hoped, and the remnants of them are still living. I cannot bear to speak of them. Let us think as little as possible about them, and lend no ear, no patience to the people who try to make them persist. As for the division of class and class, I think there, at least, we have made a great gain. I would ask you to put to yourselves the test. Remember how before the war the ordinary workman spoke of his employer and the employer of his workmen, and think now how the average soldier speaks of his officer and how the officer speaks of his men. Inside the country we have gained that unity, outside in our relations with foreign countries we have also made a great gain. Remember we have Allies now, more Allies, and far closer Allies than we have ever had. We have learned to respect and to understand other nations. You cannot read these diplomatic documents without feeling respect for both the French and Russian diplomatists for their steadiness, their extreme reasonable-

ness, their entire loyalty, and as you study them you are amused to see the little differences of national character all working to one end. Since the war has come on we have learned to admire other nations. There is no man in England who will ever again in his heart dare to speak slightly or with contempt of Belgium or Serbia. It is something that we have had our hearts opened. We, who were rather an insular people, welcome other nations as friends and comrades; more, we need these nations. We made these alliances originally on a special principle on which I would like to say a sentence or two. That is the principle of the Entente, which is specially connected with the name of our present Foreign Secretary, and, to a slight extent, with that of his predecessor. The principle of Entente has been explained by Sir Edward Grey several times, but I take two phrases of his own particularly. It began because, as he said, he found that all experience had shown that any two great empires who were touching each other, whose interests rubbed one against another frequently in different parts of the world had no middle course open to them between continued liability to friction or cordial friendship. He succeeded in establishing that relation of perfect frankness and mutual friendship with the two great empires with whom our interests were always rubbing. The second great principle of the Entente was this, that there is nothing exclusive in these friendships. We began it with France, we continued it with Russia, we supported it in reality although not in an actual diplomatic sense with the United States, and practically also with Italy, and any one who has read the diplomatic history will see the effort upon effort we made to establish it with our present enemies. I think we have here some real basis for every sort of alliance in Europe—that sort of better concert for which we all hope. One cannot guess details but it is very likely, indeed, that at the beginning Germany will stay outside and will refuse to come into that sort of concert. If so we must take our enemies as we find them. The fact of there being an enemy outside will very likely make us inside hold together all the better for the first few years. When we are once thoroughly in harness, and have the practice of habitually trusting one another and never intriguing against one another, then, no doubt, the others will come in.

Now I spoke at the beginning about the possible dangers of reaction, but there is a very good side also in the reaction. Part of it is right. It is a reaction against superficial things, superficial ways of feeling, and, perhaps, also superficial ways of thought. We have gone back in our ordinary life to deeper and more primitive things. There has been a deepening of the quality of our ordinary life. We are called upon to face a greater duty than ever before. We have to face more peril, we have to endure greater suffering; death itself has come close to us. It is intimate in the thoughts of every one of us, and it has taught us in some way to love one another. For the first time for many centuries this "unhappy but not inglorious generation," as it has been called, is living and living

daily, waiting and hoping, in the habitual presence of ultimate and tremendous things. We are living now in a great age.

A thing which has struck me, and I have spoken of it elsewhere, is the way in which the language of romance and melodrama has now become true. It is becoming the language of our normal life. The old phrase about "dying for freedom," about "Death being better than dishonour"—phrases that we thought were fitted for the stage or for children's stories are now the ordinary truths on which we live. A phrase which happened to strike me was recorded of a Canadian soldier who went down, I think, in the Arabic after saving several people, and before he sank he turned and said, "I have served my King and country and this is my end." It was the natural way of explaining the plain fact. I read yesterday in a letter from a soldier at the front about the death of one of his fellow-soldiers, and the letter ended quite simply: "After all he has done what we all want to do—die for England." The man who wrote it since then has had his wish. Or again if one wants a phrase to live by which would a few years ago have seemed, I do not say unreal, but "high falutin'," he can take these words in everybody's mind: "I see now that patriotism is not enough, I must die without hatred or bitterness towards any one."

Romance and melodrama were a memory, broken fragments living on of heroic ages in the past. We live no longer upon fragments and memories, we have entered ourselves upon an heroic age. As for me personally, there is one thought that is always with me as it is with us all I expect—the thought that other men are dying for me, better men, younger, with more hope in their lives, many of them men whom I have taught and loved. I hope you will allow me to say, and will not be in any way offended by the thought I want to express to you. Some of you will be orthodox Christians, and will be familiar with that thought of One who loved you dying for you. I would like to say that now I seem to be familiar with the feeling that something innocent, something great, something that loved me is dying, and is dying daily for me. That is the sort of community that we now are—a community in which one man dies for his brother, and underneath all our hatreds, all our little angers and quarrels we are brothers who are ready to seal our brotherhood with blood. It is for us that these men are dying, for us the women, the old men and the rejected men, and to preserve civilisation and the common life which we are keeping alive or building. Well, ladies and gentlemen, let us be worthy of these men, let us be ready each one with our sacrifice when we are asked, and let us try as citizens to live a life which shall not be a mockery to the faith these men have placed in us. Let us build up an England for which these men lying in their scattered graves over the face of the green world will be proud to have died.

The Chairman said the audience had expressed its feeling by its quiet listening to the noble address they had heard,

and they would like, doubtless, to leave and go home. They could not quite do that, and he called on Mr. Gow to thank Prof. Murray from the bottom of their hearts for his inspiring words.

The Rev. H. Gow said he could not possibly make a speech, but they all felt profoundly grateful for the moving and inspiring address which had been delivered. He felt inclined rather to say "Thank God," than to thank Prof. Murray, as one did of great things in one's life when helped by a person who touched the depths of one's soul. They would all wish to assure Prof. Murray that they invited him there not as a distant outsider but as a friend, and as one with whom they felt the profoundest communion of spirit, and they rejoiced to think he had come there, as he had said in his opening sentences, with that sort of feeling towards them. It was a pride and honour to them to feel their community with him. There was not a preacher or a layman amongst them who could have spoken to their hearts exactly as they wished to be spoken to as Prof. Murray had done that night.

Dr. Blake Odgers in seconding the vote of thanks, said he agreed that it was not an occasion for making speeches or for an ordinary commonplace vote of thanks. Mr. Murray had touched all their hearts; he had come there, and in words so clearly expressed, so beautiful in their periods, he had stated the cause for England in magnificent phrases; he had said the right thing in the best way, and had moved them all. Let them go home and think over not only that night but during the rest of this horrible war the advice he had given them.

The motion having been carried Prof. Murray said they could not expect him to say more than just thank them for the way they had received him that night, and for the way they had listened to him and led him on to show the emotion he was feeling. He would remember that night especially for the extreme satisfaction he felt in speaking to people to whom he could talk intimately, saying just what was in his mind.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital is one of M. Vanderelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depôts for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

41ST LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	7780	2	9
Miss Bowring and Miss Lalor			
(fourth donation) ..	5	0	0
Mr. and Mrs. James Matheson	5	0	0

	£	s.	d.
Ruth, Jean, and Harry			
Matheson	0	8	9
Mrs. W. Smith	0	5	0
Mrs. Whitehead	0	3	0
Mr. and Mrs. W. J. Noel (second donation) ..	1	1	0
Heywood Unitarian Church Women's League, per Mrs. Duckworth	7	0	0
Messrs. Usborne & Son, per Mr. C. W. Chitty	5	5	0
Mr. Frank Jolly, per Mr. C. W. Chitty	5	0	0
The Staff of Gordon & Gotch, Ltd., per Miss B. W. Prit- chard (third donation) ..	0	8	0
B. X. (third donation) ..	1	0	0
Mr. Ronald P. Jones (sixth donation)	10	0	0
Mr. Henry Sharpe (tenth donation)	20	0	0
Mrs. Pilcher (second dona- tion)	2	0	0
Miss Pilcher (second dona- tion)	0	10	0
Miss Newling and Miss Ben- delack, proceeds of sale of blackberries, (second dona- tion)	1	0	0
Mr. J. R. Gimson (second donation)	3	0	0
Mr. C. W. Chitty (twelfth donation)	4	0	0
Mr. J. J. Carter, per Mr. C. W. Chitty	5	0	0
Messrs. Raymond & Reid, per Mr. C. W. Chitty	5	5	0
Mr. C. J. Burgess, J.P., per Mr. C. W. Chitty	1	1	0
Padiham Branch of British Women's Unitarian League, per Miss L. Lloyd	1	0	0
Collected by Miss E. E. Lowe	0	5	0
The Misses Skinner	1	0	0
Miss H. W. Jevons	1	1	0
Mr. Lewis Lloyd	0	15	0
Ansdell	0	12	6
M. and Madame du Vallon (sixth donation)	4	0	0
Miss W. A. Dixon (per Madame du Vallon)	5	0	0
The Rev. and Mrs. F. Freeston (second donation)	2	2	0
Mr. E. Caddick	5	0	0
Mr. J. C. Hollins (fourth donation)	5	0	0
Miss E. S. Hollins (fourth donation)	5	0	0
Staff of Haverstock Hill Central School, per Mr. F. Chappell (seventh donation)	1	4	6
Mrs. Arthur Read (second donation)	5	0	0
Mrs. Archibald Kenrick ..	10	0	0
Miss E. Beady and Miss B. Stainer	0	10	0
A. J. P.	5	0	0
Northgate End Chapel, Hali- fax, proceeds of lecture- recital, per Mr. J. Teal	4	0	0
Miss Leigh (second donation)	5	0	0
A. J. A., Deal (ninth donation)	0	5	0
Mrs. Conway (second donation)	1	1	0
Bury Unitarian Women's League, per Miss Johnstone	3	3	0
Mr. and Mrs. Bernard Allen (seventh donation)	20	0	0
Mrs. Roscoe (sixth donation)	10	0	0
Mr. Archibald Kenrick ..	20	0	0
Mr. J. T. Osler	25	0	0
Mrs. Cusack (second donation)	1	0	0

Great Meeting House, Coven-
try, per Rev. Leonard Short

£ s. d.
1 1 0
£8,005 9 6

Parcels have been received from:—
The Clapham Ladies' War Relief Com-
mittee; Mrs. Shearman; Mrs. Webb;
Ladies of the Unitarian Chapel, Preston;
The Misses Cope; The Mayoress of
Congleton; Mrs. Lee; Mrs. Edward
Cobb; Mrs. J. H. Green and Miss
East; Mrs. Earl; Mrs. Garrett; Mrs.
Roscoe; Miss Newling and Miss
Bendelack (money for garments
obtained by sale of blackberries); Mrs.
T. Cook; Miss Anna and Master Eric
Coventry; The Girls Club, Bridport,
(per Mrs. Colfox); The Old Meeting,
Birmingham (per Mrs. Lloyd Thomas);
Mrs. Batty; The Town Clerk's Office,
Belfast; Miss Rowe and Miss Taylor;
Stockport Branch of the Women's League
(per Mrs. L. New); Mrs. Wackrill;
Madame de Barros; Mrs. Byles; Mrs.
Titterton and Mrs. C-B-Cave; Mrs.
Phibbs, Mrs. Ward, Mrs. Lewis, Mrs.
Roger Smith.

It will be a great convenience if all
senders of parcels will enclose their names
and addresses and a list of contents in
each parcel.

LIST OF ARTICLES REQUIRED.

Blankets.
Shirts.
Socks.
Vests } woven or of a natural coloured
Pants } flannel or flannelette, *Patterns*
can be supplied.
Cardigans.
Slippers for ward and garden wear.
Towels.
Sheets and pillowslips.
Handkerchiefs.
Bag mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.

Contributions of Money and Clothing
should be sent to Mrs. Bernard Allen,
14, Gainsborough Gardens, Hampstead,
N.W.

WOMEN AS FARM LABOURERS.

THE following description of a practical
experiment in farm work by a party of
girls from a London School appears in
the current issue of *Women's Employ-
ment*. The farm in question is in Dorset,
and is run by a woman farmer.

"We were housed in a large new
granary, the first floor of which served
as an excellent dormitory, being divided
into thirteen cubicles. This was ap-
proached by an outside staircase. On
the ground floor of the 'Barracks' as
they were called by all around, for
everybody knew about us, were two
large rooms, one a kitchen and dining-
room combined, and the other the
'common room,' where we could sit
and read and write letters. We did

not cook for ourselves, but a woman
came in every day to cook for us.

After describing our quarters I must
now give you an account of our ordinary
working day, which began with breakfast
at 7 o'clock. Most people did not get
up till between 6.30 and 7, though one
or two would occasionally be energetic
and go bathing in the river before break-
fast. We either cycled or walked to
work, which began at 8 o'clock and
continued till 11.40, when we returned
to the Barracks for dinner. In the
afternoon we worked in the fields from
2 o'clock until 5.40. After tea we
usually went for a stroll or a bathe, but
very seldom remained indoors.

The first week in August was very
wet, but there was never a hopelessly
wet day when we could not work in the
fields. The rain was only in showers,
and we worked at hoeing mangelwurzels
between the showers. During this week
we got quite used to being wet and
very muddy. At any rate we looked
as though we had been working with
our overalls covered in mud.

Our chief work for the first week was
hoeing and weeding, but after that the
weather improved and it was varied
with days of harvesting and haymaking.
These we enjoyed very much, though
we only had two half-days of haymaking.
We shocked or turned over several
fields of wheat, barley, and oats.

One of our most strenuous jobs was
picking up potatoes after the machine
had turned them out. We all came
behind with baskets and picked them
up, putting large ones into one sack and
small ones into another. We had to
get up five tons of large ones each week
to send to a camp at Dorchester, but we
never found out whether it was the
German prisoners' or the soldiers' camp.
We did this in one and a half days.
Potatoing and hoeing did make our
backs ache at the time, but as soon as
we stopped it was all right.

We had only two or three really hot
sunny afternoons, when we felt it was
too hot to work, but otherwise the
weather was quite good and suited to
hard work. We all felt very fit and well
while we were there and certainly nobody
was any the worse for the work or found
it overtired her in any way. In fact
when we were asked whether we would
come next year if we were wanted, which
was very likely, we all said 'Yes' at
once.

We do not know yet how much we
earned exactly, but it just about covered
our board and lodging I think. The
hoeing and weeding was paid at the
rate of 8s. 6d. an acre, and the other
work at 3d. an hour.

Altogether we spent a very interesting
and enjoyable time."

PUBLICATIONS RECEIVED.

MESSRS. MACMILLAN & Co.:—Dogma, Fact, and
Experience: A. E. J. Rawlinson. 2s. 6d. net.
Church and Nation: William Temple. 2s. 6d. net.
The Adventures of Seumas Beg: James Stephens.
3s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—The State as
Farmer: George Radford. 2s. 6d. net.

MESSRS. WATTS & Co.:—Illustrations of Posi-
tivism: J. H. Bridges. 3s. 6d. net. The R.P.A.
Annual.

MISCELLANEOUS.

Cornhill Magazine.

PROF. DOLLEY of University College, Nottingham, is announced to give a course of six lectures on 'Before the War—and After' at Essex Hall on Thursday evenings at 7.30 P.M. from November 4 to December 9. Tickets (for the course, 1s. each, for single lectures 3d.), and a detailed syllabus may be obtained from Mr. Hare at Essex Hall or the Rev. Bertram Lister, New Gravel Pit Church, Chatham Place, Hackney, N.E. The lectures are intended to promote serious study. Prof. Dolley will deal with the subject as an historian and not as an advocate of any particular policy. Each lecture will be followed by a tutorial class for those who desire further help in their reading and thought.

OWING to pressure on our space we are obliged to hold over our report of the Council Meeting of the British and Foreign Unitarian Association which was held on Thursday, October 26.

NEWS OF THE CHURCHES.

Bootle.—The Rev. Walter Short, B.A., minister of the Bootle Free Church, has decided that it is his duty to enlist. In the course of a statement, explaining his reasons for taking this momentous step, which he made to his congregation last Sunday morning, he spoke as follows:—

"I could provide many excuses for not going. Only last evening, a letter reached me from the Mayor of Bootle, inviting me to attend a Town Hall Meeting, and to express willingness to join the local Recruiting Committee. It would appear from this that ministers are 'starred' men, that is, men not expected to join the colours. Further, I could allege the excuse of religious and social service. In addition to my work in connection with this church, I serve on two Town Hall Executive Committees; am Secretary of the School Care Committee; and am Correspondent to the Local Government Board on trade conditions in Bootle. More than one person has remarked in view of this work: 'We need people like you at home.' Nevertheless, I have said certain things. First and foremost I have urged that in waging this war the Allies are defending right against might. I have more than once quoted Horace's 'It is sweet and comely to die for one's native land.' I have spoken in affectionate terms to men and boys who are hazarding their lives. During my whole ministry I have preached human solidarity, and the soul's immortality. It comes home to me now to exemplify these things at the peril of my life. If I come back I shall be able to preach with better heart; if I don't return, my friends will have the consolation of knowing that I did my best to translate words into action. My death might very well prove my best sermon. The future is altogether uncertain. Having come to a decision from the very highest motives, I am prepared to go just where the authorities send me. I have obeyed the first order of the Chief Liverpool Recruiting Officer, viz.: to write to the War Office respecting the application for a commission. I propose to take any reply to him, and then carry out his next order. Whether as officer or private, combatant or non-combatant, I shall try to be faithful. I commend to your good will my wife and

child. Loyalty to the church on your part would allow of her keeping our home together, and, of course, our grief would be lightened if we knew that woman and child had a refuge and the soldier was not altogether homeless. Let us all pray and work for better times."

Carmarthen College.—During the session ending June, 1915, there have been 34 students in attendance at Carmarthen, and 8 students following Arts Courses at Aberystwyth and Cardiff as External Students. Of these 8 were assisted by £40 scholarships, 3 by special grants, and 5 by £10 bursaries from Dr. Williams' Trustees, and 2 External Students have also been assisted by grants provided by the committee supporting the Independent Students at Carmarthen. During the coming session the course of special lectures and addresses on the Art of Teaching as adapted to the work of the Sunday school, given by Principal Parry, of the Carmarthen Training College, to the two senior classes, will be continued. As some contribution towards the assistance of our soldiers, students of the College are staffing one of the Y.M.C.A. huts at the Scoveston Camp, Pembroke. Several of the students also have joined the R.A.M.C., and have been granted special leave of absence. Having regard to the numerous special claims on public generosity arising out of the war, the Board has not felt justified in making any special appeals for funds this year, and therefore some reduction in the assistance they can render to students is inevitable. The records of the students assisted has, however, been so creditable, especially that of the Arts Students, who are an unusually promising body of young men, and the work is of such importance to the ministry both in Wales and England, that the Board appeals with confidence to the Trustees of the several Funds assisting and to the individual subscribers for their continued and increased support.

Cradley.—The late Mr. James Alfred Brettell.—The congregation of Park Lane Chapel, Netherend, Cradley, has suffered a severe loss in the death, after a brief illness, of one of its wardens, Mr. James Alfred Brettell, in the 59th year of his age, which occurred on the 15th inst. He was the only surviving brother of the Rev. S. S. Brettell, minister of Flowergate Old Chapel, Whitby. He belonged to a family known to have been connected, both on the father's and the mother's side, with the Cradley congregation for two centuries. Succeeding his father as one of the wardens in 1893, Mr. Brettell was exemplary in the discharge of his duties, being most regular in his attendance at Divine Service. He was a trustee of the chapel, schools, parsonage, and glebe, serving as well on the chapel committee. He also acted as secretary to the burial ground of the chapel. His place in the life and work of the congregation will be very difficult to fill. At the funeral, which was conducted by the Rev. A. H. Shelley, there was a large attendance of members of the congregation and the general public.

Darlington.—The Darlington, Gateshead, and South Shields Unitarian Churches have been placed under the care of the Rev. W. H. Lambelle. A meeting to welcome him to his new duties was held at Darlington on October 21st. Miss Lucas presided and expressed the hope that Mr. Lambelle's closer association with the church would lead to a deeper and more earnest interest on the part of all the members.

Girls' Own Brigade.—The first United Service of the Girls' Own Brigade was held on Saturday afternoon, October 9th, at the New Gravel Pit Church, Chatham Place, Hackney. The service was conducted by the Rev. Bertram Lister, and there was a large attendance. On Saturday, November 6th, there will be an entertainment given by the three companies—Hackney,

Ilford, and Brixton—in Aspland Hall, Chatham Place, Hackney, at 6.30, in aid of the Brigade Funds. Tickets, 6d. and 3d., may be had from any of the secretaries.

Leytonstone.—The Liberal Christian League. —Leytonstone has sustained a grievous blow by the loss of Lieut. W. A. Piercy, M.A., of the 20th London Regiment, who was "killed in action" in the recent advance in France. A man of high scholastic attainments and very actively interested in progressive Christian thought, he was known and respected by an exceptionally wide circle of friends. For some time he occupied the position of President of the local branch of the Liberal Christian League, and he had also been associated with his mother in the holding of Drawing-room Meetings at Cathay, Cambridge Road, where very able lectures on religious and social topics were followed by discussion. The educational value of these unique Saturday gatherings, their effect in broadening thought, and in fostering a spirit of unity by bringing members of the different churches of the district together in social contact, have made them exceedingly popular. A memorial service was held on Saturday afternoon at Cathay, about 150 people attending, representative of many different denominations. The Rev. T. H. Fenn (Wesleyan) conducted the service, prayers were offered by the Rev. W. C. Fenn (St. John's Parish Church) and the Rev. John Jermyn (Congregational), and an address was delivered by the Rev. Thomas Phillips, B.A. (Bloomsbury Baptist Chapel). Lieut. Piercy's commanding officer Col. Godding, was present and paid a high tribute to his efficiency as an officer and his service in the field. Before joining the colours Mr. Piercy was a master at Tonbridge School, and later at Whitechapel Foundation School, and the headmasters of both of those institutions, Mr. H. Carter, B.A. (Whitechapel), and Mr. J. Evans, M.A. (Tonbridge), were present and related some touching stories, illustrative of his character and the affectionate attachment of the boys in those schools to their teacher.

NOTES AND JOTTINGS.

ANIMALS IN WARFARE.

The extensive military use which is being made of animals at the present time is probably without parallel in history. The horse is, of course, the greatest sufferer, but dogs—in the early days of the war at any rate—were employed by the Belgian army to haul their mitrailleuses. A few weeks ago a number of watch dogs were let loose by the Turks against the French trenches in Gallipoli, and oxen have been used in the Italian campaign to charge against the barbed wire entanglements of the enemy with the hope of tearing them down. All these animals are the unfortunate victims of a state of things which involves cruel hardships for man and beast alike, and are sacrificed for belligerent purposes; but it is pleasant to know that both the French and the Germans are also using dogs for the purpose of seeking out the wounded after a battle. The Berne correspondent of the *Morning Post* recently estimated that the German dogs had already saved four thousand lives. Every man in charge of an ambulance keeps a diary of his dog's progress, and a dog hospital has been established at Jena where the tired animals may rest and recuperate. In his book 'War Pictures,' Mr. Ian

Malcolm, M.P., has specially referred to the usefulness and intelligence of the dogs connected with the French Red Cross, and to the way in which they have endeared themselves to the Army. It has been found that small dogs, such as terriers, as well as Airedales and retrievers, take to the work keenly, and they are trained so well that they even refrain from barking when they find their man.

THE BURNING-GHAT IN SUSSEX.

One of the Indians attached to the Indian Medical Service who recently died at the Kitchener Military Hospital, Brighton, was buried with Hindu funeral rites, and local imagination was stirred by one of the strangest scenes that has ever been witnessed on the Sussex Downs. The man, says the *Times* correspondent who describes the occurrence, was a Brahman of the Arya Samaj, and although, being a non-combatant, he was not borne to the pyre by wounded comrades, the ceremonies were very elaborate and peculiar. White chrysanthemums were strewn over the pall, and before the body was carried away a photographer was allowed to uncover the dead man's face and take a photograph of it to send to his relatives in India. The preparations for the burning were long and complicated, "for the ritual demands the right use of four kinds of things: odoriferous things, nutritive things, sweet things, and curative medicines. Some had been melting *ghee*, some preparing the raisins, the almonds, and other food. When all was ready the body was laid on the pyre, and over it and round it were heaped more and more blocks of wood and much straw. Then crystals of camphor were lighted in a spoon on the end of a long pole, and when they were flaming well were poured on the centre of the pyre. A flame leaped up. A torch made of straw and camphor was lighted at this flame, and applied to the four corners; melted *ghee* was poured here and there, and soon the whole pyre was ablaze. And while it burned the mourners kept tossing upon it little pinches of *ghee* mixed with grains and fruits, scent, saffron, and spices." Later on the ashes were put into a little wooden coffer bearing the dead man's name, and in time the coffer would be sent to his family in India.

THE FOREIGN QUARTERS OF LONDON.

Naturally the war has deeply affected the foreign quarters in London, and although the children play about the pavements as usual, there are comparatively few young men to be seen either in the streets or cafés of Soho and "Little Italy." It is stated by the *Times* that the number of foreigners resident in the Administrative County of London before the war began would be over 160,000. In 1911 the Census returns gave the total as 153,004, and of these the overwhelming majority owed allegiance to one or other of the nations which are now belligerents. Russians and Russian Poles, most of them living in the Stepney district, were in the greatest numbers. There were 39,187 Russians and 23,918 Russian Poles enumerated, and 20,628 of them were

males between the ages of 20 and 45. The French colony was 13,803 strong, and 3,964 were males of military age. The Italians numbered 11,668, and included 5,655 men aged from 20 to 45. In addition there were Belgians, Serbians, Montenegrins, and Greeks, and the total population liable to recall for service with the Allied armies would be over 30,000. This figure leaves out of account 10,967 German males, 3,688 Austrians, and 389 Turks, the greater number of whom are now interned.

THE NEW TOYNBEE HALL.

The residential portion of Toynbee Hall is, as many of our readers will know, being transferred to Poplar, owing to the great changes which have taken place in the Whitechapel district and the need for a fresh development of the ideals of the original founder among a normal British working-class population. At the old Toynbee Hall all the familiar activities will still be carried on under the direction of Mr. E. F. Hitchcock, the Secretary, but the Warden and Mrs. St. George Heath will aim at making the settlement in Poplar not so much an institution, but, as Canon Barnett would have wished, a centre of friendship in a neighbourhood that has not been flooded, like Whitechapel, by an immigrant population to which other agencies minister in an effective way. Mr. St. George Heath is greatly impressed with the need for adequate preparation, on the part of young men fresh from the University, to meet the new spirit that will arise in England at the conclusion of hostilities, and he is anxious that cordial relationships shall be formed between those connected with the Settlement and families as a whole, rather than individuals. "We intend," he said recently, "that in our new home there shall be fewer residents living at the centre, and more living out around in tenements and small houses." The cardinal feature of the movement will be the part which women residents from the universities will take part in it, their house being situated a few doors away from the headquarters in Montagu Place off the East India Dock Road. The Poplar group will inevitably be a small one while the war lasts; but it is, perhaps, better that this fresh start should be made in a quiet way, and that the foundations should be well laid for the work of social reconstruction in which the Settlement will undoubtedly play an important part.

GOSSIP ABOUT CHURCHES.

Dr. J. Charles Cox gives some interesting facts about churches and church-folk in his book on 'Pulpits, Lecterns, and Organs in English Churches' (Oxford University Press), which make very entertaining reading. The following is a description of a "marvellous scamp of a vicar, William Lang," who, for a time, in the days of Charles I., occupied the fine pulpit of Bradworthy, Devon. "According to Mr. Baring-Gould this man, who began life as a sand-carrier, was Vicar of this parish and sheriff's bailiff at the same time. After forging several warrants he fled to Ireland; but on obtaining the Bishop's forgiveness he returned to Bradworthy, became a

solicitor, and alarmed his flock by threats of action. The next step was to turn the vicarage into a public-house, and worse than that, 'he sent his daughter into the pulpit to catechise the children.' This is said to be the only Church of England pulpit that has ever been occupied by a woman." How many of us know, by the way, the use to which the hour-glass was originally put in our English churches? "The hour glass, sand glass, or sermon glass, came into general use in the Church of England in the sixteenth and seventeenth centuries for the purpose of regulating the length of the discourse. Hence it was commonly attached to the pulpit or to the adjacent wall, within easy reach of the preacher. There are 103 stands still surviving.... In Cornwall the pulpit hour glass was removed to the parsonage kitchen to aid in regulating the baking of meats."

A BIBLIOGRAPHY OF JOHNSON.

The late Mr. W. P. Courtney, in his 'Bibliography of Johnson,' which forms Vol. IV. of "Oxford Historical and Literary Studies," has included much that has not been easily accessible and also much that is new. The pages devoted to the Dictionary are especially interesting, and describes the way in which that prodigious work was completed with the help of six amanuenses who worked in "an upper room fitted up like a counting-house." Some delightful examples of Johnson's grandiloquent definitions are recorded, including the famous one explaining the word "network," and a number of words are given which were described by him as cant terms—i.e., Tory, fib, flirtation, lingo, prig, stingy; as low, i.e., dab, ignoramus, shabby, sham, squabble, tiff; as obsolete or not now in use, i.e., deft, gratefulness, guerdon, jeopardy, wont (custom). 'Rasselas' has proved, perhaps, the most popular of Johnson's works. It was published as 'The Prince of Abissinia' in 1759. During Johnson's life it was not called 'Rasselas,' nor was the authorship publicly acknowledged. An American edition was published in 1771, and two years later Johnson wrote that "the impression is not magnificent, but it flatters an authour," adding that the little book had been translated into Italian, French, German, and Dutch. Mr. Courtney notes seventy-two English editions, twelve French, eleven German, three Italian, two Spanish, and one Dutch, Hungarian, Polish, Modern Greek, and Bengalee translation.

AN ANTHOLOGIST'S ERROR.

The Clarendon Press published a new edition of the Works of Henry Vaughan recently. *The Periodical* relates that a letter has reached the Oxford Press addressed to "Mr. H. Vaughan." The writer asked for permission to include in an anthology 'The Timber.' Thanking the Silurist for his "immediate attention to this request" the anthologist boldly says, "I will see that you obtain a copy of the book upon publication." He that hath left life's vain joys and vain care,
And truly bates to be detain'd on earth,
Hath got an house where many mansions are,
And keeps his soul unto eternal mirth!

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, October 31.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. W. L. TUCKER, M.A.
 Aolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey, Fort Road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11. Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. K. DUNBAR.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUMFORD B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNO-WETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Mr. J. W. PETERKEN.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. T. P. SPEDDING.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. RALPH PHILIPSON, B.A.
 Stoke Newington Green, Sunday School Anniversary, 11.15, Rev. D. DELTA EVANS; 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Rev. C. HARGROVE, M.A., D.Litt.
 University Hall, Gordon Square, W.C., 11.15, Rev. J. JUPP.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 6.30, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. S. BURROWS.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. D. W. ROBSON, B.D.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 { DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. F. K. FREESTON.
 EDINBURGH, St. Mark's, Castle Terrace, 11, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Supply.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. R. NICOL CROSS.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 MANCHESTER, Upper Brook Street Free Church, 11, Rev. A. H. LEWIS, B.D.; 6.30, Mr. F. J. SHIRLEY.—Anniversary Services.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN; 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIR, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

MARRIAGES.

CROWE—O'CONNOR.—On October 16, at Unity Church, Torquay, by the father of the bride, Birkett Ernest Crowe, of Forest Hill, to Marguerite Louise O'Connor, of Torquay.

MAIR—BELLHOUSE.—On October 27th (very quietly), William Fraser, 2nd Lieut. 29th (Reserve) Batt. R. F., son of Mr. William Mair, The Elms, Stretford, to Sarah (Sally), elder daughter of the late Mr. and Mrs. G. W. Bellhouse of Manchester, and niece of Mr. and Mrs. D. A. Little, Hatherley, Bowdon.

DEATHS.

MOTTRAM.—October 22nd, at 21, Bracondale, Norwich, James Mottram, aged 81.

SUMMERS.—On the 25th instant, after a long illness, patiently endured, Dora Wilson Summers, aged 12, eldest daughter of Mr. and Mrs. R. W. Summers, and granddaughter and adopted daughter of the Rev. F. and Mrs. Summers, of 4, Durlay Road, Stamford Hill, N.

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Morning, at 11.15.

October

31. Rev. W. J. JUPP (of Letchworth).

November.

7. Rev. WILLIAM WOODING, B.A.

14. Rev. RICHARD HENRY LAMBLEY, M.A. (of Horwich).

21. Rev. EDGAR INNES FRIPP, B.A. (of Leicester).

The Evening Services will not be resumed for the present.

UNITARIAN FREE CHURCH, Horwich.

BAZAAR,

November 24th, 25th, 27th, 1915.

To raise Funds to meet cost of repairs to fabric and pay off debt. Upwards of £200 required. The congregation appeals earnestly for assistance to raise this amount. This appeal is endorsed by the N. and E. Lancashire Unitarian Mission. Donations of material and gifts of money will be thankfully acknowledged by R. H. LAMBLEY, M.A., MONTCLIFFE, or W. B. BURGESS, 109, CHORLEY NEW ROAD.

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November.

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21. Rev. EDGAR INNES FRIPP, B.A. (of
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Nov. 23. PSYCHIC AND SPIRITUAL "BODIES."

Nov. 30. BIRTH INTO THE SPIRITUAL RACE.

Dec. 7. THE UNVEILING OF THE DIVINE
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LONDON DISTRICT UNITARIAN SOCIETY.

THE AUTUMN MEETING of the
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All members and friends of the
Society are invited.

THE CHAIR will be occupied by the
President, Dr. C. HERBERT-SMITH.

6 p.m. Tea and Coffee.

6.30. Business.

**Clarence Road Unitarian Church,
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SALE OF WORK.

THURSDAY, NOVEMBER 11th, 1915.

To be opened at 3 p.m.
by Miss TAGART.

OUR CALENDAR.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 7.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. W. HAMILTON VANCE, B.D.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Fort Rd., 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11 Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. T. P. SPEDDING.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. J. W. GALE.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. WILLIAM WOODING, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN. No evening service.
 Wimbledon Smaller Worple Hall, 6.30, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. C. HARGROVE, M.A., D.Litt.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. T. P. SPEDDING.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. ODGERS, M.A., D.D.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Supply.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. W. H. DRUMMOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meetings, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. SPEIGHT, M.A.

DEATH.

LEWIS.—On November 2nd, at Elm Road, East Sheen, S.W., Bernard Lewis, late of Clapham, in his 82nd year. Cremation, Golder's Green, 2 o'clock, Friday, 5th inst.

Situations

VACANT AND WANTED.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE article by Mrs. Bernard Allen on her last visit to France on behalf of the Belgian Hospital Fund, must be postponed to next week. The reason is the very sufficient one that at the time of going to press she was still away. The work in Calais has claimed a great deal of attention and detained her longer than was expected. In her absence the organisation and the daily routine of business have not suffered in any way, thanks to the band of effective helpers whom she has enlisted for the work at Hampstead. Perhaps the full story of the Fund will be written some day, and then the company of faithful women whose names do not appear in our columns will not be forgotten. We have also our organisers all over the country who plan work, see to its prompt dispatch, and keep interest in the needs of the Fund at a high pitch of enthusiasm. To all of them we owe much for whatever success has attended our efforts, and we would beg them to take their full share of the gratitude which it is our privilege to receive whenever we cross the Channel.

* * *

It will be noticed that last week the Fund passed another milestone. We are coming within sight of £10,000. Can we achieve that gratifying result by the end of the year? If donors, new and old,

wish to express their appreciation of what Mrs. Allen has done that is the way to do it. In present circumstances there is nothing else which would give her such keen pleasure. We do not propose to start any special Christmas fund for the Belgian Hospitals. The ordinary needs are far too pressing for us to indulge in dainties and luxuries of that kind. We suggest that we should throw a substantial part of our Christmas charity into what we are doing already and so achieve the desired result. We hope that some of our readers will take up the idea at once and give it a good start. May we call attention once again to the fact that donations in money and gifts received in kind balance one another very evenly. In order to reach the grand total of the help supplied by the Fund the figures published weekly must be nearly doubled. At present it may be put at not less than £15,000.

* * *

LETTERS of gratitude continue to arrive, and next to the evidence of our own eyes they are the best assurance we can have that we are helping on the right lines. One received from a Convalescent Depot the other day announces the arrival of 300 blankets and pillows. "On your next visit," the letter continues, "you will find some changes and many improvements. My colleagues and I are always trying to make our work thoroughly efficient, and we are succeeding little by little. Assistance like that which has been bestowed upon us by the Belgian Hospital Fund is a powerful stimulus and a precious encouragement." Another letter announces the arrival of a large parcel of games, which have been distributed among the hospitals in the neighbourhood and given immense pleasure to the patients.

* * *

THE speech of the Prime Minister in the House of Commons on Tuesday is, perhaps, the most important which he has made since the beginning of the war.

It came at a moment when the country is undoubtedly anxious and tempted to lend too ready an ear to the campaign of grumbling in a section of the press. It was also longer than usual, and by the severe compression of unadorned speech—an art in which Mr. Asquith is an adept—contrived to cover the whole field of our naval and military operations. In this way a rebuke was administered to one-sidedness and the gusty fits of despair which magnify misfortunes into defeats. Mr. Asquith pointed out quite truly that the balance of achievement and success is even at the present moment astonishing, and far beyond anything which the most sanguine of us considered possible at the beginning of the war.

* * *

FROM this note of proud confidence he passed on to speak quite plainly of some of our misfortunes and mistakes. He accepted full responsibility for the expedition to the Dardanelles, and expressed his own sense of bitter disappointment that so far our efforts have been baffled. At the same time he pointed out that the indirect results have been of great value. An army of 200,000 Turks has been engaged and kept from mischievous enterprises elsewhere; there has been some relief of pressure upon the Russians in the Caucasus; the Mesopotamian expedition, which promises to have excellent results, has only met with weak resistance, and Bulgaria was kept in a state of neutral hesitation for several months longer than would otherwise have been the case. These things do not excuse miscalculations and military mistakes, but they are important aspects of the situation which ought to be carefully weighed. They must at least be taken into account in any competent judgment. Mr. Asquith did well to emphasise them at the present time, because it is precisely these indirect results of military operations, often so far reaching in their effects upon a tangled political situation or the larger

problems of strategy, which make the weakest appeal to the civilian mind.

* * *

NATURALLY the keenest interest both in the House and the country was aroused by the grave passage in the speech which dealt with the present situation in the Balkans and our obligations to Serbia. We hold that the cardinal fact, which accounts for the disastrous delay in sending troops to re-inforce the Serbian army, must be sought not in our vacillation or lack of policy, but in the defection of Greece. This view, which we have urged before, is borne out by the Prime Minister's own words, which for obvious reasons are marked by caution and reticence.

When the Allies are reproached as they are in some quarters, with being too late in providing active help for Serbia, it must be remembered that up to the very last moment there was the strongest reason to believe that Greece would acknowledge and act upon her treaty obligations to Serbia. When on September 21, after the Bulgarian mobilisation had taken place and M. Venizelos, then Prime Minister of Greece, asked France and ourselves for 150,000 men, it was on the express understanding that Greece would mobilise also. Greece did in fact mobilise under his direction on September 24, but it was only on October 2 M. Venizelos found himself able to agree to the landing of British and French troops, after a formal protest to the French Government. On October 4—I wish this date to be borne in mind—M. Venizelos announced what had happened in the Greek Chamber, but at the same time declared that Greece must abide by her treaty with Serbia.

The next day the King repudiated that declaration, and M. Venizelos resigned. The new Government which succeeded declined to recognise that position as between Greece and Serbia. Despite our constant insistence that Greece should make common cause with Serbia, the new Greek Government, while declaring their desire to remain on friendly terms with the Allies, declined to depart from their attitude of neutrality. These are facts which ought to be taken into account by people who criticise the alleged inertia of the Allied Governments. I make no comment upon that for the moment. I think it better not to do so. But the result is that Serbia, without Greek support, is left to bear the brunt of a frontal invasion from Germany and Austria and a side attack from the King of Bulgaria.

* * *

THIS view of the situation was entirely borne out at a later stage of the debate by Sir Edward Grey. He pointed out that the undertaking to protect Serbia from aggression was founded on "a promise which we had made in answer to a request from Greece—a promise made in common with the French Government

to send a certain definite number of men to Salonika for the express purpose of enabling Greece to fulfil her treaty obligations to Serbia." In these circumstances, to speak of our betrayal of Serbia, as has been done in some quarters, is to use language which is at once false and deeply injurious to the cause of the Allies. We may be thankful that we are not at the mercy of the critics, who think that the inaction of the Greek army ought to have made no difference to the military situation so far as we were concerned, and that in any case it was our duty to go forward with 150,000 men. Delay, lamentable as it has been in its immediate results, was clearly necessary in order to bring a much larger force into the field, and to ensure that the help of the Allies shall be not merely dramatically effective at the moment but permanent in its results.

* * *

OF course, it may be said that we ought never to have trusted Greece at all, and that wise statesmanship would have provided against possible failure, even to the extent of keeping a large army round the corner ready for all emergencies. A suggestion of this kind, when it is examined, is seen to be quite fantastic. Let us face the fact frankly that English diplomacy cannot be carried on on a basis of dark intrigue and universal distrust. Our belief that morality is of vital significance in the political world may appear sometimes to be a source of weakness, but we must cling to it at all hazards. The *Real-Politik* of Germany, which is the expression of a non-moral theory of the State, is one of the evil things which we are fighting in this war. Its idolatry of force and its methods of base intrigue, bribery, and dishonour, have unfortunately made a deep impression in many of the chancelleries of Europe. Diplomacy, like other things, has been Prussianised by a policy of persistent penetration. The fact that we cannot follow Germany in using these weapons may postpone our success and increase our suffering. Nevertheless, we must accept it all calmly rather than waver in our allegiance to a higher ideal of statecraft, which is rooted in the human conscience and strives to over-rule all difficulties in the interests of freedom and justice.

* * *

WE hope that we shall not be accused of any want of respect for our brethren of the Press when we say that they are in danger of carrying their campaign against the censorship too far. The public may begin to suspect that there is a little professional *amour propre* at the bottom of it, and certainly we are not so ill-informed or so weakly optimistic as

many of them suppose. In this opinion we have strong support from an unexpected quarter. A Swiss, of German extraction, who has lately been in England, has written a remarkable testimony to our power to stand the truth in the *Berliner Tageblatt* :—

The House of Commons [he writes] has recently complained that the British censorship has occasionally eliminated certain passages from enemy *communiqués*. Nevertheless, I can testify from personal experience that it is quite possible to gain an accurate picture of the general military and political situation from the local papers in England.... I must confess that I was absolutely astonished now and again at the strong dose of truth that the Britisher can stand. Thus it is by no means unusual to see in British illustrated papers pictures of German origin representing Russian prisoners in the Eastern theatre of war or showing the victorious entry of German troops into Russian fortresses.... The determination of the British Government to publish the figures of their total losses is also noteworthy, although their importance is calculated to stagger the broad masses of the people. Furthermore, it must be admitted that British official statements are generally distinguished by remarkable reliability.

Clearly the whole truth is not on the side of the grumblers and the critics!

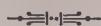
* * *

A TEMPERANCE COUNCIL of the Christian Churches of England and Wales has recently been formed with the Archbishop of Canterbury, Cardinal Bourne, Principal Selbie, and General Booth as Joint-Presidents. One of their first official acts has been to issue a Message to the nation, which contains the following appeal :—

In this solemn hour of national history we are constrained to make a united appeal to the Christian people of Britain to use their full influence to free our land from the curse of intemperance. By the sharp test of war indulgence in strong drink stands revealed as the foe of moral discipline, and a grave and immediate danger to our country. It weakens our power to concentrate on the serious duties we are called to discharge. It stands between us and a whole-hearted return as a nation to the God of our fathers. Face to face with more solemn issues than have ever before confronted our race, we are convinced that the time has come for us, by combined and vigorous effort, to thrust this shame and menace from our midst.

We ask, therefore, that the voice of Christianity shall be raised everywhere in urgent protest against this evil. We appeal that the example of Christian people shall be in all respects consistent with the Christian claim for temperance reform, and that with goodwill, and at all costs, the State shall be supported in its present and future endeavours to remove the peril of intemperance.

MINISTERS AND MILITARY SERVICE.



A FEW months ago we wrote some plain words about the duty of ministers of religion of military age to regard the call to enlist as addressed to them as well as to their friends, their brothers, and their College chums. We urged that they ought not to shelter themselves behind their profession or to allow motives of convenience or attachment to their present work, which would not be regarded as adequate in the case of other men, to weigh heavily with them. Things were being said, and said quite sincerely, from most of the pulpits of the land, which implied that this conflict is one for justice and freedom, and that the young men who are giving up everything to serve their country are accepting the noblest duty of their lives and winning the martyr's crown. If this high praise can be showered on the laity, is there any reason why the clergy should not perform the same duty without dishonour to their sacred calling? This question seemed to us to require a straightforward answer, and we wrote as we did because we honour the ministry far too highly to be content with any conventional reasons for a policy of inaction and the refusal of dangerous duties.

At the time the issue was a somewhat novel one for the public mind. We were met with a good deal of agreement, with some sharp criticism, and with a little quite useless anger. On the whole, it seemed to be felt that it would be time enough to raise the question when the need for men became more serious. That need has now arisen, and the whole subject has become one of urgent public interest. For one thing during the past few weeks there has been a steady stream of ministers who have felt that they must take their place in our citizen army. Their action has been welcomed with unmistakeable signs of public approval; it has done not a little to raise the clerical profession in general esteem; and it has been accepted as a moving example. But suddenly something else has happened. Thousands of ministers all over the country have discovered that they are "unstarred" men. They

have received Lord Derby's letter inviting them to enlist, and in most cases the clerks responsible for addressing the envelopes have called them plain "Mr." In other words they have been treated exactly like all their fellow-citizens. That seems to us exactly right. We have to raise and keep in the field a citizen-army drawn from the whole available manhood of the nation, and no man is exempt, whatever the calling may be to which he has dedicated his life, from these first claims of citizenship. We are sorry to see that the Bishops of the Church of England are instructing their younger clergy to disregard the invitation. The two Archbishops have extracted from Lord Derby a promise that he will do nothing to override their veto. Apparently the contention is to hold good that the clergy are a class apart, precluded by special vows from fulfilling the duties which they prescribe for others. The reaction of such a policy upon the mass of the population who, without being anti-clerical are critical or indifferent, is not likely to be favourable to the cause of organised religion. Are the clergy the only profession with a high sense of dedication to their calling or keenly sensitive to the interruption of cherished plans of work? Our ordinary rules and standards of judgment break down in presence of a supreme emergency. There are occasions, and this is one of them, when loyalty to our common manhood is the test which must be applied indifferently to all men, be our profession what it may. We do not mean to say that one rule should be applied to all cases. We are not at all blind to the need of calm judgment and discrimination. It is the official veto which, in present circumstances, seems to us to be lacking in a sense of national duty and deeply injurious to the best interests of religion.

In the case of the Nonconformist ministry anything like an official veto is, of course, out of the question. But in many places the same kind of clerical instinct is likely to act as a drag upon decision; and any exemption from official pressure which the Church of England succeeds in securing for itself will, no doubt, be extended as a bare matter of public equity to the Nonconformist bodies as well. All the greater honour to the men who will accept no exemption

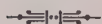
for themselves, and cheerfully go to seek a post of dangerous service which no public opinion has imposed upon them. The case for the young minister could not be stated better than in the following words of farewell which the Rev. R. Nicol Cross has addressed to the members of his congregation in Leeds. We leave them without comment, to make their own impression:—

"I desire to thank the Committee and congregation for their readiness to release me in order to answer what seems at the moment to be the more urgent call. I do not think it will be loss in the end whatever the sacrifice and inconvenience at present. I go to a work in the R.A.M.C. in the midst of one of the greatest wars of history, a work essentially Christian and humanitarian, which will appeal for ever to the imagination if ministers and churches throughout the land will rise to it. I'd like to see a third of the pulpits of England empty while the parsons throw off their robes and collars, and with nothing about them but their manhood and the khaki with the Red Cross on it, lay on themselves the lowliest duties of the stricken field, and hand the cup of cold water where brave men thirst. For months I have seen the young men, your sons, pass one by one out of our church and school to the army and the field, to face dangers and wounds; even the girls have been going to nurse in Hospitals. Is my place just now by their side or yours?"

Lord Derby has yielded to episcopal pressure in regard to fully ordained ministers, but he makes it quite clear that he has no intention of extending this leniency to students in theological colleges. They will be urged to join the army now. If conscription comes they will, as a matter of course, be compelled to serve. This is perfectly right. All students, whatever their aim in life may be, are on precisely the same level as far as public duties are concerned. Instead of wanting to provide excuses or secure exemptions for students of divinity we would encourage the idea that they may well be expected to go with greater alacrity than others, just because the need is urgent, the duty is dangerous, and the call to chivalry and self-sacrifice one of the clearest that has ever come to expectant youth. We are glad to say that in the last few months many of the theological colleges have sent their ablest men, the keenest in mind,

the most virile in conscience, the richest in gifts of ministry, into the army. It is inevitable that it should be so. From the beginning the call has captured the best men first. The empty seats and the deserted class-rooms must be a source of pride for all who look the situation in the face and understand what it really means. Every college which seeks to be the home of duty and a nursing-ground of manly virtue will measure its success by the number of its absentees, just as in the family circle our pride is centred in those who go and not in those who stay.

Good Thoughts for Ebil Times.



To the old paths, my soul ! Oh, be it so !
I bear the workday burden of dull life
About these footsore flags of a weary
world,
Heaven knows how long it has not been ;
at once,
Lo ! I am in the spirit on the Lord's Day
With John in Patmos. Is it not enough
One day in seven ? And if this should go,
If this pure solace should desert my mind,
What were all else ? I dare not risk this
loss.
To the old paths, my soul !

A. H. CLOUGH.

STAND against covetousness ; have the heart, as members of a great nation and not only at home and among your friends, to live in the Spirit of Christ Jesus ; for, to care for the whole more than for ourselves, to love and to die for the great things of justice, freedom, love, pity, truth—is to be the maker of peace, one of the great atoning band who shall at last see all nations atoned together, bound together by mutual self-surrender into the glorious humanity that Christ shall present to God when the harvest of the world is ripe.

STOFFORD A. BROOKE.

THOU whose help is always nearest when most needed, comfort those who mourn and are oppressed with their afflictions, or labour under the burden of

a troubled mind ; relieve the poor, and defend the cause of the fatherless and widow ; strengthen those who languish on the bed of sickness, and those who are departing from this world. Keep them all from sinning against thee and from being overwhelmed by too heavy a sorrow. Let the events of their lives be under the control of reason and thy Holy Spirit, and end in holiness, in peace, and joy eternal. AMEN.

"A QUAKER APOLOGIA."

READERS of the last number of *The Hibbert Journal* cannot have failed to be interested by the article, 'The War : a Quaker Apologia.' There is so much that is beautiful in the spirit in which Mr. Graham writes that one would fain believe that his conclusions can be justified. It would be easier to many of us to adopt his standpoint and bear all the unpleasant consequences of doing so, than to differ from him as we are obliged to do under the stress of that call of conscience which he seems to recognise as final despite all the texts and authorities which can be cited to prove that we are wrong.

It is curious, and also suggestive, of the weakness of his position, to note how he begins by repudiating any final authority in texts, and later on discusses an "array of texts"; curious also that among those quoted we do not find this : "If it be possible, as much as in you lies, be at peace with all men." If texts were to decide the matter we might well be content with that. For, in the court of conscience it was not possible to us from whom he differs to maintain peace.

Very curious also is the line drawn as to the use of force. It is not altogether repudiated. "Friends believe in the police and in all analogous uses of force." So then I may break my unruly neighbour's head with my baton if I happen to be a constable, but I may not as a soldier use my rifle against an enemy who is invading and ravaging my country. "We do not," Mr. Graham says, "believe that foreign nations are criminal populations, nor that war works the ends of justice." Now that is just what many of us do believe of the peoples who have ravaged Belgium and Armenia, and of the war which is being waged to restrain them. There must, of course, be Germans who disapprove of much that has been done, no doubt some Turks also ; but a nation as a whole must be judged and classed by the policy and methods in which it expresses itself, and of which there is no evidence that any considerable section of it disapproves.

He makes no distinction between war waged for purposes of aggression and greed and war waged in defence of liberty and our noblest social and political ideals. All war is indiscriminately condemned. That waged by the Dutch Republics to achieve their freedom is no more legitimate than that waged by Germany in her attack on Belgium. He will not

listen to any comparison between the fierce industrial warfare which disfigures our so-called times of peace, with all the mass of mental and physical suffering which it entails and all the bad passions which it arouses, and such a war as we are now engaged in. An absolute line seems to be drawn at the point when a man stands forward openly, arms in hand, ready to give his own life as to take that of his opponent, no matter how good the cause may be. He tells us that "this lumping together of such diverse things leads us nowhere in ethics." Is he not guilty of just such a "lumping together of diverse things" when he indiscriminately condemns all wars, and tells the Christian ministers among us who have defended our part in this war that it would be "more frank avowedly to drop Christ for the time" ?

It is an old device, or may we not say a vice, in controversy. You do not agree with my view of Christianity therefore, you are no Christian. The argument, if it be one, is based on the assumption of a knowledge as to what Jesus would have done under given circumstances which your opponent has not got. No such circumstances as those in which we find ourselves to-day were presented for the consideration of Jesus and his immediate followers. Mr. Graham tells us that "Gospels and Epistles were written to meet immediate needs, and under the Roman Peace war was far away and not in question." He is, indeed, a man confident in his own opinion who would have us believe that under no circumstances whatever would Jesus have sanctioned resistance by force of arms to such aggression and cruelty as we are withstanding. As has been elsewhere pointed out such a man must believe that Jesus would have contented himself with verbal remonstrances which had proved unavailing—for men did not always do his bidding—while a woman was being violated or a child tortured in his presence, and would not have intervened with all the force he could command to prevent the crime. But, perhaps, it will be argued that in such a case he would have acted as a policeman.

If we did believe such a thing, and believed also that the doctrine of non-resistance was the central and vital point of the teaching of Jesus, then it may be there would be some justification for Mr. Graham's challenge, and that we should have to "drop Christ"—one wishes some other phrase had been used—until such time as we could come to a different reading of his mind. In doing so we should only be conforming to that spirit of absolute fidelity to conscience which breathes through all his life and teaching. For it was not to a mere slavish obedience to himself that he summoned us, but rather to a loyalty to "a Kingdom of God which was within," a loyalty which is to-day inspiring our young men in their thousands to take up the challenge of evil, and, hard though it is, to take life as well as to give life in what they believe to be a sacred cause.

Let us in conclusion, offer a tribute of admiration for the splendid work of ministration to the suffering in which so many of the Friends are engaged, and, it must be added, of even greater admiration for the courage and devotion of

those of their young men who are not only facing the dangers of the battlefield, but also incurring all the risks involved in breaking with a powerful tradition of their community.

IGNOTUS.

A NOTABLE PARSI OF TO-DAY.*

IN order to discover the whereabouts of our notable Parsi we must journey to India, since he was united to that country by birth and by heart. Having found him—an easy task—we have to admit the fact of his genial and really religious personality. Our first glimpse of the man assures us of the speciousness of his spiritual reach. Himself a Parsi, his biographer is an Indian of another impress. A knight of world-wide celebrity introduces him to us. An English-woman, late wife of the present Viceroy, makes one of a quartette in our earliest picture. The biographer catches and secures this aspect, and frames it in a sentence, "Malabari has brought East and West together for the service of this ancient land, and it is in this union that lies the salvation of India." His heart enshrined India. He realised her weakness as well as her strength, and loved her deeply and enduringly. His one desire, his one aim, was the well-being of her people. As Sir Valentine Chirol puts it, "Malabari's life was a long struggle to accomplish for himself and to help his people to accomplish the arduous task of reconciling Eastern with Western conceptions and Eastern and Western methods. The fire of an intensely vital soul seemed to be consuming the frail body, but to the end he never spared himself."

Malabari recognised that the most pressing need for India and the Indians was release from the bondage of archaic social institutions. Among these institutions that of child-marriage and child-widowhood exercised him above all others. The cry of his soul on this account rings out sonorously "Emancipate the women of India, ye English rulers restore to the widow her birth-right of which she is robbed by usurpers who owe no allegiance to God or to man."

Through him, B. M. Malabari, light came again from the East, as in differing degrees it has come within our own time, shed around us by Vivekananda and by Rabindranath Tagore; Vivekananda, wandering monk, practical mystic, orator, and indefatigable reformer; Tagore, poet, philosopher, reformer also. To know such men face to face, to hear their voices vibrant with a passion for their own people, and for all peoples, to see the light of love of God and man shining in their eyes is an inestimable privilege.

Malabari, renouncing his poetic aspirations in early age, became rather the journalist than the preaching philosopher. He possessed a veritable genius for the self-effacement of qualities which

would have made him famous among artists of rhythmical renown. He "spent lavishly for others; he was ready to give himself, his money, his powers, his peace. For himself he wanted nothing; he grudged even the few annas which he spent on himself. He bought a ready-made suit of clothes and kept it for years. Yet hardly a post went out without a cheque or two from him to those who sought his help."

These five souls to whom we have referred were at one in holy realisation of renunciation. Vivekananda, far and away the dominant speaker at the Parliament of Religions in Chicago, moving from village to village, clad in mendicant garb, with shaven head and sandalled feet, having for possessions a staff and a begging-bowl. Tagore, setting aside his fortune for the welfare of his pupils, bare-headed and in a single garment of white web, adjusting his philosophy to the requirements of music and song and of art in its many forms of service, human and divine. Malabari, dedicating himself, his genius, his persuasive personality, to the uplift of India and Indian folk regardless of creed or caste. Considering these light-bearers and light-bringers, we have to regard each, as far as may be possible to us, in his own aspect, through the effect and colouring of his own atmosphere. He who carries and conveys the light is, after all, a vehicle, a lantern, by whose agency the light is exposed and through whom it illuminates. The human element must be taken into account, its environment, its surroundings. Birth, breeding, education, senses inherited from long-passed ancestry, each is a factor in the fashioning of prophet, poet, or priest. Geographical situation, historical happenings, religious tutelage, each of these, too, has contributed to the make-up which is presented to the world. We have to accept the light-carrier as thus presented. His view of things, his expression of them, brings the conception of his vision to ourselves, and, so bringing, adds appreciably to our own. The light he bears, the light you and I may bear with reverential hope, is tintured inevitably by that self-colour which is inseparable from you or me or him. Malabari displayed his light effusively, it shone before men. It played upon just those facets of truth that appealed to him. He beheld them in all their beauty and their purpose. Other phases of the one great jewel of price he saw and acknowledged; but his faculty of realisation dwelt upon and utilised those aspects which made direct and irresistible claim to his regard. He followed the music that he heard wholeheartedly, knowing that it led him toward the goal for which he valiantly set out. Malabari was born a few years before the uprising in India. The date is given as 1853. "He passed from childhood to youth in an atmosphere which was full of the stories of the Mutiny." He was still young when Queen Victoria was proclaimed Empress of his Motherland. Sirdar Jogendra Singh remarks that "it was these first impressions which fostered in Malabari the growth of an unswerving confidence in the good intentions of the British Raj. He saw the hand of God in the shaping of events which were bringing East and West

together for the fulfilment of a divine purpose." When he was five years old his father died. The widow, not much more than a girl, poor, almost unaided sought shelter with her parents at Surat, trudging on foot for seventeen weary days, bearing the burden of her boy. Later, she married again, and the stepfather, a herbalist, gave his name to the child and employed him in drug-pounding, taking but little other interest in him. Happily, at Surat, all doors opened to him, Hindu, Mohammedan, and Parsi, alike.

When the Parsi Pilgrim Fathers fled from persecuting Persia they wandered thither, and were welcomed by the Rajah. They held that from the beginning of things there exist two spirits, the principles of light and life, of darkness and death. Zoroaster taught devotion to goodness and perfect purity, and eternal war against evil. It was this simple faith that moulded Malabari's character. Such were the traditions of his race. He adhered to the ideals of his youth. His mother's death saddened and subdued his joyous soul. He had revelled in following wandering minstrels, his voice had joined in their song. Now, for awhile, he felt the hand of death. He became silent, self-communing. Then, poetry and humour reasserted themselves, and again he resolved to become an instrument of service and of divine love. For solace, though only 12 years old, he turned toward philosophy. We figure him studying Brahmanic, Buddhist, and Zoroastrian lore, and clinging finally, as formerly, to the Parsi formula, "Good thought, good word, good deed." His stepfather, growing unkind and unhelpful, he determined to work out a future for himself. He contrived to join an Irish-Presbyterian school. Of Mr. Dixon, the clergyman in charge, he spoke with enthusiasm, while his ability delighted his tutor. His life was poor and hard. He taught younger lads so as to earn food and clothes and books. Unlike many of his class, he was not married, and had no children to support. He qualified himself for matriculation at Bombay. A reputed miser, touched by the boy's poverty and desire, gave him twenty rupees. Half this sum paid his examination fee. With the other half he left for Bombay to make his way in the world. The examination lasted four days. A month elapsed before the result was announced. Malabari had failed in mathematics. After great endurance he secured a school appointment at twenty rupees a month, raised to forty at first, to sixty later. For four years he struggled for his pass. He gained it in 1871, and decided not to work for a degree. He made his home in Bombay, resolved at all costs to elevate the position of Indian women. Encountering much opposition, but unwearied, he persevered. "It is," he said, "in the development of woman's true nature that we must seek the future greatness of our people."

After years of incessant labour Malabari obtained "The Age of Consent Bill," the best he found it possible to reach for the time. It raised the age to 12 years. Education, taxation, famine, disease, sanitation, all came within his purview and his eager help. His fine character won esteem from ruling chiefs, who

* B. M. Malabari by Sirdar Jogendra Singh. London: Bell & Sons.

sought and obtained his advocacy. Thus, he who arrived in Bombay friendless and unknown befriended rajahs and maharajahs, and was destined also to respect and intimacy on the part of successive Viceroys. He travelled greatly in India, mostly on foot, so that he might know the actual position of the peoples at first hand. His paper, *The Indian Spectator*, spoke for all, not for a party. His magazine, *East and West*, started in 1902 with the avowed object of bringing East and West together, welcomes contributions from Indians and Britons both. The poet became a journalist, but the journalist was informed by the poet's soul. The eternal craving of the East for peace was met, in him, by the Western idea of unremitting effort. From 22 years onwards he realised that active contact with men was a better preparation for salvation than the meditative seclusion which attracted him. "India," wrote Max Muller, "wants more such dreamers as he." His strenuous, self-denying life closed in 1913. The King wired his sincere regret, and the Queen's, at the death of an old friend. The tiny man with a great soul had won his way into many hearts.

ERIC HAMMOND.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN:—German Socialists and Belgium: Émile Rozier. 6d. net.

MESSRS. G. BELL & SONS:—Animal Rights: Henry S. Salt. 1s. 6d. net.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION:—What I Believe: James C. Street. 1s. net.

MESSRS. J. M. DENT & SON:—Sons of Tumult: Spencer Arden.

HEADLEY BROTHERS:—War from a Quaker Point of View: John W. Graham, M.A. 1s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS:—Memories of a Publisher: George Haven Putnam. 9s. net.

MISCELLANEOUS.

Expository Times. Nineteenth Century. International Journal of Ethics. Mind.

THE NATIONAL CONFERENCE OF UNITARIAN, LIBERAL CHRISTIAN, FREE CHRISTIAN, PRESBYTERIAN, AND OTHER NON-SUBSCRIBING OR KINDRED CONGREGATIONS.

THE REPORT ON PUBLIC WORSHIP.

On Wednesday, October 27, a Communion Service was held at Stamford Street Chapel, Blackfriars, conducted by the Rev. Dr. Hargrove and the Rev. F. K. Freeston. At 10.45 the Conference was opened at Essex Hall, the President, Mr. Hugh Rathbone, in the chair. The Presidential address was published in our columns last week. A discussion on the special Report on Public Worship which was in the hands of those present followed, the subject being introduced by the Revs. Joseph Wood and Dr. Mellone.

THE REV. JOSEPH WOOD, after a few words as to the origin of the Report, and possible criticism that might be applied to it, said that it was the summing up of a

sufficient body of opinion to justify consideration as to a situation which all had felt vaguely to be unsatisfactory, although in this respect they were not any worse off than their neighbours. The war had, however, changed the outlook a good deal since it was compiled. Awful and deplorable as that war was, it had effected a certain transvaluation of values apparently providing, or suggesting, a remedy for some of the reasons given for church decline. There was truth in Bernhardt's description of war as a "terrible medicine." But if peace and not war was the normal condition and legitimate object of a civilised society, the maintenance of a healthy national life depended on a general recognition of the permanent elements of human welfare. The section of their inquiry dealing with the temper of the age in which they lived touched on a widespread forgetfulness of those permanent elements. On no point were the replies more unanimous than on the evils, from the point of view of church and Sunday School work, of the frivolity, the absorption of so many in sport, the greed for pleasure and excitement, the impatience of restraint and the lack of sober thought which had marked so much of the nation's life prior to the war. That had been largely changed, and would be still more changed as the war went on. A more serious view of life and its responsibilities was making itself felt, and the magnificent response of the young men of our land to their country's call must bring out a truer estimate of things that were worth while, to the immense advantage of the Church as a whole, always provided she had the wisdom and courage to face the new conditions of the new time that was before them. For the ministry and for the colleges there would be an entire change of emphasis. Some of the old "copy-book virtues," as they were often called, would make a new appeal to minds whose former craving for excitement was now so tragically satiated, and the minister would be able to turn from speculations to the practical necessities of the earnest virile soul, seeking those ultimate issues which alone give value to life. And with this would come a revived sense of the value and place of public worship. Denominationalism would count for less, but religion would count for more. Many held aloof from the churches because, they said, the lives of the church members and the atmosphere of worship were out of touch with the life of the world and its affairs. The necessity of the church being faithful to her ideals was one of the things which the war was pressing home to them. Mr. Wood also touched upon other aspects of the question—the fact that ministers are often poor preachers, unable to appeal to clever young minds impatient of defects and ineptitudes; that public worship was sometimes a trial to sensitive nerves owing to its crudities and ignorance of musical art, or its failure to create a devotional atmosphere. Yet the Sanctuary was not accidental but fundamental to human life, and if it was not first and foremost the home of the soul—existing to create ideals, to guide the currents of action, and make men and women righteously efficient, rather than to run

after every new social fad, it was not fulfilling its chief function. What was wanted was a church that should be ethically and spiritually progressive, and should have for its supreme care—religion. Then there was the question of the religious education of the young. The correspondents quoted in the Report were unanimous in regard to the importance of this part of the Church's mission, and all were agreed that the chief factor in the decline of public worship was the slipping out of bonds of the young people of the families and schools, in spite of all that was being done to retain them. He personally felt that the dingy rooms in which the classes were held, the dullness of the methods adopted, often the inefficiency of their teachers had a great deal to do with this. The mere school idea had been too prominent. They needed adequate management—if necessary, the superintendence of paid certificated teachers—to make the teaching in the school (if such a word must be used) at once orderly, spirited, and varied, giving a sense of pleasure. If they wanted to see how the thing could be done they ought to spend a Sunday at Bournville, and persuade Mr. Archibald to take them over the model school. Then, too, there was the influence of the home and family life. It must be reluctantly admitted that the religious training received by their children in the home was not so watchful, constant, and effective as in previous generations. There was cause to rejoice that the old strict Sabbatarian notions, the learning of dry catechisms, and the use of the Bible as a task-book no longer existed, but other things had also been dropped which were an irreparable loss—the habit of morning and evening prayer, the daily reading of the Bible, the once familiar practice of gathering together on a Sunday evening to sing the great hymns of faith and love. In the absence of these old-fashioned and yet perennial "means of grace" the religious education of the children suffered greatly. In conclusion Mr. Wood laid stress on the importance of not going to church solely for what they could get in the way of help. What we could give was much more vital, encouraging all who were working to purify the stream of life, helping to deepen the atmosphere of devotion and human fellowship, and adding something to the common stock of holy feeling and desire.

DR. MELLONE said that the Report indirectly and unintentionally, raised the vast and vexed question of the curriculum in the theological colleges, the organised system of instruction suitable for the student for the ministry at the present time. He referred to the question not in order to discuss it on that occasion, but in order to emphasise a matter of principle, which, in his opinion, lay at the root of it, and upon which they must make up their minds if they were to be in a position to criticise what the colleges were doing or not doing. The fundamental principle at issue lay in the answer to this further question: Were they going to throw the Bible overboard or not? He would at once say that so far as the college with which he was connected was concerned they were not. He believed that the value of that mighty instrument of ethical and spiritual religion

would grow, not less, but greater in the days to come. But the retention of the Bible as the minister's chief instrument of religious instruction and inspiration involved for him the necessity of understanding it in a special, a more thoroughgoing and comprehensive way than was necessary for the rank and file; and this, again, involved the necessity of a definite scheme of studies comprising criticism, history, doctrine. It would be very interesting to see the results of a *questionnaire* on what studies really were useful to the minister. The variety of answers would be very great. From his own experience of discussions of this nature he gathered that, in the opinion of some whose age, perhaps, precluded great maturity of judgment the best thing would be for the student to do what he liked during his college years in the matter of reading. In that case they would have one studying Chinese metaphysics, another mediæval architecture, another the writings of George Bernard Shaw, and here and there an individual of a rarer type devoting some attention to the great historic facts out of which the movement called Christianity sprang. He would again emphasise the principle that the retention and right use of the Bible lay at the root of the question concerning college curriculum. Proceeding, Dr. Mellone said that the Report towards the close dealt with things that were both true and old relating to the religious practice of the churches in its bearing on the life of young men and women beginning to face the difficulties of the world. The Report also dealt with things that were new and debateable. Detailed specimens were given of the replies to the questions sent out which seemed to him to come under the title he had once discovered on the back of a little girl's diary, "Thoughts and Feelings." Some were the conscientious, considered judgments of ministers and laymen who had grasped the importance of the questions and taken counsel to deal with them fittingly. Others were casual complaints from discouraged, disheartened, or discontented ministers or laymen. Now it might be a good thing that they should be discontented, but it was not a light thing that they should be disheartened and discouraged. He had seen men in early youth going forth to their work full of energy and enthusiasm who, when he met them ten or twenty years afterwards, had become weary and almost hopeless plodders settling down to a routine of non-success which they accepted because they could not make it otherwise. That was an appalling thing, and his sympathy went out to these men, but he could not attach much weight to their judgment on the problems of Church life. He felt bound to say that the middle pages of the Report seemed to him the least important and least instructive part of it. He was, in fact, less interested in what they thought about themselves than in what representative thoughtful men in other Christian communions felt about them, and in the cumulative effect of the impressions which prevented so many progressive minds from identifying their lot with that of Unitarians. In every quarter of Christendom there was the fullest recognition of the splendid achieve-

ments of our leaders in religious thought and philosophy, and of the simple integrity in public and private life, the generosity and devotion in every philanthropic cause, which is a tradition in many Unitarian families, and can be detected in our humblest communions. But the difficulty of our fellow-Christians was this—they felt that our whole position was one of excessive criticism rather than construction, and we could not get over this by telling them that we believed in the Fatherhood of God and the Brotherhood of Man. The Unitarian attitude had been one of protest, and it had produced a temper ever ready to stand on the defensive or to criticise. We lacked, too, it was felt, an appreciation of the elements of truth which underlay the creeds and for the sake of which the creeds were upheld. Closely connected with this was the charge of coldness, the justice of which was denied, but which was so persistent that there must be some truth in it, and the idea that our body consisted of little groups of people temperamentally loving dissent for its own sake and preferring separation rather than union in a larger whole. These criticisms were instructive. They pointed to real defects, of which the members of the Committee responsible for the Report were evidently conscious, and for that reason he welcomed its appearance.

Dr. Mellone then proceeded to emphasise the vital importance of those old and true things to which he had referred, and to which attention was drawn at the close of the Report. He also emphasised the fact that the authorities of the colleges had for long been aware of the importance of these matters and had made practical provision for interesting the students in them. In conclusion, he said he did not believe that their difficulties as a body were going to decrease, for, apart from the world's great trouble, which would set all the Churches harder problems than ever they had faced before, there were in their own body mischievous and disruptive tendencies in opinion and congregational action; but as a communion they were entrusted by God with a task which they alone could perform, a task which would not be done unless they did it. Often at gatherings like the present he felt conscious that something greater than they knew was seeking expression through them. Beyond and above all the dangerous elements among them there was a strong stream of healthy spiritual and intellectual life. It might be repressed, it might not show itself in a way that others could appreciate, but it was God's gift to them, and marked out for them the work He had appointed them to do.

THE REV. V. D. DAVIS said that while they were grateful for the Report and the many questions it raised, they were faced at the present time by a deeper problem which they wished to hold in their hearts, and to which the whole of their time must be devoted. The particulars given in the Report belonged to the pre-war period; but now they were confronting life and death, and the only true spirit in which they could meet these awful issues was that so nobly expressed for them by Dr. Jacks in his sermon the night before. They had to

realise that their churches did not belong to them but to God, and that He had called their members to His service. Religion, if it was to be of any value, must be the religion of redemption and inspiration, taking them out of themselves and making them fit for the task to which they were appointed. Their churches would only prosper in proportion as they learnt this self-surrender, and asked of God what he demanded of them. They were thankful for the inheritance they had received in their churches, and all that was needful was that they should give themselves with a more perfect spirit of loyalty and devotion. Then their problems would be solved, and the people would gladly come to their services, men and women and children alike, conscious of being in the atmosphere of the eternal things of God.

MRS. H. D. ROBERTS expressed the opinion that the religious life of the church and its influence upon the community depended upon the personality of the minister. It might seem a trite and commonplace thing to say, but speaking as a member of a church in which Sunday after Sunday she and a band of faithful adherents were helped by the atmosphere of devotion and the spiritual suggestions received there, she felt strongly that the churches needed more than anything else men of deep religious experience who could speak the thoughts of God to human souls that were longing for a spiritual message. One would have thought that there would be an enormous force of religious energy radiating in their midst as the result of the putting in motion of the engine of preaching week by week, but sometimes it must be felt that the results seemed very poor. They needed, not men who simply tried to impress their opinions upon their hearers, but who could make them feel the great things for which, presumably, we existed, and which we were here to bring somehow into consciousness. She did not wish to give the impression of criticising merely, because she owed so much to the ministers whom she had listened to; but, on the other hand, she had often heard a sermon which had no other effect than to exasperate all who listened to it. A man could not speak about God unless he had experienced Him. He must know first and foremost what religion meant in his own heart, and then he could give it to those who were thirsting in every direction for the water of life.

Mr. Nicholson (Manchester), advocated the holding of ministers' classes on Biblical criticism in order that they and their young people should know what they stood for. Continual harping on dogma was not desirable, but in many of the churches with which he was familiar nothing at all was done to enlighten the minds of the congregations as to their faith in the way it had been done by the Rev. J. J. Tayler and Mr. Thom, whose chapels he had attended as a boy.

THE REV. G. W. THOMPSON emphatically pointed out that in view of the complete changes foreshadowed by this terrible war, deep thought was required of them, not on minor matters connected with methods of organisation, but on other problems which they would have to face if they were to keep their place as a

religious body. They ought to be able to show the world that their interpretation of religion covered the whole field of human life, not bearing too much on individualism or nationalism, but speaking of God to thoughtful people who at the present time were looking to the church for some message. It seemed to him that above all other things an effort should be made to get all the churches, without distinction, to express their ideal of the religious life, which could not possibly be consistent with the great conflagration now raging. If they admitted that the church had nothing to say about that, then their appeal would be weakened. The church should claim its right to be heard, and then the world would, he believed, respond in a way that it was not doing at the present time. The discussion was then adjourned until the following day.

THURSDAY MORNING.

A religious service was held on Thursday morning at 10 o'clock, conducted by the Rev. J. C. Ballantyne, of Nottingham, after which the discussion on the Report on Public Worship was resumed at 10.30. The Rev. Joseph Wood occupied the chair in the absence of the President, who, to his regret, had been called back to Liverpool.

The first speaker was MR. BYNG KENRICK, who said he had always been opposed to the constant testing of the religious pulse until he had been induced to give a little attention to the investigations recorded in the Report on Public Worship as a member of the Special Committee responsible for it. One of his ministerial friends had expressed the hope that he would speak about what the laity thought, to which he had replied that 99 per cent of the laity did *not* think, and he included himself in that number. They realised that more life was wanted, but they had the vaguest ideas as to how it was to be obtained. Now, however, as a result of these investigations, he saw that what was also wanted was a little clear thinking, and if they achieved that as a result of their discussion it would not have been in vain. He did not propose to say, either at that or any other time, what the laity thought of the ministry. Ministers had consecrated themselves to a difficult calling towards which most laymen had never taken a single step, and, therefore, the latter were not in a position to give the former fruitful advice. He would, however, emphasise the passage in which it is said that "the preacher is a messenger and a messenger implies a message." If any one took up this calling without being prepared to give his mind, energies, and time to it through life, he would say that he had better choose another vocation. Continuing, Mr. Kenrick laid special emphasis on the desirability of accustoming children to the habit of attending public worship at an early age, humorously illustrating his remarks by reminiscences of his own childhood which did not strengthen the belief that the children themselves always enjoyed going to church. He did not think it a matter on which the child's own inclination should be consulted any more than it was consulted about secular education, though, of course, particular idiosyncracies should not be ignored. The

point was that not only was the discipline a good thing, but that the habit of church-going prepared in the subconscious mind a store of associations which, even after years, perhaps, of separation from those associations in later life, often asserted themselves when the time came to settle down, and renewed the connection with the church. In regard to the recommendations which the Committee had ventured to make, Mr. Kenrick said that had been done in the hope of provoking discussion, and not because they thought there was any particular wisdom in what they had set forth. There was, for instance, the suggestion about special forms of service which opened up the difficult question when, if ever, and how, might they arrive at a universal form of service for use in those churches where it was desired? If they felt there was value in being an associated group of churches, that might be a wise step to take; but perhaps there was a greater value in being a group free from external restraint. He could not help thinking, however, that if it were possible to have some form of liturgy where desired, and an open form of service where it was not desired, it would be a theoretical and practical gain. In this connection he would suggest that they were apt occasionally to magnify their prejudices into principles. They were, of course, rightly jealous of their principles, but where they could approach these delicate subjects in a spirit of co-operation that was not always shown in the past, it was desirable to do so, realising that they were actuated by nothing but the earnest wish to arrive at conclusions for the benefit of all.

THE REV. E. H. VAUGHAN, in an earnest address, said that the Church of Christ, like all other institutions, was being subjected to the supreme test of reality by the tribulations of these days. The fiery touch of war was purging it of many secular activities, and it now stood before the world purely as a religious fellowship to be judged by its divine commission of caring for the souls of men. What he wished to say about the Report under discussion centred round that passage which dealt with the supreme need of a revival of simple, earnest, spiritual religion, "and the necessity of emphasising as the fundamental purpose of the church the Worship of God and the Development of the Religious Life." This would command widespread assent, but for action it suffered from being vague and non-committal. What was needed in their churches was a whole-hearted acceptance of allegiance to Christ and a vigorous use of that loyalty in a determination to discipline our minds after the commands of his gospel. Such a purpose would redeem their worship from the unreality into which it had sunk, rescue the ministry from its growing professionalism, and the congregations from developing into mere audiences. Mr. Vaughan went on to point out that the Christian Church had always insisted on the fact that its function is worship, is in developing religious life in the members who worship; and in the wisdom of experience it had provided the means for its realisation in the ceremonies of baptism, confirmation, and the Lord's Supper. Describing these

severally as *instruments* for the nurture of souls, and quoting from the form of words used in "that noblest of our service books, the Common Prayer for Christian Worship," he emphasised the fact that the whole scheme in its natural development centred round that fundamental attitude of the soul—loyalty to him who made the ideal of sonship real. Ignore that demand of loyalty and the church has lost its power. Hold fast to that loyalty, realise that the meaning of the church is to guard that allegiance and make it operative in daily life, and her services become radiant with light, her ordinances the very wisdom of God. Martineau saw this vision at his ordination in Dublin. He has recorded it in these moving words: "When Jesus commands I would listen as to a voice from Heaven, when he instructs I would treasure up his teaching as the words of everlasting truth, when he forewarns of evil I would take heed and fly as from impending ruin, when he comforts I would lay my head to rest as in the professed mercy of God, when he promises I would trust to his assurances as to an oracle of destiny." That was the nature of the loyalty required of them if they would take their part in the revival of religion.

MR. WIGLEY said he shared Mr. Kenrick's feeling that it was inadvisable to be always feeling their pulse, but if their condition was not satisfactory it was a good thing to ascertain what was wrong. Whatever was the cause of the decline of church attendance in other denominations, he felt it ought not to apply in theirs, for they had a rational theology and were trying to make the improvement of life the object of all their efforts. There were two main causes of a church's success or non-success—the minister and the layman. If the minister did not make his message attractive, and give to others a teaching in the prophetic spirit that was healthy, solid, and strengthening, his work would not have the effect it ought to have. As to the laymen, they did not appreciate as they ought to do the influence they might exert in the church. In regard to the training of ministers, Dr. Mellone in his address had taken what they might call the "classical side," but it was the "modern side" and the needs of to-day, both in church and Sunday School, that the Report specially dealt with. Was everything being done that ought to be done in the preparation of students to fit them for pastoral work and leadership in Sunday School life?

MR. GOMER THOMAS attributed the wholesale defection in church attendance largely to the neglect in retaining the allegiance of their boys to the Unitarian body, which, instead of being the strongest, was now about the weakest. He deprecated any attempt to wean their sons from the faith by depriving them of the liberty of worshipping in the church of their fathers.

THE REV. F. H. JONES said he thought the fundamental question was, did they think it *worth while*? He was much impressed by the fact that, although they were studying the desirability of attending public worship, at least one third of their number had not been present at the religious service that morning. Did they go to church for

the purpose of *getting* or *being*? He thought the latter. But everybody did not want elaborate ritual, good music, &c.; some could worship better in a little bare chapel, and when Mr. Vaughan spoke of certain channels of grace being made use of, they had to ask whether anything was flowing through those channels. Such ceremonies were nothing if they became perfunctory, and were not kept up by the personal life of the minister and his people. He was an old man, but if he had to live his life over again he thought he would give himself more to his ministry, in the hope that others might be helped and strengthened by it for their work in the world.

THE REV. H. H. JOHNSON said the statistics in regard to church attendance were appalling. Half of their churches were declining, about a quarter were barely holding their own, and the other quarter were making very steady progress. But there was one thing he noticed in the report—from cover to cover neither the word "Christ" nor the word "Bible" appeared. They had got to face the situation, as he personally had faced it, that pure Theism would not work, and they must choose between that and full-blooded Christianity. They required four things—an absolute trust in God under all circumstances, a belief in Christ as the surest means through which they could attain that faith, the realisation that the Bible, if they looked into it deeply, contained all that was necessary for salvation, and a sure and certain hope of eternal life. They were going through a great crisis, and did they think that at such a time their petty little individual efforts were going to save the world? It was only in proportion as they were part of the great universal Christian Church, throbbing with its life and filled with its spirit, that they were going to help towards that end.

THE REV. J. H. WEATHERALL said that the chief cause of the decline in public worship was the fact that the people had lost interest in religion, and did not believe what the churches told them. They needed a lot of converts to freshen the life of their body, for they could not live on the past, but it was no good trying to get them unless they were sure what sort of church they really were. For his own part he could not acquiesce in the ordinary Unitarian superstition that dissent was a permanent element in English life. The effective Christian Church should be the national Church. He was an involuntary exile from the Church of England, and he hoped the day would come when, Unitarian as he was, he should be admitted freely into that communion without any implication that he was a supernaturalist or a believer in magical processes. They had not, he continued, borne sufficient witness to the fundamental condition of all religion, *veracity*, but it was only by their absolute veracity that they could help the Broad Church movement from the outside, and break down the barriers that kept them there. They were realising now what a grand thing it was to stand side by side with their fellow-countrymen, feeling that they belonged to them, and he could not think why they should accept the fact that where religion came in they were limited to separateness and isolation. If they definitely took the

attitude of longing to have their place in the Church of England, that would help towards the restoration of religious life, and people would clearly understand and sympathise with it.

THE REV. A. A. CHARLESWORTH expressed his personal regret that they seemed to be tending towards the setting up of a new orthodoxy with authority, and that they should appear to deny that their religion was of any worth. They had been told that there was no religion for them which did not centre in Jesus. He denied that. The great issues of religion were bound up with no human personality. With Jesus he found himself in the presence of a mighty power, from whom, however, on some points, he profoundly disagreed, and it was only on the condition of that veracity that there was any hope for their own or any other form of religion.

DR. HARGROVE also expressed in emphatic terms his own personal dissent from the view that in loyalty to Christ alone lay their prospect of becoming a flourishing church. Ninety-nine out of 100 of their churches were definitely loyal to Christ, but were they all prosperous and satisfied with their condition? As a matter of fact, they did not believe in Jesus as their predecessors did, nor as orthodox people do. It might be wrong, but it was so. On the other hand they were not forbidden to revere him, though they were forbidden to declare that their religion above all consisted in loyalty to him. He wished to protest also against what Mr. Johnson had said about "pure Theism." *Theism was the religion of Jesus.* And what but Theism was the religion of that Prayer-Book which had been accepted by the whole Christian world? What was the religion of the Psalms but pure Theism? It was in Theism that the Jews had found their symbols of life, and it was the same faith that had kept them through eighteen centuries of dispersion and persecution a living church. What they wanted was not the denial of Theism, but a more fervent type.

This brought the discussion to a close.

ADDRESSES ON SUNDAY SCHOOL WORK.

The discussion on Sunday School work was opened at 11.15 with an address by MISS CLEPHAN, President of the Sunday School Association. It was very difficult, she said, to say anything really new about Sunday School work, and yet the question—what are we to teach, and how are we to teach it?—was always coming up, and now they were met with a new difficulty. They had been training their scholars all along in the qualities of gentleness, kindness, self-control, sweetness of disposition, and they found themselves suddenly, if not absolutely prevented from dealing with these subjects, at least unable to approach them in quite the same way. It was not easy to speak of these things, but it seemed as though they had made the mistake of using the attributes of Christ as if they were the only attributes of God. They had forgotten the God of the storm and of the whirlwind and of the devastating upheaval. They had to remember that the summer landscape was sometimes riven by an earthquake that caused more harm to life and property in a few seconds than even the great battles in which so

many are now taking part. They did not say that for that reason there was anything wrong with the world or with the Creator who fashioned it. A friend had said to her in reference to this war, "Let us leave God out of it," to which she had replied, "if you do not have God here, then you do not have him anywhere." They were getting much closer to the realities of things, closer to pain and death, and they found that there was much more in these things than they had ever thought. But they no longer knew how to teach the subjects they had dealt with so glibly before. And yet, at no time were they ever free from difficulties. The Old Testament was very difficult, the New Testament was also difficult. There was always the question as to how they could keep the interest and sympathy of their scholars, and make them realise that the people they were talking to them about in Bible story were human beings with the same strength or weakness, and the same aspirations as themselves. Then they were always coming up against the question of organisation. And here she would like to say that there was a danger of mistaking the means for the end. The best methods of organisation if they did not go much further, and lead to religious and moral development, might be a ghastly thing. They had seen that in regard to the German system of education, which had been very thorough, but was applied to the wrong ends. The Sunday School method, again, must not be the same as the day school, and they must take care not to approach too closely to the secular model. Their primary object was to bring out the children's emotions, and, above all, their aspirations, and range them against evil. Miss Clephan attached great importance to the minister's class for the training of the teachers in the use of their Bibles, and to the habit of thinking continually about the lessons to be given to the scholars. Accumulated and continuous thought was the storehouse out of which they brought what they wanted to give their children at any particular moment. The importance of studying the children was also insisted on; indeed, she thought it more important that a teacher should study her children than her book; but they must not be disheartened if they did not see the fruits of their labours all at once. The young minds were not all on the same plane of ability and responsiveness, and did not progress at the same rate. With small children it was desirable that there should be constant variety and also movement during the afternoon class. Marching them round with a banner was an excellent way of relieving them from boredom and restlessness. The one thing that should be remembered above all was that there should be no attempt to mould them according to a special model. The teachers were temporarily in charge of these young souls, but from the beginning the children must be taught that their souls were *their own*. They could be helped and guided, but no one could live their lives for them.

THE REV. J. MORLEY MILLS, President of the Manchester District Sunday School Association, pleaded that, from the point of view of the gradual evolution of the child's soul, the primary depart-

ment, where the seed was sown and the work started, was the thing to concentrate on. He was greatly delighted, he said, that so much had been said during the meetings, especially by Mr. Wood and Mr. Kenrick, about the children. In the Report itself great stress was laid on the need for the adequate training of children in the homes and Sunday Schools, and it was urged that the latter should be "adapted to modern methods—better equipped, better supported, and above all made more interesting and attractive." As to the means by which this ideal might be carried out, the necessity for bright surroundings, pictures, comfortable seats, and a generally helpful environment, Mr. Morley Mills had a good deal to say, and with much energy he referred to the way in which the churches often pinch their Sunday Schools, while, at the same time, they demand the best results from them. It was a remarkable thing, he said, that Christianity practically began with the worship of a little child. The great founder of Christianity had wonderful insight into the child's nature, and he had been the leader of all who have studied it since. By means of the child should come the Kingdom of God, and there they had the attitude which the church should take towards the little ones in their midst. If they could do so sincerely and earnestly, with some comprehension of what the angel in the child, and God manifested in the flesh really meant, all the questions they were asking about the worshipfulness of the Church would be solved. But the soul in the child required the developed soul in the older individual to draw out its possibilities, and there inevitably came in the question of method. The child was an entity for a purpose of its own. It had to go through many evolutionary stages of the human race, from barbarism up to the civilised type, in its early years of mental and physical growth, but no two children were in the same evolutionary stage from the point of view of souls. This made it necessary that teaching should be adapted to the point the child had reached. There was first the primitive stage when religion must be emotional, imaginative, and centred round a personality, for instance, Jesus. Then there was the stage in which the child felt conscious of its activities, and religion was action and motion. Then the thinking period began, and reasons were required for what it was doing. Then came the recognition of the soul in charge of its body going forth to achieve its development and fulfil its mission. The Archibald system, Mr. Mills continued, was adapted to the evolutionary stages of the child's development, and this, or something like it, had come to stay. The primary school, with its expression movement, its symbolic ceremonies embodying the familiar experiences of life, and its variety of action, had effected an entire change in the method of dealing with the little ones, and the more it was brought into play the more effective it was found to be. At the other end of the scale they needed senior classes, for there should be no leaving the School when the grown-up age was arrived at. The help of the congregations was needed to enable the Sunday Schools to do their

work of training souls thoroughly, and if they were well treated they could grow a church in about two generations. What was the war showing them? That materialism and intellectualism were not enough, and that religion, which gives high motives and experiences of God, was needful for spiritual life.

THE REV. J. A. PEARSON, editor of the *Sunday School Monthly*, said that one of the things the Sunday School Association had reason to be gratified about was that the suggestion it had made to the various Colleges had been acted upon, and experts in education had now gone to the Manchester Home Missionary College, Manchester College, Oxford, and Carmarthen College to speak to the ministers of to-morrow on the principles of religious education and the manner of applying them. When they had got the principles, and learnt a little how to put them into practice, the essential thing was to get into touch with those with whom they were working and promote a spirit of unity throughout the whole body of schools. The art of *keeping in touch* had been perfected by the armies in the present war, and when the young men came home again they might find that they could apply it in other directions. A great opening had been made for a new day in regard to religious teaching in the home and Sunday Schools, but they must learn to co-operate. There were too many individualists among them, and they were too apt to go each their own way. Speaking of the difficulties which the war had created, Mr. Pearson quoted from a typical letter received by him in which the writer, a superintendent, said, "Like many other schools we have suffered through the war. Four of my teachers are on active service. Two others have lost their lives. Ten of our older scholars are also on active service, so that I have been glad to obtain what help I could to carry on the work." Mr. Pearson said his sympathies went out to that man, but he congratulated him on the glorious service his Sunday School had rendered to his country. The work must, however, be continued by bringing in people who have earned their retirement and those who have not yet learnt their work. Here the task of the minister in training teachers came in. He must tell the people who did not know how what methods to adopt, and urge them to fill the vacant places. They must co-ordinate the work. There had been too much of the haphazard method in the past, and the responsibility began with the minister. The sacrifices of those who were fighting for their safety must also show them that they, too, must make greater sacrifices than ever before for the religious education of the young people, who demanded the best they could give them. What was needed was a consecrated effort, divine enthusiasm, and an immense amount of patience.

MRS. SYDNEY MARTINEAU added a few words of earnest appeal to parents, many of whom, owing partly to the idea prevalent in Unitarian circles that no one should be forced to accept another's beliefs, were inclined to shrink from pressing religious claims upon their children, the result being that the latter grew up in complete ignorance of what

their position really was. At a later period, even when the parents had done all they could, there came a time when the young people wanted taking hold of, and required to be instructed by a minister on the things that parents had not been specially trained to put before them in a clear and helpful light. That made it seem desirable that something like the confirmation classes in orthodox churches should be instituted. There were difficulties about that, of course, partly owing to the uncertainty in many minds as to the practice of Communion that should follow this, and to other differences of opinion, and also owing to the fact that there might be a difficulty in many of the smaller churches in getting together at a given moment a sufficient number of boys and girls of a suitable age who could be instructed together. Mrs. Martineau was, however, of opinion that if in some of their great centres they could get a minister to deliver a series of addresses to young people, it would be a very good thing. Such a scheme might be initiated at Essex Hall, say in the Christmas holidays, and she was convinced that mothers of children would be glad to take this opportunity of sending their boys and girls to hear the religious truths their fathers believed in laid before them in such a way that, even if there were no immediate response, they would not be so likely to go afterwards to other churches for the help which they did not feel they had received in their own. She wished, however, that they could feel more sure of the message that they had to teach their children. They could never hold them unless they were absolutely sure of what they wished them to understand. If they did not regard as the first and foremost truth in their religion the Fatherhood of God, how could they expect the children to realise it? Surely this was the great principle which Christ came to teach.

THE CHAIRMAN, in a few final words, said he thought, in spite of the fact that the Conference had been called in war times, it had been one of the most helpful meetings they had yet held. First of all there had been the wonderful sermon by Dr. Jacks, secondly the still more wonderful address by Prof. Gilbert Murray. Mr. Rathbone deserved their special thanks for his address, and for the admirable way in which he had fulfilled the duties of President.

THE REV. E. D. PRIESTLEY EVANS proposed in very warm terms the following resolution:—"That the members of the Conference desire to render their sincere thanks to the President of the Conference and Mr. Ronald P. Jones, whose generosity facilitated the holding of the Triennial Meetings under very difficult circumstances; to the congregations of Essex Church and Stamford Street Chapel for the use of their buildings; to the various hosts and hostesses who have received visitors into their homes; to the local committee, and especially to the officers, Mrs. Sydney Martineau, Mr. Mortimer Montgomery, and Mr. Harold Wade for their untiring and successful efforts to promote the convenience and pleasure of all who have attended the meetings.

MR. GROSVENOR TALBOT, in seconding, expressed his appreciation of the oppor-

tunities which had been given visitors from the country to form friendly relationships with their fellow-workers in London, and the great pleasure which they had received as a result of the hospitality extended to them. The meetings of this War-time Conference had been particularly helpful, and they would go away feeling that Christianity was greater and wider than they had ever conceived before. Mr. Talbot expressed the hope that the next conference would be held in Leeds, where it would be a great pleasure to return the hospitality they had received in London.

The resolution was passed with acclamation.

MRS. MARTINEAU responded to the vote of thanks in felicitous terms. It was a matter of pride to her, she said, that at a time like the present the Conference had met in London, the heart of the British Empire.

THE BUSINESS MEETING.

THE Business Meeting of the Conference was held on Wednesday afternoon, October 27, at 3 o'clock, the President in the chair.

The Secretary, the Rev. J. Harwood, formally presented the Report of the Committee. The Treasurer, Mr. F. W. Monks, followed with a statement of accounts. Their finances were not, he said, in a satisfactory condition, but they never had been, and the time had now arrived when an effort should be made to alter this. Each church should take its fair share of the burden and not leave it to the Treasurer to have to make an appeal from time to time to wipe off the adverse balance.

THE PRESIDENT, in moving the adoption of the Report, explained the reason why the Conference had met in October instead of in April, the postponement being due to the strong feeling expressed when the time came last autumn to make the arrangements for the following spring that no one was in the mood for the Conference. Their friends in Leeds, who had invited them to hold it there, also thought it would not be quite opportune, but in tendering to them their thanks for their willingness to have them under the earlier plan he thought he betrayed no secret in saying that the invitation would be offered to them again at no very distant date. They regretted that the present meetings were taking place at a time probably inconvenient to many ministers, who were at the beginning of their autumn work, but it had been impossible to make any better arrangement. They also greatly regretted the absence of Dr. Carpenter, who was in America, the Rev. H. Enfield Dowson, who was unfortunately suffering from an accident, and the Rev. C. J. Street through ill-health. Reference had been made to the number of their young men who had gone to the front, and mention ought to be made also of the fact that some of their ministers had gone too, among whom he would particularly like to mention one of the older ministers, the Rev. H. D. Roberts, who was digging trenches in France, and, he understood, had never felt better. In alluding to the great loss the Conference had sustained since they last met in the

death of Sir James Scott and Mr. John Harrison, two former Treasurers, Mr. Rathbone said it was, perhaps, not unfitting that he should mention one other name, that of a fellow-citizen of his who had been connected in the most modest and retiring way with their work—Mr. Philip Holt. In regard to the Report on Public Worship, which had been received with both criticism and compliments, he would say that it was criticism they wanted, and he hoped that it would stimulate earnest inquiry and effort. After some reference to other matters connected with the Report, the resolution on the agenda relating to an alteration of the rules of the Ministerial Settlements Board, the address to the churches at the beginning of the war which he, as President of the Conference, had been asked to sign, and the subsequent letter regarding temperance, Mr. Rathbone expressed his disappointment that more had not been done at that moment in the direction of real temperance reform. Another matter had come before him several times in regard to which he would only throw out a suggestion to the new President as to whether it would not be desirable, in the interests of business, to have a small executive committee which could be more quickly called together for the discussion of matters of moment in an emergency. In conclusion, the President alluded to the great achievement of the raising of £50,000 for the Sustentation Fund, and warmly congratulated those who had been chiefly instrumental in bringing about this result. The Committee felt that it was due to themselves to mark their appreciation of Mr. Harwood's labours, and it was a pleasure to him to be able to state that funds had been subscribed not only to cover the deficit referred to by Mr. Monks, but for an honorarium of £50, which he would ask Mr. Harwood to accept, and thus relieve them to some extent of their sense of indebtedness.

The resolution was seconded by the REV. J. M. LLOYD THOMAS, who frankly said that it was a little difficult to do so as he felt somewhat detached from many of the things that had been said from time to time; but the Report was a comprehensive one, and at its conclusion it referred to the many changes that must be anticipated in the future. In spite of the possibility of being misunderstood he felt that he would not be dealing fairly either with those who were listening to him or with himself if he pretended that he was entirely happy about the future outlook, or that he could accept some of the complacent things that were being said about it. For instance, they had been talking all the morning about Unitarianism. Unitarianism interested him less and less, and he no longer called himself a Unitarian, though he would add that there was no other communion of churches that appealed to him as strongly as their own. What was going to happen to that little group of churches? They were not, he thought, going to die, they were too tough; but in spite of the many fine things said that morning he felt somehow as if he were attending a post-mortem. The idea of muffling up difficulties and controversies was paralysing. He was tired of "spirituality" and "moral values." He wanted something more concrete than that. Did

they believe in the spiritual values of *Christ*, and were they going to stand definitely for Christianity or not? Why should Theists and Christians be boxed up in the same church, and why should they muffle up the question whether they were going forward definitely under the leadership of a personality who stood for saviourhood and judgeship of the world? He was not there to plead for any particular creed or doctrine, not even for those complacencies the Fatherhood of God and the brotherhood of man, and progress upward and onward for ever. They were faced with criticisms which they would have to meet on the part of those who found no reality in their worship, and complained that their appeal left them, as a friend of his expressed it who had recently become a Roman Catholic, "absolutely icy cold." They had not got a real deep sense of what a church means as a mystical corporate fellowship. They had not got that loyalty to personality which is both binding and exacting. But they had absolute freedom, and if they added the other quality he would feel perfectly confident that they had a great future.

The Report was adopted.

THE REV. J. HARWOOD on presenting the Report of the Special Committee appointed at Birmingham for enlarging the Ministers' Sustentation Fund, reminded those present that the final statement could not, of course, be made until the next Conference, and this must, therefore, be received as an interim report. In expressing his heartfelt thanks for the gracious appreciation just shown of what had been to him a labour of love, he said that he felt it had been a privilege to take part in a work which, he hoped, would improve the prospects of their ministers.

MR. W. BYNG KENRICK moved:—That the Report of the Special Committee for enlarging the Sustentation Fund be received with best thanks to them and warmest congratulations on the signal success of their efforts, and that they be requested to remain in office until the accounts can be finally closed. He wished to explain, since he was a member of the Committee to whom thanks were given, that he only took an ordinary share in the work. The real labour had been done by others, and fitting reference to them had already been made, though words only relieved their minds and did not discharge their debt. Dealing with the steps which had been taken for the administration of the Fund and the co-operation between the British and Foreign Unitarian Association, the Sustentation and Augmentation Committees, Mr. Kenrick said the vision and determination of the President in connection with the goal set before them had been largely instrumental in bringing about a satisfactory result. He thought they had in this large and reconstituted body as representative a body as they would be likely to get in their churches, and added that although they had complete disagreement on all sorts of points, they were in complete harmony in regard to the administration.

THE REV. W. G. TARRANT seconded the resolution, endorsing what Mr. Kenrick had said as to the complete harmony existing between the Societies represented on the Board of Managers. He referred

specially to the advantages which will accrue to the British and Foreign Unitarian Association as a result of the Sustentation Fund relieving it of some of its burden of responsibility, and to the future prospects of churches still in the missionary stage or making a fresh start.

MR. F. W. MONKS stated that of the original sum of £50,000 promised over £47,000 had been received. Up to July the money had already earned in interest £1,793 11s. 10d., and the final total would be over £52,000. He had received letters from several of those to whom he wrote reminding them of their promise to contribute to the Fund which were proof, not only of the effect which the war had had on the financial resources of their donors, but of the personal sacrifices which have been made in order to improve the lot of our ministers.

THE REV. W. H. DRUMMOND, in presenting the Report of the Ministers' Sustentation Fund, explained that he was only there because the real secretary was away on military duties, and he was doing the work in his absence.

The report of the National Guilds' Union was presented by the REV. J. M. LLOYD THOMAS. The Union, he said, was vigorous and growing body which was helping to draw the members of the churches into closer association with each other, and increasing the spirit of comradeship among the young people. There were thirty-four affiliated guilds, and last year they had the great joy of welcoming eight additional senior guilds and five additional junior guilds. Any organisation of young people could be registered as a guild, and affiliated, and the idea was to bring these societies together as far as possible. Distance, of course, was a great difficulty, but in certain big centres it was quite possible to have inter-guild relationship of a very valuable kind, and those who were brought into association in this way would be less likely to drop out of the church life in the difficult years between fourteen and twenty.

THE REV. W. G. TARRANT, in the absence of the Rev. C. J. Street, presented the report of the Ministers' Pension and Insurance Fund, and took the opportunity of referring to the invaluable services which Mr. Street had rendered as secretary. The late Mr. Philip Holt's splendid gift of £10,000, in addition to his previous gift of £2,000, would enable the Managers to greatly extend their benefits, and he would urge that all ministers, especially young ministers, should take advantage of the opportunity to make provision for the future. There was a special fund, established by the late Mr. John Harrison, for the purpose of assisting Ministers in the South-Eastern province, insured under the Ministers' Pension and Insurance Fund and in receipt of small salaries, to meet their premiums.

The report of the Social Service Union, presented by the REV. H. H. JOHNSON, lays stress on the value of the inter-denominational work done by the Union, in co-operation with other Christian bodies, in the cause of social welfare, and records the fact that the attendance of members of our own group of churches at the four successive Summer Schools at Swanwick has been considerable,

40 out of a full membership of 230 being present at the first, and over fifty out of 350 at the fourth in July last. The committee has recently sent out a *questionnaire* to churches on the roll of the National Conference, the replies to which it is hoped will constitute a directory of social service which will greatly facilitate the work of the Union. Some valuable replies have already been received.

DR. MELLONE moved:—That the following be added to the list of societies enumerated in Rule 7, which are entitled to elect a representative to serve on the Committee: The National Unitarian Temperance Association and the Non-Subscribing Presbyterian Church of Ireland. In reference to the latter part of the resolution, he said that for the first time in their history the Non-Subscribing bodies in Ireland were able to act as a corporate body, and one of the first things they had done was to raise a Sustentation Fund which, considering their numbers and resources, was not unworthy to be compared with what had been done on this side of the water. The resolution was seconded by Mr. Ellis Townley, and adopted.

It was moved by the REV. H. GOW:—That the best thanks of the Conference be given to the retiring officers and committee, and that the following officers be appointed for the ensuing three years: President, the Rev. Dr. Charles Hargrove; Vice-Presidents, Mr. James R. Beard, J.P., Sir William B. Bowring, Bart., the Rev. Dr. J. E. Carpenter, Mr. Howard Chatfield Clarke, F.R.I.B.A., the Rev. H. Enfield Dowson, B.A., Dr. W. Blake Odgers, K.C., Mr. Hugh R. Rathbone, M.A., and the Rev. Joseph Wood; Treasurer, Mr. F. W. Monks, J.P.; Auditors: Mr. G. R. Brace and Mr. C. Sydney Jones, M.A.; Secretary, the Rev. James Harwood, B.A. He was, he said, glad that Dr. Carpenter was at present in America, where he would represent England and their churches as very few other ministers could possibly do, and he paid a warm tribute to Mr. Harwood, with whose energy and effective methods he had always been impressed. In the name of the meeting he wished to say how deeply grateful they were to the retiring President, Mr. Hugh Rathbone. It was not a time when they wanted to praise even the most praiseworthy, but Mr. Rathbone, the bearer of one of the most honoured names in their body, had contributed largely by his hope and confidence to the success of the great fund which had been raised, and showed the qualities of an inspiring leader. They thanked him most warmly for his address, for the work he had done, and the example he had shown. They were most delighted to know that Dr. Hargrove was to be the next President. For years he had been one of their leading ministers, and no man had worked harder for the denomination throughout the country. They were doing an honour to themselves in electing him to be their leader for the next three years. He did not feel that he wished to discuss the future. He thought Mr. Lloyd Thomas in his speech had not distinguished between what he called "muffling up" difficulties, and their being swallowed up of life in the presence of a great situation such as they were faced with at the present time. It was as impossible for them to forecast

the future and make plans for it as it was impossible to forecast the future of Europe. They were in the thick of the fight, and the less anxious they were to predict what was to come the more determined they were to stand shoulder to shoulder for the big unifying cause. The importance of religion at the present time was that it should help them to bear themselves worthily, and be able to endure their almost overwhelming troubles.

DR. BLAKE ODGERS cordially seconded the resolution, referring to Dr. Hargrove as one who had suffered for truth and never ceased fearlessly to express it, and whom it would be an honour to have as their President.

The retiring President warmly thanked the meeting for the kind words of appreciation that had been spoken, and called upon Dr. Hargrove, who was accorded an enthusiastic welcome.

DR. HARGROVE expressed his appreciation of the honour which had been conferred upon him, but as one not only old, but the oldest man who had ever occupied that position, he could not but feel that it was impossible for him to hope to do as much as his predecessors. Seventy-five was not the prime of life, and three years added to that would make some difference, but they could count on him to do all in his power, and he hoped the cause would not suffer in his hands.

Dr. Hargrove then moved: That the following representatives of the Conference be appointed to the Board of Managers of the Sustentation Fund for the next three years: The Revs. C. J. Street and Joseph Wood, Messrs. G. H. Leigh, F. W. Monks, H. R. Rathbone, and J. Harrop White. The resolution was seconded by Mr. Thew and carried.

MR. RONALD P. JONES moved:—That the recommendations of the Committee (Report, page 14) authorising the Ministerial Settlements Board, in making recommendations of Ministers, to select not only from its own list, but from the list in the Essex Hall Year Book, be adopted. Their approval of this resolution, he said, really depended on whether they wished the Board to be of use to all the churches, instead of, as hitherto, to a limited number only, and whether, secondly, they wished to authorise their own appointed representatives to give the same advice officially as to settlements which had hitherto been given unofficially by certain qualified individuals in a way that must be perfectly well known to them all. He pointed out that after several years' experience the Board had concluded that the existing area of choice in making recommendations prevented their being of real service, except to a limited number of churches. All they could do now was to recommend names from their list of ministers who were unoccupied already, or had stated that they wished to leave their present pulpits, and very often they suggested names knowing all along that they were not really so suitable for the vacancy as other men who had not actually expressed a wish to move, but who would be quite willing to accept a definite invitation to go to some particular place. There were certain men who knew something about practically the whole of the ministry who were usually consulted

in such cases, and most of the pulpits were filled in that way; but what the Board now asked was that they should be authorised to suggest names from the whole list of ministers in the Year Book in their collective and official capacity.

THE REV. DENDY AGATE pointed out that all these alterations in the method of their working were more or less experimental. The present system was satisfactory up to a certain point, but it did not help all the congregations in the best way, and if these enlarged powers were given to the Board, they would be able to say at the next Triennial Meeting how the change had worked.

Dr. Blake Odgers as a member of the Board cordially welcomed the alteration, and asked the meeting to vote for it.

THE REV. W. H. DRUMMOND urged that this was a matter of such importance that he did not think it ought to be rushed through without any discussion. What they were proposing to do was to establish a board of patronage. He thought there were dangers in that direction which they ought to guard against. He suggested that if they carried the resolution the members of the Board should be elected triennially, that there should be fresh blood constantly coming upon it, and that it should represent adequately different parts of the country. They had tried to do this on the Sustentation Fund, and local knowledge was of the essence of its method, and if this Board was going to have such far-reaching powers it ought to be on the basis that all the local Associations should be represented, absolutely excluding any possibility of the ministers feeling that some were in favour with the Board and some were not.

THE REV. A. A. CHARLESWORTH emphatically endorsed the remarks of the last speaker. He was opposed to the introduction of ecclesiastical authority and to the idea of going behind ministers' backs and making suggestions to other churches about them. The matter ought not to be rushed through at the end of the proceedings.

MR. RATHBONE said there was no question whatever of patronage. Their only object was to enable the Board to make suggestions which at present they could not make, and widen the scope of their help. He would, however, be quite in favour of their making some arrangement by which fresh blood might be introduced.

THE REV. J. HARWOOD read extracts from letters written by the Rev. H. Enfield Dowson and the Rev. C. J. Street bearing on the matter, and pointing out the necessity for some fresh method, and went on to say that the Board was representative already in the way Mr. Drummond had suggested. The whole of England and Wales was covered by advisory committees, and a representative of the district from which a request came always took part in the recommendations.

No amendment being proposed, the resolution was carried.

This concluded the business.

The following are the names of the new Committee:—

Rev. John Ellis, Rev. E. D. Priestley Evans, Rev. F. K. Freeston, Rev. Henry Gow, B.A., Rev. Alfred Hall, M.A., Mrs. Sydney Martineau, Rev. J. Arthur Pearson,

Rev. W. W. C. Pope, Rev. H. D. Roberts, Rev. Charles Roper, B.A., Rev. C. J. Street, M.A., LL.B., Mr. A. S. Thew, Rev. J. M. Lloyd Thomas, Mr. J. Wigley, Miss M. K. Winsor.

THE MINISTERIAL SETTLEMENTS BOARD.

SIXTH ANNUAL REPORT.

THE last ministerial application entered on the Board's list was No. 129, and the last congregational application No. 88. This gives an average per annum since the Board commenced operations about five and a half years ago of 23.5 ministers and sixteen congregations. The number for the last twelve months are only seventeen ministers and six congregations. Two causes have brought about this large reduction, especially in the number of congregations. In the first place the war seems to have the effect of causing an unwillingness to disturb existing relations between congregations and their ministers. In the second place the change of rule made a year ago which restricts the Board to giving recommendations must obviously reduce the number of both ministers and congregations desiring to avail themselves of its services. It does not necessarily follow that the usefulness of the Board is diminished in the same proportion because some results are avoided which experience had proved to be undesirable. If the recommendation made by the Board last year, and subsequently agreed to by the Conference Committee is adopted by the Conference itself, allowing for a wider area of choice in giving advice to congregations, it may reasonably be expected that congregations, without losing anything of their liberty, will have at their disposal much more valuable assistance than hitherto, and that many faithful ministers who do not care to place their names on an official list, may be enabled to make a change which, though they would not seek it, would be both welcome and beneficial.

During the year ten ministers and twelve congregations on the lists have effected settlements. At the close there are on the books twenty five ministers and five congregations as compared with twenty-two and twelve respectively at the beginning.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depôts for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

42ND LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	8005	9	6
Mrs Wm. Tangye (seventh donation)	5	0	10
Children of Sladefield Road School, Birmingham, per Mr. A. A. Cook (third donation)	1	0	0
Mr. W. Mackey (second donation)	0	10	0
Mr. C. Harris (second donation)	0	10	0
Mr. J. E. Mace (third donation)	1	0	0
Miss E. S. Case	0	5	0
A. T. and N. T. (second donation)	0	16	0
South Shore Branch of the British League for Unitarian Women, per Miss M. Atkinson	0	10	0
E. Forest Hill	0	10	0
Mrs. Bruce (Bury)	20	0	0
Mrs. Eric Lemmon (second donation)	1	0	0
Mrs. and Miss Fellows Pearson (seventh donation) ..	12	0	0
70, Compayne Gardens, Belgian Hostel Fund, per Mrs. Jolowicz (four weeks' donation)	7	0	0
Miss J. M. Upcott	2	0	0
Mr. and Mrs. F. M. Goadby, Cairo (second donation) ..	2	2	0
Mrs. T. H. Terry (second donation)	1	0	0
Miss I. H. Rink	10	10	0
A. Y. W.	1	0	0
Mr. C. Reynolds (fifth donation)	0	10	0
A Friend	5	0	0
Mr. E. W. Marten	0	10	0
Miss Brake (sixth donation)	2	0	0
Hornsey County Secondary School, per Mrs. Piggott (third donation)	5	0	0
Mr. and Mrs. Julius Hess (second donation)	2	2	0
Mr. and Mrs. L. Hall (ninth donation)	1	0	0
Mr. and Mrs. Hirst	2	2	0
"In memory of H. O." (second donation)	1	1	0
The Rev. and Mrs. J. C. Odgers (second donation) ..	2	2	0
H. (eighth donation)	1	0	0
Mrs. Julian Winsor (tenth donation)	2	0	0
Liscard Memorial Church and Red Cross Society (seventh donation)	4	11	5
The Rev. James Harrison ..	5	0	0
The Rev. C. E. Pike	0	5	0
Mr. and Mrs. Tingey (fifth donation)	1	0	0
Mr. Barber	0	1	0
Miss A. Fricker, Trinidad (third donation)	2	0	0
Northgate-End Chapel, proceeds of lecture-recital, per Mr. A. Farrar*	3	12	6
A Friend (sixth donation) ..	0	10	0
Mr. J. A. Herbert	0	5	0
X. (tenth donation)	1	0	0
Mr. M. Roberts (second donation)	1	1	6

	£.	s.	d.
Bank Street Unitarian Chapel, Bury, proceeds of Sunday collection, per Mr. W. Holt, jun.	18	1	0
	8,133	16	5

* The amount entered last week should have been described as proceeds of "retiring collections" on Sunday.

Parcels have been received from:—
 Monton Church Women's Union (per Mrs. Nanson); Miss Hervey; Bell Street Mission (per Mrs. Frank Preston); Miss E. S. Case; Miss E. E. Rickard; Mrs. F. E. Baines; The Bessborough Road Sewing Circle, Birkenhead (per Miss Hibbert); Mrs. Hollebone; Miss A. Smith and Mrs. Alston; Mrs. Whiting; The Misses Garrett; Miss Crafer; Miss Leigh Browne; Miss Alice Roscoe; Miss A. C. Herford; Mrs. Roscoe and her maids; Mrs. Jellier; Mrs. J. Milne; Miss Daniels; Members of Essex Church Congregation; Miss G. Martineau; Mrs. Notcutt; Mrs. Johnson; Mrs. A. Read; Mrs. Edwin Ellis; Wandsworth Branch Women's League (per Mrs. E. Jones); Mrs. Cusack; The Misses L. and F. Jones; Miss E. Higginson; Mrs. John Harwood; Old Meeting Sunday Scholars, Sidmouth (per Mrs. Barmby); Ullet Road Sewing Circle (per Mrs. J. C. Odgers); Mrs. W. Tangye; Mrs. W. Healy; Mrs. Blackman; Sewing Circle Free Christian Church, Hastings; S. C.; Mrs. Long; The Clapham Ladies' War Relief Committee (per Miss A. Duke); Mrs. Titterton; Mrs. Buckton; Mrs. Mallet; Two Friends from Sandown, I.W.; Miss Jenkins; the Church of the Messiah Women's Friendly Society (per Mrs. P. J. Worsley); Mrs. Vance; Mrs. C. de Z. Steeves; Mrs. Gerard; Miss H. M. Hutton; The Memorial Church Red Cross Workers, Liscard; Mrs. Byng Kenrick; Mrs. Varian; Miss M. E. Barnes; Miss L. Barratt—gramophone.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

LIST OF ARTICLES REQUIRED.

Blankets.
 Shirts.
 Socks.
 Vests } woven or of a natural coloured
 Pants } flannel or flannelette, *Patterns*
 can be supplied.
 Cardigans.
 Slippers for ward and garden wear.
 Towels.
 Sheets and pillowslips
 Handkerchiefs.
 Bag mittens.
 Mufflers.
 Playing cards, draughts, chess, dominoes.
 Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A COUNCIL meeting of the British and Foreign Unitarian Association was held on Tuesday, Oct. 26, Mr. C. F. Pearson presiding. There were present Mr. Howard Chatfeild Clarke (Treasurer), Rev. W. G. Tarrant (Chairman of Committee), and Mrs. L. M. Aspland, Mrs. Bartram, Miss Burkitt, Rev. Rudolf Davis, Rev. V. D. Davis, Rev. D. Delta Evans, Rev. E. D. Priestley Evans, Rev. Dr. C. A. Greaves, Rev. Dr. Charles Hargrove, Miss Florence Hill, Miss E. C. Lake, Miss L. Martineau, Mrs. Sydney Martineau, Rev. Dr. S. H. Mellone, Mr. F. W. Monks, Mr. G. J. Notcutt, Rev. J. Arthur Pearson, Rev. H. Woods Perris, Mr. Ion Pritchard, Rev. Charles Roper, Mr. J. Sudbery, Miss Tagart, Mr. Grosvenor Talbot, Miss Tayler, Rev. H. S. Tayler, Mr. T. B. Taylor, Mr. F. W. Turner, Dr. A. D. Tyssen, Mr. L. N. Williams, Rev. A. W. Wooding, Mr. T. Pallister Young, Mr. G. E. Verity, Rev. T. P. Spedding, Missionary Agent; Rev. W. Copeland Bowie, Secretary.

The Secretary, the Rev. W. C. Bowie, read the report, some extracts from which are given below. The first part of the report relates chiefly to matters connected with the grant-aided churches and the work of the District Associations which have been largely dealt with in these columns already.

PROVINCIAL MEETINGS.

There was some divergence of opinion on the part of the Committee as to the advisability of holding autumnal meetings of the Association this year, because of the difficulties resulting from the war. The very cordial invitation of the Minister and congregation at Mexborough, along with that of the Sheffield and District Association, proved irresistible, and arrangements are now in progress for holding the Provincial Meetings at Mexborough on Wednesday and Thursday, November 24 and 25. The representatives of the Association are assured of a hearty welcome, and largely attended and enthusiastic meetings are anticipated.

PUBLICATIONS.

In addition to the Handbooks by Dr. S. A. Mellor, Rev. H. D. Roberts, Rev. H. McLachlan, and Rev. R. Nicol Cross, already published, the following new volumes are in the press:—'Jesus and Christianity in the Twentieth Century,' by Rev. Alfred Hall; 'The Divine in Art and in Literature,' by Rev. W. L. Schroeder; 'Revelations of God in Nature and in Man,' by Dr. E. Thackray. These additional volumes it is hoped to publish before Christmas this year. The Rev. C. J. Street has revised and prepared for the press a series of addresses by his late father, the Rev. James C. Street, on 'What I Believe'—about God, Man, Religion, the Future Life, the Bible, Christ, Heaven. The Committee believe that the addresses will prove very helpful to many readers, especially to those who are breaking away from orthodox beliefs and who are seeking a larger and truer faith. For the nine months ending September 30, 1915, grants of books and tracts have been made at home and abroad as follows:—*Home*, 1,781 books and 22,034 tracts, valued at £159;

Colonial and Foreign, 207 books and 6,463 tracts, valued at £34. Naturally, applications from abroad are fewer than in pre-war days. The secretaries of congregations have had sent to them a small packet of Unitarian literature, with a list of tracts and an application form for a grant for free distribution. The 'Hymns in Times of National Crisis,' and the 'War Time Leaflets' issued by the Association, have been used by several congregations, but not so widely as the Committee had hoped.

COLONIAL AND FOREIGN WORK.

In many ways the blight of the war has affected the Colonial and Foreign work of the Association far more deeply than at home. South Africa, especially Johannesburg, is a difficult field of labour for a Unitarian minister at any time; but during the war there were peculiar dangers as well as difficulties to contend with, and it is not, perhaps, surprising that the Rev. R. J. Hall and the congregation found it incumbent upon them to part company. The honestly held opinions and sentiments of the pulpit and the pew apparently passed beyond agreement or reconciliation. Mr. Hall's engagement has ended; meanwhile, members of the congregation are themselves conducting the Sunday services. It is hoped that in due course a minister will again be appointed to take charge of the important missionary work at Johannesburg.

At Timaru, New Zealand, the anti-war views of the minister, the Rev. J. H. G. Chapple, led to a rupture with the congregation, and almost created a riot in the town. Mr. Chapple resigned, and, with his large family, he has removed to the Pacific Coast, United States of America. While the committee very properly refrain from passing judgment on the action of the minister or the congregation in a time of serious crisis and trouble, they would place on record their appreciation of the missionary enterprise and labours of Mr. Chapple at Timaru in pre-war days; a convert from orthodoxy, he became a vigorous and undaunted champion of the principles and faith of Unitarianism in New Zealand.

In consequence of the Rev. W. F. Kennedy having, early in September, undertaken certain duties in connection with the wounded soldiers who have returned from the field of battle to New Zealand, the Unitarian services conducted by him at Dunedin during the past three years have been discontinued for the present.

The financial crisis and the lack of remunerative employment in Canada, particularly in the West and on the Pacific Coast, have very seriously depressed the Unitarian congregations, several of them having not yet succeeded in planting their roots very firmly in the ground. Dr. S. M. Crothers and other representatives of the American Unitarian Association on their way to the Conference of Unitarian Churches at San Francisco, visited Winnipeg, Moose Jaw, Saskatoon, Edmonton, Calgary, Vancouver, and Victoria. The following resolution was submitted to the Conference by the Rev. W. F. Greenman:—

"We, 260 Unitarians, have passed through Canada from Montreal to the Pacific. We have been deeply impressed

by what has already been accomplished, and by the vast possibilities of the future. We realise as never before the significance of the work of the British and Foreign Unitarian Association, the American Unitarian Association, and the Canadian Unitarian Association, in founding churches in the leading cities of the country. We have but few churches in a great country. We have met the members of these churches whose spirit may be expressed in the words of Gov. Bradford, speaking of the Pilgrim Fathers: 'We have a great hope and inward zeal for laying good foundations.' Our new churches are bravely passing through a severe crisis during the great war. We recommend to the General Conference of Unitarian Churches meeting in San Francisco to appoint a committee to act in co-operation with the American Unitarian Association to raise a special additional fund adequate to carry on the work already begun till the return of normal conditions in Canada."

An influential Committee was accordingly appointed, and the Directors of the American Unitarian Association at their last meeting in Boston responded by adopting the following resolution:—

"Whereas the directors of the American Unitarian Association have heard with great satisfaction of the appointment by the General Conference at its meeting in San Francisco, of a special committee to call the attention of Unitarians throughout the country to the pressing needs of the Unitarian churches in the Dominion of Canada, and to raise funds in aid of these Societies, it is hereby

"Voted, to pledge the cordial co-operation of the directors to the efforts of this special committee and to commend its object to the generosity of all Unitarians."

The British and Foreign Unitarian Association for the current year is making grants as follows to Unitarian churches in Western Canada: Winnipeg, £50; Edmonton, £50; Vancouver, £50; Victoria, £60.

Dr. Carpenter is now in America delivering courses of lectures at a number of colleges and universities in the United States, taking as his subjects, 'Phases of Early Christianity,' and some special aspects of 'Comparative Religion.' He will preach in several Unitarian churches, and, as far as the time at his disposal will permit, attend some meetings organised by the American Unitarian Association. Dr. Carpenter has been asked by the Committee of the Association to convey the greetings and cordial good wishes of the Unitarians of this country to their brethren in America.

CIVIL RIGHTS AND TRUSTS.

Difficulties have arisen in respect to the Trust Deeds and Endowments of some of the old General Baptist Chapels which for a great many years past have been associated with Unitarians; a Conference was arranged, first between representatives of the Baptist Union, and the British and Foreign Unitarian Association, and afterwards with the officers and Committee of the General Baptist Assembly. Meetings were held extending over several months, and in the end a general agreement was reached which was accepted by the three bodies concerned—subject to the approval of the

individual congregations and of the Charity Commissioners.

A draft scheme, embodying the agreement, has been prepared, and this will be further considered. Meanwhile, the Charity Commissioners, having been approached, recommended that formal application to them be deferred until the conclusion of the war as there was no likelihood of obtaining Parliamentary sanction before that time.

The Chairman of the Civil Rights Committee, Mr. R. M. Montgomery, K.C., and the other representatives of the Association have devoted a great deal of time and thought and labour to the difficult and somewhat perplexing problems which the study of ancient trust deeds necessarily presents. The agreement reached by the representatives of the Baptist Union, the General Baptist Assembly, and the British and Foreign Unitarian Association gives promise of a peaceful and permanent settlement, and a satisfactory adjustment of the differences which had arisen.

INCORPORATION OF THE ASSOCIATION.

At the Annual Meeting held at Whitsuntide, 1914, a resolution was adopted authorising the Committee to take the necessary legal steps for securing the Incorporation of the British and Foreign Unitarian Association. Members of the Committee belonging to the legal profession rendered useful assistance in the preparation of the Memorandum and Articles of Association, and they had the great advantage of the advice and criticism of Mr. W. Arthur Sharpe, a former President of the Association, whose knowledge and large experience were invaluable. The officials of the Board of Trade were also most courteous and helpful in their examination of the draft submitted to them for approval.

The licence by the Board of Trade was issued July 21, 1915, and the Certificate of Incorporation July 28, 1915. The Association is licensed under Section 20 of the Companies (Consolidation) Act, 1908. It is specially provided as a condition of granting the licence, that no portion of the income shall be paid or transferred by way of profit to any member of the Association.

On the financial side, the chief advantage of incorporation is that it obviates the trouble and expense incurred in transferring investments on the death or resignation of a trustee. It places the responsibility of trusteeship upon the officers and committee as a whole, instead of upon two or three individuals, and it provides for a continuous living body of trustees elected annually by the members of the Association.

Another important advantage is that the Incorporated Association may be appointed Trustee of Chapels, schools, and property held in connection therewith. At the present time the Secretary of the Association is a Trustee of twenty or more chapels in different parts of the country, and several members of the Committee have been appointed in a similar way at the request of congregations. In future, instead of appointing an individual, congregations, if they so desire, may appoint the British and Foreign Unitarian Association (Incorporated) as Trustee. The appointment of the Association as Trustee will, it is believed, often prove an important

safeguard in protecting the rights and interests of congregations from neglect or maladministration.

The Civil Rights Committee have, again and again, had some very striking examples of [the trouble, expense, and loss incurred by congregations in not having a responsible and experienced body of trustees. It need hardly be pointed out that a Trustee, whether an individual or a corporate body, has no power to alter or assign a trust; a trustee is only an administrator. In granting the Licence to the British and Foreign Unitarian Association, it is expressly stipulated that incorporation "shall not diminish or impair any control or authority exercisable by the Chancery Division, the Charity Commissioners, or the Board of Education."

The Committee are indebted to Mr. Ronald P. Jones for designing the Seal of the Incorporated Association, with the words "Faith, Fellowship, Freedom" inscribed as its motto.

The reading of the report was followed by a short discussion, and a special word of thanks was given to Mr. Bowie by the Rev. W. G. Tarrant for all the extra trouble and work which he had incurred in arranging the Conference with the General Baptists and securing the Incorporation of the Association.

The report was adopted and the proceedings closed.

THE DREWS LECTURE ON IMMORTALITY.

At the invitation of the Congregational Body this lecture was delivered by the Rev. W. Temple, of St. James's, Piccadilly, at the Memorial Hall on Friday evening, October 22. The chair was taken by Principal Forsyth, who explained that the lecture was founded about ten years ago by Mr. Drews in memory of his wife.

The Rev. W. Temple said it gave him great pleasure to respond to the honour conferred upon him as he thought that so far as possible all Christians should co-operate together without in any way being untrue to any positions they may hold dear. Upon such an important occasion, perhaps, he ought to have written every word, but he had not done so. The first part of his lecture, for which, perhaps, he cared least, was written out, but the second part, for which he cared most, he had not committed to paper as he generally found that his best thoughts came when he was face to face with his audience. Philosophy, he said, was the endeavour to understand experience, it assumed that the universe was reasonable. If it believes in God it is the conclusion arrived at by an inferential process. But religion is not a discovery, it is an attitude, and its belief in God is independent of philosophy. Christ is an act of God, He is the eternal wisdom in manifestation. Philosophy works inward, theology works outward. Immortality is proved by religion, not by philosophy; it is founded upon a belief in God. Faith cannot rest on evidence because evidence rests on faith. Mysticism is experience brought to a focus. The lecturer then referred at length to the teachings of Plato and Kant, but suggested that at most from their posi-

tions immortality could not be more than a postulate. But for the life of Christ he should venture to say that Zeus had not revealed himself. The teachings of psychology only appealed to a few, and with regard to the claims of modern Spiritualism, of which he desired to speak with respect, they must recognise that the experiences on which it was based were not general.

His main position was based on the faith that God is love, and love is bestowed on individuals. God loves me, and, therefore, He will not let me perish. The only argument that Christ appears to have offered on the subject was in the words, "God is not the God of the dead but of the living." In this connection he mentioned an incident in his father's life. In reply to an anxious inquirer the latter said, "I am so sure that God loves me that I do not bother about it."

Dwelling briefly on the thought of eternity he mentioned Bergson's teaching, and maintained that our richest experiences were those that united the past with the present, and, perhaps, penetrated somewhat into the future. But omniscience was a divine faculty; perhaps our clearest conception of it would come if we imagined ourselves witnessing a play which was quite familiar to us by reading or by former visits; we knew every incident and what the end would be, and yet our thoughts were fixed on what was transpiring at the moment. Altogether we knew very little, perhaps it was good for us not to know more, otherwise our attention might be diverted from our present duty, which was to love and serve God.

While the address was interesting the lecture can hardly be said to have covered the whole ground. He drew no analysis from nature, no inductions from science, made no reference to the teachings of Ancient Egypt, nor to the profound beliefs amongst Eastern nations to-day. E. C.

THE Treasurer of the British and Foreign Unitarian Association acknowledges the receipt of 13s. 6d. "Conscience Money."

NEWS OF THE CHURCHES.

Bootle.—A Liverpool correspondent writes: "A reference in last week's INQUIRER to the action of the Rev. W. Short, B.A., in joining the forces, has made many of us thoughtful. Those who are privileged to a more personal intimacy are aware that simple duty is the mainspring of the whole matter. There were a hundred and one reasons for staying at home. A life full of the intensest activity of private and public service might well prompt satisfaction with present conditions. Nay, it might be argued that military service would be in the direction of limitation of usefulness. And against all such pleading the 'still small voice' has prevailed. One can only say that this 'sermon in concrete' is by far the most eloquent and convincing appeal ever uttered from Mr. Short's pulpit. He has 'built greater than he knew.'"

Bury.—On October 31st the Rev. W. H. Drummond visited Bury on behalf of the Belgian Hospital Fund. At both services he described the work that has been done

and made an earnest plea for further help. Visitors were present from the neighbouring churches at Chesham, Stand, and Heywood. Much help has come already from this district and this has been substantially increased by the excellent offertories last Sunday, which amounted to £18.

Deptford.—An earnest appeal has been made on behalf of the trustees and congregation of the Deptford General Baptist (Unitarian) Chapel for donations to a fund which is being raised to save it from destruction. The building was founded in 1674, and has many historic associations. Some notable men have worshipped in it, including Thomas Hollis, Milner Gibson, and Benjamin Disraeli (Lord Beaconsfield). In the graveyard lie buried the bodies of the secretary of Oliver Cromwell and the parents of Sir John Bennett, the famous watchmaker of Cheapside. Dew's 'History of Deptford' gives the following details: "Two chapels are supposed to have been erected during the reign of Charles II., one in Butt Lane by a small congregation of Quakers and the other in Church Street by a Society of General Baptists. Mr. Evelyn who was a loyal churchman refers to the latter place when describing the state of affairs in the Declaration of Indulgence granted by James II. and then follows the extract, 1687, April 10th: 'In this last week there was a wonderful concourse of people at the Dissenters' Meetinghouse in this Parish and the Parish Church (St. Nicholas, Deptford) left exceedingly thin. What this will end in God Almighty only knows.'" Towards the latter end of the eighteenth century it is supposed that the chapel in Church Street was reduced in size by the removal of a third of the building and the demolition of the galleries. The wall at the back of the chapel was evidently built by men acquainted with ship-building, for there are two beams running from floor to ceiling, and the brickwork was placed between these thus dividing the wall into three panels. The corners were not bound together. Some twenty-five years ago the Rev. Robert Spears was instrumental in having certain repairs carried out, and these seem to have been the only repairs attempted within the last hundred years. Of late there has been a marked revival in the work of the chapel under the leadership of Mr. E. A. Carlier, and, while those whom it serves are of the poorest class, they are able to pay their way, largely because Mr. Carlier receives no salary from the congregation. A few weeks ago the Trustees were served with a notice from the London County Council condemning the building as structurally unsafe, and requiring immediate and extensive repairs and rebuilding as an alternative to its being entirely demolished. To meet the cost of absolutely necessary alteration it was realised that a sum of £700 would be required, and towards this £603 13s. 6d. has now been received. Further contributions will be gratefully acknowledged by the Treasurer of the Deptford Fund, Mr. F. C. Creak, Fernwood, North Hill, Highgate, N., or the Rev. J. Arthur Pearson, 4, Ella Road, Crouch Hill, N. The work of restoration is being carried out by Messrs. T. Chatfield Clarke & Sons, architects and surveyors. The contractors are Messrs. Hall, Bedall & Co.

Leeds.—The Mill Hill Chapel Record for November contains the following 'Parting Words' from the Rev. R. Nicol Cross:—

"It is just two years now since I came among you as your Minister, and, on looking back over that period, I have much to be thankful for. First and foremost is the assurance which has come to me recently both from members of the church and some who are not members, that I have not laboured entirely in vain among you, but that in that which is the truest gauge of spiritual ministry, in inspiration, consolation, and helpfulness, the services at Mill

Hill have continued to be fruitful. All the way along some one would come at the end of worship and quietly thank me for good received; but it is only within the last week that I have realised the value to many of our church and its worship. For that I am thankful.

"I have not been particularly demonstrative, and do not like the flattery by which sometimes ecclesiastical machinery is well oiled, but I can say now that it has been a continual joy to me to look round and see the faithful and untiring labours in the church's work of many of you. A Christian who makes no sacrifice and does nothing for the good of others, somehow, somewhere, is a contradiction in terms, if he exists; but our congregation is rich in those whose example will be part of the fine tradition of the place as long as it endures. The only question that troubles my joy as I think of these is—shall we see their like again? Is the mould still unbroken? But I am happier about that since this terrific national trial came upon us. *Sanguis martyrum semen ecclesiae.*"

"For personal kindness also and sympathy in my task, I cannot but be grateful. I have had no regrets on that score about coming among you. I am only sorry that the limitations on pastoral work in a prominent city church have prevented as full a cultivation of the more private and domestic side of my ministry as I could wish. Especially, there is a fine lot of boys among us who have been attending public schools—some of them now in the great army of England—generous spirited youths, whom I should have liked to know more intimately for the sake of personal influence, and to my own good. Them, above all, I should have liked to enthrone with spiritual ideals. The church and God's Kingdom is to me the greatest crusade of existence, the most glorious chivalry of human nature, the highest consecration and the noblest dream of youth in this world. For all that is finest, best, and fairest in them I would now throw back the responsibility on their parents. No church can fulfil the mission of the home. Forgive the humour of my leaving with you the words of Thomas Carlyle, which had to do duty as his valedictory address to the undergrads of the University of Edinburgh: 'Bid them in my name fight the good fight, and quit themselves like men, in the warfare, to which they are as if conscript and consecrated, and which lies ahead. Tell them to consult the eternal oracles... May they love Wisdom, as Wisdom, if she is to yield her treasures, must be loved—piously, valiantly, humbly, beyond life itself, or the prizes of life, with all one's heart and all one's soul—in that case, and not in any other case, it shall be well with them.'

"Further, I desire to thank the committee and congregation for their readiness to release me in order to answer what seems at the moment to be the more urgent call. I do not think it will be loss in the end, whatever the sacrifice and inconvenience at present. I go to a work in the R.A.M.C. in the midst of one of the greatest wars of history, a work essentially Christian and humanitarian, which will appeal for ever to the imagination if ministers and churches throughout the land will rise to it. I'd like to see a third of the pulpits of England empty while the parsons throw off their robes and collars, and with nothing about them but their manhood and the khaki with the Red Cross on it, lay on themselves the lowliest duties of the stricken field, and hand the cup of cold water where brave men thirst.

"For months I have seen the young men, your sons, pass one by one out of our church and school to the Army and the Field, to face dangers and wounds; even the girls have been going to nurse in Hospitals. Is my place just now by their side or yours? Many congratulations and expressions of good will, the first received

being from our Minister-Emeritus, encourage me to think that I have done the right thing.

"Finally, it goes without saying that the keenest sacrifice in my going is not mine, but Mrs. Cross's. She has said nothing to dissuade me, and I am glad, as far as kindly hospitality can do it, the pain of parting will be softened for her. For the present her address will be, Burley Hill, Leeds.

"*Au revoir.* Do not let the Church fall from the position it has won, by any indifference and ease. Keep school and institutions running well. It is a great time for all. And may the blessing of the Church's supreme Head be with you."

Norwich.—The late Mr. James Mottram.—*The Calendar* of the Octagon Chapel for November contains the following tribute to the memory of Mr. James Mottram:—

"With feelings of the deepest regret we have to record the passing away of one of our oldest and most faithful members, Mr. James Mottram, who died on Friday, October 22nd, at the advanced age of 81. A well-known and highly respected citizen of Norwich, he was best known to us as a constant attendant at our Sunday services in the Octagon Chapel, whose welfare he sought to promote through the best years of a long life. Of all institutions in this city, and he was interested in many, the Octagon Chapel was most endeared to him because it was the temple of his fathers, and in it was set forth that type of liberal Christianity which Mr. Mottram in his own life honoured and upheld. Through good days and through evil days, he never wavered in his loyalty, and his constant presence in the congregation, even when the weight of years began to tell, was an example to us all and a constant rebuke to laxity in worship and in prayer. The Octagon Chapel has been richly blest with men of sterling worth, and their spirit still remains and should fill us with more reverent feelings and thoughts every time we enter the house of prayer. Surely if any people are able to run with patience the race that is set before them, it is we who worship week by week in the presence of so great a cloud of witnesses, we who are linked up with so great a company of noble spirits. Thankful for the life which has just closed, may we feel even in our sorrow that the link with these holy ones is strengthened, and may we endeavour to gain something of their spirit of loyalty and faithfulness."

L. R.

Tenterden.—The late Lady Talbot.—*The Kent Messenger*, recording with regret the death of Lady Talbot, observes in its issue for October 30th that the deceased lady was well known and greatly respected in Tenterden. She was a native of that ancient borough, and a member of a family connected with the Old Meeting House for many generations. Her eldest surviving brother, Mr. Edgar Winsor, J.P., is one of the Senior Trustees. Sir William Henry Talbot was also connected with Tenterden in early life, for his half-brother with whom he lived in his youth was the Rev. Edward Talbot, for many years the respected minister of the Old Meeting House. At the morning service on Sunday, October 24th, after a sermon from the text: "Endure hardness as a good soldier of Jesus Christ," Mr. Rylett said it was a comforting reflection that although we sometimes thought the limits of intimacy were already reached here, yet as a fact that intimacy became greater when our friends had passed beyond the veil. We then learned that spiritual intimacy had, indeed, no limits. Their dear friend Lady Talbot had a strong spiritual relationship with that congregation. She had taught in their Sunday School and many still felt the spell of her sweet ministry. One who passed away before her gave a remarkable

testimony to her loving influence. A pansy fell from the bridal bouquet of Lady Talbot, and one of her scholars preserved it in her Bible for fifty years and sent it to her old teacher as a golden-wedding gift. The gracious spirit, to which this simple and beautiful incident testified, pervaded the whole life of Lady Talbot. In the great city of Manchester she enjoyed universal esteem. The duties that fell to her as the wife of an eminent citizen and distinguished public servant were discharged with a devotion, a fineness of spirit and a tact that commanded the admiration of all who were privileged to know her. The Old Meeting House, of course, was especially dear to her. That was her old home, as it was her honoured husband's, and she always turned to it with joy. He had known nothing more inspiring than the sight of her sweet spiritual face, as now and again she sat in her accustomed place between her venerable husband and her beloved son, Mr. Hugo Talbot, the Town Clerk of Brighton, and he rejoiced to think that though her bodily presence was now denied them, their spiritual relationship was more intimate than ever. She had left them with benediction, and they called her blessed. The order of service closely followed that of the funeral service at Cross Street Chapel, Manchester, on the previous Wednesday, the same hymns being sung. At the close, Chopin's 'Dead March' was played with great impressiveness by Mrs. Hermitage, the organist, the congregation standing. The clematis which grows on the front of the Old Manor House (one of the most picturesque residences in Tenterden and now occupied by Mr. Walter Thomson, another of the Senior Trustees of the Old Meeting House) was struck from a piece of the clematis in the bridal bouquet of Lady Talbot.

Urmston.—Anniversary Services to celebrate the completion of twenty-one years of Unitarian work and worship in Urmston were conducted on Sunday, October 31st, by the Rev. Dendy Agate, B.A., under whose guidance and ministry the church was set on its way. The record of subsequent years is one of varying fortune and hopeful experiment, and, whilst substantial aid still has to be afforded by the local association, it is satisfactory to note that the congregation needs to rely less upon extraneous financial support than has been the case for some years. The services were well attended, and in other respects encouraging. On the previous evening a reunion of past and present members of the school and church took place. Addresses were delivered by the Revs. Dendy Agate, J. M. Mills, Chas. Peach, and Messrs. G. H. Leigh, G. W. Henshall, and H. R. Nuttall. Mr. W. Canning occupied the chair.

Victoria, B.C.—The Rev. H. E. B. Speight has accepted a unanimous call to the pastorate of the First Unitarian Church, Berkeley, California. Mr. Speight has been in charge of the church at Victoria for a year, and for the past eight months has also travelled every Sunday to Vancouver—a steamer trip of over eighty miles—to conduct evening service there. Berkeley is the seat of the University of California, with its 8,500 students, and the congregation of the Unitarian Church (the only self-supporting "college-town" church of Unitarian persuasion in the U.S.A.) is largely composed of professors and students from the University. At Berkeley is also the Pacific Unitarian School for the Ministry, over which the Rev. Earl M. Wilbur, D.D., presides. Mr. Speight began his ministry at Berkeley on October 31st.

NOTES AND JOTTINGS.

'THE ENGLISHWOMAN' EXHIBITION.

The Fifth Annual Exhibition of Arts and Handicrafts which is being organised by *The Englishwoman*, promises to be of exceptional interest. It will be held at the Central Hall, Westminster, from November 17 to 27, and will be opened by the Marchioness of Londonderry. Women handicraft workers have been amongst the worst sufferers from war conditions, and, at a time when so much that is beautiful is being destroyed, those who are able should make an effort to foster the creative spirit wherever it seeks expression and thus help to restore the joy of life. The exhibits are said to be of great beauty and variety, and include specimens of book-binding, pottery, sculpture, wood carving, needle-work, enamelled glass, and toy-making. All these wares are suitable for Christmas and New Year gifts, and purchasers will have the satisfaction of knowing that they are performing a real national service by helping to support our home crafts and industries at a time of exceptional difficulty.

THE POSITIVIST APOSTLES.

The Positivist Movement, once so active in English public life, is now almost extinct; *The Manchester Guardian*, indeed, speaks of Mr. Frederic Harrison, who is well on in the eighties, as "a solitary survivor." The late Sir Henry Cotton, whose sympathy with Indian aspirations is so gratefully remembered by the Indian public, was a member of the Positivist body, having joined mainly under the influence of Richard Congreve, and we understand that, owing to a peculiar rule of the Church of Humanity, the memorial service which was announced for last Sunday cannot be held till three weeks after the funeral. Dr. Richard Congreve, who has long been dead, was a friend of George Eliot. He led the "Emotionals" against the "Intellectuals," and when the split came Sir Henry Cotton remained with Dr. Congreve's section.

'THE LIBERAL CHRISTIAN.'

The Liberal Christian is a new monthly journal which has been launched partly as the organ of the Liberal Christian League, but also to fulfil a useful mission among those who are feeling after the larger faith, and who are really members of the League in spirit. The first number contains an article on 'Social Service in a War-Relation,' by Miss A. H. Alleyne, Hon. Secretary of the Liberal Christian League; a contribution by the Rev. Cavendish Moxon, an Anglican clergyman, on 'The Liberal Christian Opportunity'; an address on 'Christianity and the War,' by Dr. J. Glasse, and items of news 'From Headquarters.' Dr. Glasse, it should be mentioned, is the new President of the League in succession to Archdeacon Lilley. As it is not possible to hold the usual Autumn Meetings this year, members will not have the pleasure of hearing his Presidential address, and this contribution to *The Liberal Christian*

takes its place. Much gratitude is expressed to Dr. Drummond, the President of 1913-14, who during Archdeacon Lilley's illness this year kindly consented to remain as Acting-President.

A HEADMASTER'S MEMORIES.

Bishop Welldon's book of reminiscences entitled 'Recollections and Reflections,' is full of entertaining matter, and he enlivens the discussion of such subjects as religious instruction, the teaching of Greek and Latin, and the place of athletics in education with a fund of amusing stories. Here is one illustrating the difficulty which often confronts a teacher who thinks he has made a simple fact perfectly clear. "A witty schoolmaster whom I knew well," says Dr. Welldon, "used to relate the story of a governess who tried to give her pupils some idea of the relative size of distant countries by saying, 'Cambodia is about as large as Siam,' but when this information was reproduced in a written exercise, one of the girls put it in the words, 'She says Cambodia is about as large as she is.'"

We cannot resist quoting also the following from a group of anecdotes dealing with Lancashire and Lancashire characteristics:—"A good many years ago a high ecclesiastic who prided himself, it is said, upon the dignity of his episcopal office, observed a porter at one of the railway stations saluting him, as he thought, by raising his cap with a deferential air. He walked up to the porter, and told him how glad he was to see such a recognition of his office in the national Church. 'It is particularly gratifying,' he added, 'as coming from a working man.' The only reply of the porter was to say in a gruff tone, as he turned away, 'Lord bless you, sir, I was only scratchin' my 'ead.'"

IN MEMORY OF MRS. DEARMER.

A letter has appeared in the press signed by one of the late Mrs. Dearmer's many friends expressing the feeling that her act of heroic sacrifice should be commemorated in some suitable manner. "Already we are beginning to hear," she says, "of the deep impression made by the tragic circumstances of her death on the Serbian people. We feel that it is only fitting that a name held in such high honour by the country in which she died should also be commemorated in her own land. The memorial might appropriately take the form of a window or other ornament in the Church of St. Mary's, Primrose Hill, executed by some artist of repute; or, if enough money were forthcoming, of a dispensary or hospital building in Serbia or England. The decision can only be made when we have some idea of the amount that is promised. We purpose to confer then with Dr. Dearmer, and, if necessary, to form a small committee." The suggestion will, we are sure, appeal to many who are grateful for the noble example which Mrs. Dearmer has set her countrywomen. Contributions may be sent to Mrs. Lucy Henderson, 2, Hogarth Hill, Hendon, N.W.

GREAT MEETING HOUSE—COVENTRY.

APPEAL.

WE respectfully submit to your generous consideration a scheme of improvement and renovation of the above Church, embracing:—Installation of heating apparatus, reconstruction of old pews, and panelling of wall with spare material (black oak), cleaning and redecorating. Mr. Ronald P. Jones has carefully prepared the necessary plans and designs.

To do all that is *really needed* would cost £1,000, but in present conditions we appeal for £650 to cover the above absolutely necessary items.

The Church was founded in 1662. Its influence has been important and far-reaching. Of late years, however, the congregation has been very small, sometimes less than ten persons being present. Thanks to the faithfulness of a few, and the help of the B. and F.U.A., and the Mid. Christian Union, an attempt is being made to revive the work. Since the end of March last, when the Rev. Leonard Short was appointed minister, the average attendance in the morning has gone up to over 30, and in the evening to over 80. There is also a marked improvement in the Sunday School. This progress, however, cannot be expected to continue, or even be maintained unless the above scheme is *quickly* carried out.

The scheme has the approval of the B. and F.U.A. and the President of the Mid. Christian Union, W. Byng Kenrick, Esq., writing to Rev. L. Short, says:—

"After a careful inspection of the Great Meeting House, Coventry, and an examination of the details of the proposed alterations, I am convinced that they are reasonable and necessary and should be completed as soon as possible. Having regard to the present resources of the congregation, I consider the contribution which they will make as adequate. I sincerely commend the appeal to all friends of our Churches in the Midlands, and I promise to give £25 to the Fund... It is hardly necessary to add that your work at Coventry has the cordial approval of the Committee of the Midland Christian Union, as they voted to the congregation a substantial grant in aid of the ministry, but they have no money at their disposal to devote to the erection or repair of buildings."

Donations will be gratefully received and acknowledged by C. C. Johnson, Secretary, Rosemeath, Earlsdon Avenue, Coventry.

Leonard Short, minister, 10, Chester Street, Coventry.
November 1, 1915.

LIST OF DONATIONS.

Congregation	126	10	6
B. and F.U.A.	50	0	0
Anonymous	50	0	0
Mrs. Holt	25	0	0
Mr. W. Byng Kenrick	25	0	0
Mr. Ronald P. Jones	25	0	0
Mr. Edwin Tate	20	0	0
Mr. T. Grosvenor Lee	20	0	0
Mr. J. F. L. Brunner, M.P.	10	0	0
Mrs. Peyton	10	0	0
Mr. James Beard	10	0	0
Sir W. B. Bowring	10	0	0
Miss Nettlefold	10	0	0
Mr. H. Russell	5	5	0
Mr. C. F. Pearson	5	0	0
Miss Warren	5	0	0
Mrs. C. James	5	0	0
Mrs. Harding	5	0	0
Anonymous	5	0	0
Sir James Smith	3	3	0
Mrs. Aspland	2	2	0
Miss E. S. Paget	2	2	0
Miss L. Paget	2	2	0
Miss C. J. Paget	2	2	0
Miss Lister	2	2	0
Mrs. Cooke Taylor	2	2	0
Mr. J. H. Every, J.P.	2	2	0
Mr. J. D. Skirrow	2	2	0
Sir T. B. Bowring	2	0	0
Mrs. C. Taylor	2	0	0
Mr. T. O. Lee	2	0	0
Mrs. Bruce	2	0	0
Park Street Institute, Hull	1	12	0
Mrs. A. W. Turner	1	1	0
Mr. J. T. Skirrow	1	1	0
Mr. J. B. Willans	1	0	0
Mr. W. Blake Odgers, K.C.	1	0	0
"R."	1	0	0
Mr. J. P. Haslam	1	0	0
Mr. W. Haslam	1	0	0
Miss Smith	1	0	0
Miss M. C. Martineau	1	0	0
Miss R. Lee	1	0	0
Mr. J. Sale	1	0	0
Mr. C. J. Watson	1	0	0
Mrs. Buckton	1	0	0
Rev. H. E. Dowson, B.A.	1	0	0
Mr. Ion Pritchard	0	10	6
Mr. F. Ward	0	10	0
Miss C. Scott	0	10	0
Mr. W. H. Scott	0	10	0
Mrs. Gibbs	0	10	0
Mr. W. Scott	0	5	0

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N.B.—Also in the press, to be published shortly, "THE WAR AND THE PROPHETS," 2s. net (postage 3d. extra); 3 copies, post paid, 6s. (being a marvellous revelation).

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LONDON, SATURDAY, NOVEMBER 13, 1915.

[ONE PENNY.]

BRITISH & FOREIGN UNITARIAN ASSOCIATION.

PROVINCIAL MEETINGS.

Wednesday, 24 November.

MEXBOROUGH.

- 2.30. Reception to Representatives.
3.30. Conference: 'Sacrifices which Truth demands.' Opening Address by Rev. Charles Hargrove, M.A., D.Litt.
5.30. Tea.
7.0. Religious Service: Rev. T. P. Spedding. Preacher: Rev. S. H. Mellone, M.A., D.Sc.

Thursday, 25 November.

BOLTON-ON-DEARNE.

- 10.0. Devotional Service: Rev. J. Cyril Flower, M.A.
10.30. Conference: 'What is the Gospel of the Unitarian Christian?' Opening Address by Rev. Alfred Hall, M.A.
11.30. Conference: 'The Small Church and the Larger Fellowship.' Opening Address by Rev. J. C. Ballantyne.

MEXBOROUGH.

- 1.0. Luncheon.
2.30. Conference: 'The Religious Education of our Young People.' (1) The Sunday School and the Child; (2) The Church and its Young People; (3) The Claims of Citizenship.
5.0. Tea.
7.0. Public Meeting: 'The Abiding Things of Religion in a World-Conflict.' Chairman: Mr. Howard Chatfield Clarke, F.R.I.B.A. Speakers: Mr. H. G. Chancellor, M.P.; Miss Clephan; Rev. Alfred Hall, M.A.; Dr. Hargrove; Rev. C. J. Street, M.A., LL.B.

Ministers and Delegates requiring hospitality write to Mr. J. Allsopp, High Street, Mexborough, not later than 16 Nov.

LONDON DISTRICT UNITARIAN SOCIETY.

THE AUTUMN MEETING of the Society will be held at **Essex Hall**, on **Wednesday, November 24th**. All members and friends of the Society are invited.

THE CHAIR will be occupied by the President, Dr. C. HERBERT-SMITH.

6 p.m. Tea and Coffee.
6.30. Business.

MINISTERS' PENSION AND INSURANCE FUND.

NOTICE is hereby given that a General Meeting of the Fund will be held at **ESSEX HALL**, Essex Street, London, W.C., on **WEDNESDAY, 1st DECEMBER, 1915**, at 1 p.m., to receive a recommendation from the Board of Managers as to alterations of the By Laws, and to decide thereon.

C. J. STREET,
Hon. Secretary.

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John Bidle: Three Great Thinkers.
The Noble Army of Martyrs.

Senior Department—Francis Scrivener.
Church and State: Rise of Unitarianism.
Education and Revival: Leading Points.

ADVENT LESSONS.

The Roman.—Alfred Hall, M.A.

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Dorothy Tarrant, M.A.
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November.

14. Rev. RICHARD HENRY LAMBLEY, M.A. (of Horwich).
21. Rev. EDGAR INNES FRIPP, B.A. (of Leicester).
28. Rev. CHRISTOPHER JAMES STREET, M.A., LL.B. (of Sheffield).

December

5. Rev. LAWRENCE REDFERN, M.A., B.D. (of Norwich).

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 14.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. F. K. FREESTON.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Fort Rd., 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Sunday School Anniversary.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. D. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. P. ROSLING.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 6.30, Rev. A. H. BRIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. T. P. SPEDDING.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6.30, Rev. W. H. ROSE.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Arondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormound Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. BASIL VINEY.
 Stoke Newington Green, 11.15 and 7, Dr. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. S. FRANKLIN.
 University Hall, Gordon Square, W.C., 11.15, Rev. R. H. LAMBLEY, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN. No evening service.
 Wimbledon Smaller Worple Hall, 6.30, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. O. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. F. HANKINSON.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.—215th Anniversary.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. W. H. DRUMMOND.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. HARWOOD, M.A.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY; 3, Rev. JOSHUA LOUD.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. KENNETH BOND.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. DR. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. H. TAYLOR.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS.—Annual Sermons. Collections in aid of Chapel Funds.
 MANCHESTER, Sale, 11 and 6.30, Rev. S. H. MELLONE, M.A., D.Sc.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. HENRY GOW, B.A.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. A. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. STEIGHT, M.A.

DEATHS.

EVANS.—Laura Sophia, of "The Cottage," Quarry Road, Hastings, formerly of Hampstead, on the 3rd inst., aged 78 years.

STUART.—November 9th, at 1, Connaught Mansions, Albion Road, Stoke Newington, Arthur W. N. Stuart, in his 61st year. Service at Unity Church, Upper Street, Islington, on Saturday, at 2.30. Abney Park Cemetery at 3.30.

GIBSON.—On the 9th November, Ann, the beloved wife of E. T. Gibson, The Laurels, Esme Road, Sparkhill, Birmingham, in her 55th year. Interred in Brandwood End Cemetery, Thursday, November 11th, 1915.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

OUR recent appeals for winter clothing and various other special requisites for the Belgian Hospitals have met with a prompt and generous response. This does not mean that we do not want more and still more. Mrs. Allen has just come back from her long tour of inspection in France. We know exactly what the needs are, and with a steady flow of gifts we shall be able to do an incalculable amount of good this winter. The best thing that many of our friends can do to help our efforts is to make the work known in ever wider circles. Our own experience is that interest is quickly aroused, and as soon as the plan of operations is explained interest turns into eagerness to do something.

BUT a campaign of persuasion of this kind requires definite information, which is at once recent and reliable. Here are some facts which may be used in this way. The consignment which is going out this week includes surgical instruments and other special requisites for fifteen hospitals or convalescent depots; also about 1,200 blankets and 1,000 pairs of stout leather slippers. The

number of garments sent in in response to our special appeal for winter clothing is almost 3,000. These are also going out together with a large quantity of bandages, dressings, &c., and a number of Flemish story books. Besides all these we are sending a typewriter, a gramophone, two wheel chairs, and a Cramer pianette, as special gifts from subscribers, and a large number of games. At the present moment we are sending help to about 80 hospitals and convalescent depots, and with only two or three exceptions we have visited them all on our tours of inspection.

MANY readers will be interested to learn that on her recent visit to Calais Mrs. Allen was able to go about in our own motor. It is not a luxurious vehicle but a most convenient one. The body was built to our own specification, and has been constructed to carry either parcels or passengers. It runs about the town delivering our goods to the hospitals, and is also in constant use to convey weak and aged refugees from the station to the hospice, or to take little children home from the Belgian school when the evenings are dark and wet. The Belgian military authorities have been most helpful in the matter in giving us the necessary permits. They have also provided us with a military chauffeur, a keen and capable man—an engineer by profession—who has seen much service in the war and has been wounded four times. He will not be able to return to active service for some months, and so works for us.

DURING the past week the interest of the war seems almost to have found its centre at home instead of abroad. Things of importance have, of course, happened at the front, and chief among them has been the steady improvement in the

Russian positions. When this has been pushed a little farther it will begin to have important political results. The Balkan campaign has also made some progress and successes have been claimed by both sides. The whole position is still tangled and confused and must remain so until the Allies have sufficient forces at their disposal to begin a vigorous campaign. Meanwhile it is well not to make too much of isolated victories. The important decisions still lie ahead, and there is no evidence known to the public that the Germans have enough troops to spare to meet a vigorous offensive. There has also been a revival of submarine activity in the Mediterranean. If we may judge from experience it is likely to be short-lived. The defeat of the German submarine has been one of the most important successes of the war. Its results have been as far-reaching as many victories on land.

AT home the chief events have been the reception of the American Note, the orgy of gloom and grumbling on the part of a few peers in the House of Lords, the suspension of *The Globe* newspaper, and the vigorous speeches by members of the Government at the Guildhall. The American Note is a long and serious document which seems to us to make more of technicalities than of principles. Possibly it is intended to satisfy commercial pressure on the part of a group of American traders without disturbing amicable political relationships. Here we only desire to emphasise two points. First, whatever loss or inconvenience America may suffer from the necessary pressure of our sea-power she ought to be careful to make it quite clear that her protests against German crimes are not in the same category as diplomatic discussions about the freedom of the seas.

Secondly, America and all other neutral countries have derived benefits of capital importance for themselves through the action of our fleet. So far from injuring the freedom of their trade it has secured it to them within the limits possible in a state of war. In other words we have confined the operations of maritime warfare to a very narrow area, and left all the other waterways of the world open to peaceful commerce.

* * *

It is hard to see what good purpose is supposed to be served by the captious and gloomy speeches which were delivered in the House of Lords on Monday. When we pierce through their sonorous phrasing they amount to little more than ineffective grumbling. Of Lord Courtney we would always speak with all possible respect. We can imagine John Bright speaking in the same vein, only the passion with which he brushed aside the possibility of our acquiescing in German domination in this country, and his insistence that Belgium and the North of France must be delivered, revealed his close agreement in essentials with the Government position. It was the speech of a noble-hearted man who is deeply moved by the misery of the war but has no alternative plan to suggest. The two other speeches came from men who may be described as disappointed politicians. They seldom speak of anything in public with admiration or hearty approval. They have accepted the lonely part of the fault-finder, and a vein of personal bitterness infects all their criticism of men who are abler and more successful public servants than themselves. Speeches like theirs have this use. They reveal the faults of temper and personal bias which have marred much of the criticism of recent months, and they encourage us to treat it with the scorn which it deserves.

* * *

THE suppression of *The Globe* newspaper for a flagrant offence against the military interests of the country has been accepted by public opinion with general approval. There have been some protests in quarters which cannot be suspected of any sympathy with the opinions of *The Globe*, on the ground that the action of the authorities was high-handed and strikes a blow at the sacred freedom of the press. This is, perhaps, the professional point of view of the newspaper world, but we do not think that it will bear serious examination. In normal times of peace newspapers work under restrictions which have been framed in the interests of public order and decency. The freedom

of the Press was made for man, not man for the freedom of the Press. The case could not be put better than in the incisive words of the Prime Minister:—

At a somewhat critical moment in the conduct of the war we found a journal which saw fit to invent and to circulate a lie; not only a lie but a malignant lie; and not only a malignant lie but a mischievous lie, but after that lie had been contradicted on the highest authority it was deliberately reasserted. I venture to say to this company and to my fellow-countrymen outside that to talk of the freedom of the Press in such a connection is to be guilty of a ridiculous travesty of a noble watchword.

* * *

THE speeches at the Guildhall on Tuesday were chiefly remarkable for their note of confidence and vigour. It was not the place or the occasion for any elaborate defence of policy. An exception, however, must be made of the speech by Mr. Balfour, who spoke in the gravest possible way about the injury which has been done in other countries to the Allied cause by a type of newspaper criticism with which we are all familiar. "We British," he said, "have always taken a gloomy joy in self-depreciation. It is no new phenomenon," and he proceeded to point out that it is one which, though harmless among ourselves, may have very serious effects upon other people.

I have not the slightest objection personally [he said] to domestic criticism as long as it is domestic; but when you come to the state of things which we have now in which articles in great papers are translated by the Germans and circulated in hundreds of thousands in neutral countries, is it not a proof that we are misusing a freedom of the Press which may have its legitimate sphere within the four seas but is capable of being perverted to the most dangerous uses by a highly-organised and powerful Government like that of Germany, when it sets to work, not merely to conquer the world with its arms but to flood it with its lies? I have, perhaps, travelled far from the Army and the Navy, which is the subject of the toast; but I think that in reality if our public utterances raise up new forces in the East and in the West, or wherever it may be, there the Army and the Navy are concerned; there the pouring out of blood is increased, there the sacrifices of the country are extended in time and increased in amount. There, in short, you will have added strength to your enemies, and all your adversaries, whether they be on land or on sea, will be harder work to overcome.

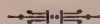
We are glad that these words have been spoken. They do not come a moment too soon. To supply the German official press with the ammunition of pessimism and slander which it needs in order to turn other people against us is a far worse crime than trading with the enemy.

THERE could be no better sign of the seriousness with which the country is taking the war than the widespread unwillingness to make any exceptions of class or profession to the obligation of military service. The appeal is to the whole manhood of the nation. Even a few months ago the suggestion that ministers of religion should enlist was met with a good deal of angry protest. Now it is quietly accepted because it is practically impossible to find excuses for them which would not apply with equal force to others as well. A remarkable pronouncement has come this week from the Committee of Privileges of the Wesleyan Methodist Church, who held a meeting to consider the situation. On the general question of the enlistment of ministers the Committee, while recognising the importance to the national welfare of maintaining in efficiency the ministrations of the Christian Church in the present crisis, also recognised the right of His Majesty's Government to call upon ministers of religion for military service at a time like the present when the life and liberties of the nation are threatened. The Committee expressed profound respect for the conviction of those ministers of the Methodist Church who feel it their solemn duty to enlist in His Majesty's forces, and while putting no obstacle in the way of following their conviction, reminded them that in the present crisis the efficiency of the Church is one of the greatest assets of the nation, and that the maintenance of that efficiency may be the highest service that ministers can render to the State.

* * *

THERE is good reason to believe that further restrictions upon the sale of drink in the London area are imminent. It is stated that the hours of opening on week-days will be from noon to 2.30 P.M., and from 6.30 P.M. to 9.30 P.M. This reduction of hours coupled with the no-treating order should do much to remove what has been a public shame and a curse to our soldiers and munition-workers since the beginning of the war. The change in public opinion has been remarkable. No effective protest has been organised against this curtailment of liberty, and the Trade, much as it must dislike it, has the patriotism and good sense to keep quiet. We have long advocated that no drink should be sold to men in uniform. Nothing else will be really effective so far as the army is concerned. Social reformers should watch these experiments in regulation with a keen eye, for they are providing a large fund of experience which can be turned to good account when the war is over.

'IN THE RANKS.'



SOME one has pointed out the absurdity of our change of attitude towards men the moment they become soldiers. Forthwith we begin to make moral and spiritual demands upon them such as we did not dream of making so long as they remained civilians. What is more, they for the most part respond to those demands, respond, moreover, willingly and not merely as men under compulsion. Unflinching courage, limitless self-sacrifice, absolute loyalty, unquestioning obedience to lawful authority, cheerfulness alike in danger and in suspense—who expects all these from the ordinary civilian? Yet to the soldier they are almost matters of course, part of a great tradition into which he has entered.

The absurdity lies in this, that these great qualities could not possibly be developed in the soldier unless they were already latent in the civilian. Yet we overlook or ignore the fact that if we all have the roots of them in us it is as much our duty to cultivate them while we remain civilians as it is when we become soldiers.

In ordinary times a vulgar mind might say, "we expect these things from our soldiers because they are part of the bargain, things for which we pay," forgetting that they are qualities which cannot be measured in terms of money. To-day, when so many on joining the army are giving up in money so much more than they will receive, such an argument becomes simply ridiculous.

Or shall we say, "The man has undertaken to serve his country, it is in the bond, he would not be doing his duty if he failed in these high qualities." Who among us dare stand forward to-day and claim exemption from the duty of serving his country in some way? The one really unfortunate man is he who can find no way, and is conscious of a debt which he is unable to pay. Yet too many of us are still seeking a limited liability which we do not accord to the soldier.

How can we hope to be able to discharge this duty, which we dare not repudiate, unless we are prepared to practise the virtues which we expect to find in our soldiers? The sooner we all come to regard ourselves as "men in the ranks" the better it will be for our country and for ourselves. Nothing is more needed to-day than that we should all cultivate those great military virtues, considering ourselves as men under orders which we are not at liberty to dispute. Unfortunately there are still too many who prefer the part of spectators with unlimited liberty of criticism, and just so much liability as it is convenient to take on with due regard to personal safety when it is all over. It is not yet sufficiently recognised among civilians that this is no time for the coward cult of safety. There is cowardice in shrinking from loss of possessions as in shrinking from risk to life. The thought of personal safety must be merged in that of the safety of our country, and even that must be subordinated to the safety of the causes we are defending. The individual civilian may take thought for safety just so far only, and for the like purpose, as the soldier in action may take cover—so far, that is, as may be necessary to enable him to play the best part he can in the general advance or defence. If we cannot help at times yearning for safety let it be such safety as Rupert Brooke wrote of:—

Safe shall be my going,
Secretly armed against all death's
endeavours.

Safe though all safety's lost, safe when
men fall:

And if these poor limbs die, safest of all.

He wrote as a soldier, but the lesson is for us all.

Let us return to the thought of civilians as men in the ranks. In how many does there not linger the idea that they were born to be officers—if not commissioned then, at least, non-commissioned officers—not mere rankers. Such men if leadership with its honours does not come to them are apt to fall back on the role of critics and grumblers. It may be that in this estimate of themselves some few are not wholly wrong,

and that they are lacking not so much in the capacity for command as in opportunity. Such men will do well to imitate the many young men of education and position who have been content to become plain "Tommies," content to wait for an opportunity of promotion if it should come, content also, if it does not come, to do their duty under the orders of others. But most of us would do well to realise the plain facts that we are not qualified by nature for leadership nor by instruction for useful criticism, and that any attempt to assert ourselves in either capacity is simply mischievous, hurtful to the cause we have at heart and helpful to the enemy. One thinks in this connection of the wealthy manufacturer who, being pressed to take a commission, refused, saying, "I can not lead men into hell but I will follow any one," and enlisted in the ranks. That man knew himself and knew his duty also—would that the same could be said of all who remain civilians. Let us thank God that it can be said of so many. But when one reads some of our newspapers and listens to some of the conversation which goes on he is tempted to wish that there were some civilian sergeant able to give and enforce the sharp command, "Attention, no talking in the ranks."

Of course, no such restraint is possible from without. We are a free people, and within wide limits must have our liberty of speech and pen. But just because we are so free a people we ought to be willing and able to put a stern restraint upon ourselves. Ought not the question to be ever with us, whether it is more glorious to die for liberty or more ignominious to push liberty into licence and perish because of that.

There is, indeed, no disgrace in being merely "rankers," but some credit to be won in cheerfully accepting the fact, and some real glory in earnestly practising as civilians the virtues we so confidently expect from our soldiers. They cannot win this war for us unless we give them an adequate backing. We cannot do that unless we do as we would have them do.

IGNOTUS.

OUR OPEN TRUSTS.



WE desire to call attention to the important letter by the Rev. H. Enfield Dowson which appears in our present issue. We recognise how difficult it is to switch off our minds from grave national concerns to the more domestic issues of our religious life; but the question of encouraging churches with an open trust to accept the British and Foreign Unitarian Association as the trustee of their property is one of such far-reaching importance that we think it ought to be discussed quite frankly in our columns. We regret that the new policy, so far as the Association is concerned, has been settled apparently without adequate public discussion, for on the face of it it is an anomaly that an Association which has deliberately decided not to hold property of its own should act as trustee for the property of others. We are aware that trustees have no power to alter a trust. If a congregation with an open trust for whom the Association is acting as trustee were to change its views and its denominational allegiance there would be no ground for interference. The question is rather this, will this close connection with the Association as trustee tend to prejudice the theological development of the congregation in a certain direction and so act as a drag upon its freedom? It is hardly open to doubt that many of our churches would not have emerged into the position which they hold to-day if early in the eighteenth century they had placed their property in trust with an Association pledged to Calvinism.

We believe that the present managers of the Association are entirely loyal to the principle of freedom. But how will it be fifty years hence? Trustees who are definitely and finally pledged to Unitarianism may not unnaturally drift into a preference for Unitarian trusts. It is that danger which we have to guard against with jealous care, for the open trust is one of our most distinctive possessions. It is the guarantee of our liberties and a bulwark against dogmatism and intolerance. Are these dangers entirely fanciful? In adopting its new policy has the Association taken all the needful steps to guard against

them? Or has practical convenience made it gently blind to the possible consequences of its own action? These are matters upon which we should like to ask, in the friendliest possible spirit, for some explanation.

Good Thoughts for Evil Times.



I HAVE a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this or that book's date?
I have a life in Christ to live,
I have a death in Christ to die;—
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet
Take but the lowest seat,
And hear thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest:
Believe Me, and be blest.

PRINCIPAL SHAIRP.

THE WAYS OF PROVIDENCE.

WHY is the doctrine of Providence, even when we admit it, so often without power? Because we are so little in the habit of recognising, of really meeting any kind of existence but our own, that the Spirit of God is too unfamiliar to sustain us thoroughly.

What damps all hope, confuses all faith, when we look to the wars and fightings among men, grow perplexed and dark about that great problem God is working out—the cleansing of a long unrighteousness, the progression of humanity, the peace and good will that are to make one family of all the families of earth? What is it when our guesses into the future are all nullified, our calculations not accepted by Him, our feet turned away from some path our hopes had opened, makes us feel for a time as if all existence was a wreck, because *our* schemes have turned out vain, our judgments wrong or premature?

Is not this to clothe Providence with our weakness, and to make God like ourselves? We are overwhelmed by the difficulties that embarrass the problem of "peace on earth," of man's perfectibility, and we despair as though God felt the difficulty as we do, and worked within the limits of our fleeting days. There is a difficulty, but it lies solely in the human will, and He to whom a thousand years are as one day and one day as a thousand years will wait, using meanwhile all the resources of instruction and persuasion, till that voluntarily rights itself, rather than violate the first law of spiritual existence, and create obedience by power. Ever, as of old, the kingdom of heaven suffereth violence, and the violent would take it by force. We, in our impatience, think God is slow, and would have Him extinguish misused liberty, and by a command cause all disobedience to vanish from before His face. "Thou thoughtest I was altogether such a one as thyself."

J. H. THOM.

O GOD, who through the fellowship of Christ hast consecrated unto us a new and living way into thy holy presence, grant to us, we beseech thee, the assurance of thy mercy, and sanctify us by thy heavenly grace, that we, approaching thee with a pure heart and undefiled conscience, may offer unto thee the trustful sacrifice of sons of God
AMEN.

THE BELGIAN CONVALESCENT DEPOTS IN NORMANDY.

THIS last visit was undertaken in consequence of what we saw on our visit to Brittany in August. We then found that the convalescent depots of the Belgian Army were in need of considerable help to make them really comfortable, and we heard that there were ten more of these depots in Normandy. On October 18 the Editor of THE INQUIRER and myself left Victoria at 10 A.M. to join Mr. Kelland at Rouen. We reached Rouen at 2 A.M. next day! Travelling is designedly not made easy just now, and those of us who *have* to undertake it learn to take things as they come, and are thankful to be allowed to go at all.

Early next morning the usual tiresome official visits had to be paid, and though our modest request to be allowed to motor through Normandy to visit the depots of the region was received

with amazement that any civilian should have the temerity to ask for such a privilege, yet in the end we received all the permits we required, as no one really wishes to obstruct people with a genuine mission such as ours.

The Anglo-Belge Hospital at Rouen was started by an English Committee, and is specially designed for mecano-therapy. Here are sent men from all Belgian hospitals who require this special treatment. We saw there every sort of device for restoring the power of movement to muscles after wounds and amputations. They have all kinds of electrical appliances, massage, hot air treatment, and mechanical apparatus where each muscle of the body can be gently and regularly exercised until it is restored to its normal condition; but the most interesting part of the whole scheme is that all this apparatus is made by the men themselves in workshops attached to the hospital, and not only these things but also artificial legs and arms of such marvellous perfection that when the patient is used to it he can quite easily deceive you into thinking he is possessed of the usual number of real limbs. Experience is proving the necessity of men beginning this treatment much earlier than was at first supposed, which has led to their being received at the hospital while still requiring a good deal of surgical treatment, and it was to help on this side of the work that our aid was invoked. We are accordingly sending out what they needed for this new development, and feel honoured to take a little part in a real bit of reconstructive work, as there they are turning men who a few years ago would have been regarded as useless for work into useful citizens, able to take a man's part in life, and be self-supporting.

That same afternoon we left for H— and arrived there in the dark and pouring rain, so that it was impossible to do more than see the doctor in charge that evening. However, we heard from him a good deal about the local circumstances, and told him about our own work. The next morning we were out on the *plage* soon after 7 to see a large body of young Belgian recruits who had just finished their training, start off for the Front. They were stalwart lads, well equipped in every way and eager to do their part. The commanding officer addressed them at some length, and in conclusion said, "We have trained you to be men, vigorous, healthy, knowing the use of arms and of military discipline. Now you go to show how you can fight for your King and your country," and the lads responded with a ringing cheer. The convalescent depot there consists of three villas, one in the town, and two on a hill overlooking the sea in a most glorious position—for the summer!—but cold and exposed for people not yet recovered from an illness in the winter. The men from the villa in the town have to walk about twenty minutes up the hill to their meals, and have no stove in their villa. The officer in charge had been severely injured at the Front; but, though suffering still, was doing everything possible for the men. There were a good many men in the central villa confined to their beds—cases of relapse or of wounds that would

not heal—and for these invalids a good deal was lacking. We hope to send out in a few days sufficient to make them comfortable. We found the doctor also greatly handicapped in his work by the want of certain surgical things which we are also sending at once.

We went on to C— next, and visited a depot installed in a large building which had been a laundry belonging to a neighbouring convent. The sisters had been very good in giving much material in the way of bed linen and other things, but the French lady who was in charge as chief nurse told me of many crying needs which it was beyond the power of the nuns to provide, such as slippers and warm clothes, and blankets for the men, and as winter was coming on they were very anxious on this point.

The same afternoon we went on to A— where the depot is housed in the dépendance of a hotel on the sea-shore—the position and the building were excellent, but the most urgent needs there were for lamps and blankets. There was no means of lighting the bedrooms after dark, that is about 4 p.m. in the winter, and only very poor light in the refectory. We are sending here a number of small safety lamps and a few large ones as they had no means of obtaining any, and the prospect of long winter evenings in total darkness seemed insupportable. There were a few men here confined to bed, and they were kindly and efficiently looked after by a Belgian abbé, who was acting as nurse. He was very handicapped by lack of material for his work, but we left him much cheered by the prospect of help.

We had done all we could for that day, so we stayed the night at A—, and set off early next day to J— M—, and here we found the saddest assemblage of men we had yet seen. There were 160 patients whose nervous system had broken down owing to the strain of life in the trenches. They were housed in a Trappist monastery which had been vacated nineteen years before, but the building was in excellent condition, and had a good garden, and was quite well adapted for its present use. There were good beds and three sisters of charity to look after the most helpless cases, and the whole staff seemed most kind and gentle with these poor fellows, for they are exceedingly difficult to deal with as their mental condition is not normal, and ordinary standards of conduct cannot be expected. Still, the slightest harshness may have a retarding effect on their recovery, so, you see, it is a most delicate and exhausting task that these devoted doctors and sisters have to perform. There were several patients for whom any exertion was bad, and yet who would benefit greatly by a little change to the garden, and in response to the Editor's appeal we have already two wheel chairs for them. We are also sending out a gramophone and a pianette, as it happens the doctor is himself a pianist and a great believer in the power of music to soothe irritated nerves. Games and Flemish books are also real medicaments in these cases; a liberal supply of these would be very welcome. The chief doctor was an old friend whom we had known when he was in charge of a hospital at Dunkirk (which was evacu-

ated when the town was bombarded), and he had been thinking of our Fund and had just resolved to write and ask us for help when he received the letter saying we were on our way to visit him.

The next hospital we visited was near E—, and was in a convent building. There were about 250 men here, many of them in bed, and there were two English nurses. They were very glad to see us as they had exhausted their resources, and showed me their empty clothes cupboards. These we promised to refill as their desire to give each man a clean shirt and pair of socks every week did not seem to us unreasonable, though it seemed quite impossible for them, as they were, to realise this ideal. A good deal of mecano-therapy is done here, and still more will be done when they have the means. We next visited V—, a depot for the mutilated and amputated situated on the banks of the Seine. When the first idea was broached of having a school for such cases, a beautiful estate of many acres in extent was at once placed at the disposal of the authorities by a patriotic Belgian gentleman. This estate is situated on high ground overlooking the Seine, and the soil and position are all that could be desired. The work of clearing the ground and erecting the huts only began last July, but already there are 600 men as permanent inmates, and there will be 2,000 when all is finished. There are workshops for teaching them carpentry, metal work, basket work, tailoring, printing, architecture, bookbinding, and electrical fitting. There are class-rooms where the illiterate are taught to read and write, and where commercial classes (such as book-keeping, typewriting, shorthand, &c.), are held. As each new hut is put up new trades can be undertaken, the idea being that with plenty of variety the exact piece of work which the man is able to perform best within his limits can be discovered. The officers have themselves done their part in the field, and can no longer undertake active service. They are men of wide knowledge and sympathies, and their whole hearts seem to be in the work of making life again a good and happy thing for the patients. When one remembers that few of these ever hear from their people, one can well imagine the depression to which they are all liable. To avoid this as much as possible a *salle des récréations* will shortly be provided; we saw the plans prepared in the Architecture Class for the hall in question, and the site on the edge of the hill. The men will provide their own orchestra, their own theatrical company, and there will also be a canteen. Each man receives a small sum for every working hour, and he is encouraged to put this in a savings bank. He has also his small pension of about fourteen francs a week as "disabled." It is expected that everybody will have a little capital at the end of the war with which to start himself in the trade he has learnt. There is a similar institution at another town where the same sort of work is done, only there they are already accepting contracts from the British Army, and are turning out the goods as fast as they can. This depot is specially interesting because the capital with which to start it was lent by an English lady

married to a Belgian. After about three months' working the capital is already repaid, and sufficient money is in hand for further extensions and developments. A good deal of land is under cultivation and agriculture is taught scientifically, and the why and wherefore of every piece of work in the field explained by instructors in the class-rooms.

The policy of our Fund has always been to help the Belgians to help themselves. The instances I have described in this article will show what a splendid use they can make of any aid that is given them.

Next week I hope to describe the other depots we visited, not, alas! in such happy conditions; and also my short visit to Belgium.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE UNITARIAN ASSOCIATION AS TRUSTEE.

To the Editor of THE INQUIRER.

SIR,—I have read with regret that at the recent meeting of the Council of the British and Foreign Unitarian Association it was reported that, as a result of the incorporation of the Association, qualifying it to act as Trustee of chapels, its appointment as such was recommended to congregations, and that the report was adopted. I am more sorry than I can tell—at a time when union before a mighty foe is the watchword of the day, and on the morrow of the magnificent call to such a union uttered in addresses at the Conference—to speak a word of discord; but I should be false to every tradition into which I was born and whose blood, as it were, courses in my very veins, if I was silent. I was secretary, well back into the last century, to the "declarants" at whose head stood my religious fathers in the faith, James Martineau, John Hamilton Thom, and Charles Beard, in opposing the erection of a Hall with a Unitarian Trust, and we laboured not in vain. The same foundation principle "of the religion of the open door" triumphed in Essex Hall, and a special trust deed was drafted in lieu of vesting it in the British and Foreign Unitarian Association. I am not raising the question of the Unitarian name. It is not the name in its right place that I object to. It is in its right place in that Association; but it is constituted by individuals propagating their own Unitarian faith. But the Association bearing that name is entirely out of place as trustee of chapels with open trusts. I have a great regard for Mr. Bowie. In his private capacity he is an admirable trustee of our chapels. I don't want to bar the most enthusiastic of Unitarians from being their trustees. But it is a very different thing to call in our Unitarian propagandist Association to join in the administration of chapels

that are no more Unitarian in their foundation to-day than say our beloved Hyde Chapel was Calvinist when the old Conventicle bearing the same honoured name was built two hundred years ago by Calvinists. It's very *differentia* lies in its having passed, under the *egis* of its liberty of thought, without let or hindrance, or change of name, out of Calvinism through Arminianism, Arianism, Old School Unitarianism, to the New Unitarianism or Free Catholicism of to-day. In each generation we are tenants of our sacred buildings and think our own ever-changing thoughts, handing on the tenancy to our children and our children's children with the same freedom to worship according to conscience that our fathers left to us. I hope congregations will think very carefully before inviting the Association to act as their trustee. I conclude as I began. I have seen as much as any man what strength there is in union amongst us, and I have reaped its fruits. I lament this apple of discord thrown amongst us. It is not my doing. I should be a coward if I did not enter my protest and I should lose my self-respect as a traitor to my old leaders and as their too feeble representative in a cause which is as dear to me as it was to them.—Yours, &c.,

H. ENFIELD DOWSON.

Gee Cross, November 9, 1915.

COMPULSORY SERVICE.

To the Editor of THE INQUIRER.

SIR,—In your issue of October 16th you say: "If the Government tells us that conscription is necessary.... we shall have no inclination to take up an intransigent attitude. It has become a matter for careful calculation, and violent rhetoric should be avoided on one side and the other." Will you kindly allow me to express the other view? That it is not a matter of calculation, but it is a matter of principle. That it is a question of liberty *versus* slavery. That to compel a man to join the Army against his will, is a crime. That it is the same species of crime as that against which the whole nation is now fighting. That the same class of argument which is used to justify conscription, has been used to justify every other form of slavery.

The same kind of argument was used formerly in this country, and is to-day used in some parts of Europe by members of established churches, to enforce their religion upon those who are inclined to differ from them. Only it seems to me that the argument of the churchman is far stronger, and far more justifiable than the arguments in favour of conscription or military slavery. The conscriptionist merely demands compulsory military service because he thinks he can get the number of men required for the Army at a less cost than if he has to offer them the wages which would be necessary to attract them to the service. And he has another motive, which is, that when compulsory military service is fully established, the Government of the day can make war without having to consider whether or not the war is likely to be supported by popular sentiment to such an extent as to secure the voluntary enlistment of a sufficiently large

army. But the case for the churchman is not a question of financial economy. It is to defeat the machinations of schismatics who would mislead the people, and cause them to turn from the true religion to the false, and so bring about their eternal damnation. It is, in fact, a question of whether or not Christ shall triumph over the devil. If ever compulsion was justifiable, surely it is in such a case. It is straining the case for liberty to demand that these schismatics should have the right to carry on their campaign against Christ. Nevertheless, the advocates of liberty in this country have triumphed. The orthodox churchman is compelled to sustain his cause by argument and by pecuniary sacrifice. I think it must be admitted that none of the issues of this war are for a moment comparable in importance with the issues of the religious war in which our ancestors gained their freedom. No victory that the Germans could gain by their armies could be for us so shameful or degrading as a voluntary surrender to the principle of military slavery.—Yours, &c.,

ARNOLD LUPTON.

Victoria Street, S.W.,

November 10, 1915.

[We do not agree with our correspondent that the issues of the present war are less important than those involved in the religious struggles of the past. So far as it is possible to estimate their far-reaching influence they are far more so. It is just the failure on the part of a small minority of Englishmen to grasp this fact that makes them slow in imagination and slack in effort. May we also remind our correspondent and those who are inclined to agree with him that our French Allies are neither slavish nor wicked because they have a system of compulsory service, nor are they less ardent in the cause of freedom than ourselves.—*Editor of THE INQUIRER.*]

NARROWING OUR IDEALS.

To the Editor of THE INQUIRER.

SIR,—Most of the readers of THE INQUIRER will, like myself, welcome the outspoken and eloquent protests by Dr. Hargrove and Mr. Charlesworth against any narrowing of the great religious ideals for which our group of Free Churches have so long stood. And for what reasons are such narrowings advocated, and such apparent abandoning as unworkable of "Theism" which was described rightly by Dr. Hargrove as the religion of Jesus? The answer given is a possible larger attendance at church, selling our birthright for a mess of pottage. I think that people who argue thus must on reflection admit that religion is to be judged by something much deeper and more vital than the facts of the average attendance at the services of the church. If the members of our Free Churches show themselves as good, and certainly more public-spirited citizens than the average of other churches, the credit must surely be put to the free spirit engendered by our system of unfettered thought and freedom from the trammels of imposed liturgies, creeds, &c., such as obtain in and so seriously hamper the sincerity and spirituality of the National Church.

It is somewhat strange that Mr. H. H. Johnson, who asks "if we think that our petty little individual efforts are going to save the world?" and goes on to say that "it was only in proportion as they were part of the great universal Christian Church that they were going to help towards that end," does not see that our little group of churches is really much more than any others identified with religion all over the world, with the real Church Universal, and not, simply with a church, however numerous, whose name—but not whose spirit we will hope—puts its members outside all the great non-Christian religions of the world.—Yours, &c., R. R. MEADE-KING.

West Derby, Liverpool,
Nov. 7, 1915.

MR. KENNETH GRAHAME, author of 'The Golden Age,' has compiled for the Cambridge University Press an anthology in two parts entitled, 'The Cambridge Book of Poetry for Children.' Avoiding, on the one hand, poems in blank verse, in dialect, and in archaic language and, on the other, the whole corpus of verse written about children, which, "when the time comes that we send our parents to school, will prove very useful to the compilers of their primers," Mr. Grahame has made his collection chiefly one of lyrical verse, because "as an introduction to English poetry there is no better portal" than this. The books are primarily intended for use in schools, but will also be published in better bindings for presentation purposes.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—The Cambridge History of English Literature. Vol. XII. 9s. net.

MESSRS. DUCKWORTH & Co.:—The Story of Phaedrus; Newell Dwight Hillis. 3s. 6d. net.

MR. A. C. FIFIELD:—April Nineteen-Fifteen: Henry Bryan Binns. 1s. 6d. net. A Voice from the Trees: Charles Herbert Fragley. 2s. 6d. net.

MESSRS. LONGMANS, GREEN & Co.:—Religion and Dharma: Sister Nivedita. 2s. 6d. net.

MESSRS. WILLIAM RIDER & SON, LTD.:—The Yoga of Yama: W. Gorn Old. 2s. net. The War in a New Light: Arthur Trefusis. 6d. net.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

43RD LIST OF SUBSCRIPTIONS.

*Already acknowledged. £ s. d.
Mrs. J. Crompton, of Adelaide (second donation) .. £2 0 0

	£.	s.	d.
Organisers of Children's Care Work, L.C.C., per Miss H. G. Nussey (fifth donation)	1	0	0
Northgate-end Sunday School, Halifax, per Mr. J. Teal ..	1	0	0
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Mr. Heath, Preston, per Mr. M. Rowe	5	0	0
Bridport Branch Women's League, per Mrs. Leighton Tucker	2	10	0
Mr. and Mrs. Minty	1	0	0
Mrs. Thornely (fifth donation) ..	3	3	0
Mr. and Mrs. Sydney Martineau (second donation) ..	25	0	0
Mr. H. Woolcott Thompson (fifth donation)	25	0	0
Miss Ellen Hibbert (sixth donation)	1	0	0
Miss Emmeline Rawson (fifth donation)	2	2	0
Mr. Henry Herford	2	2	0
Mrs. Maitland	2	6	0
Dr. W. H. Hamer (third donation)	2	0	0
Mrs. Osborne	1	1	0
Prof. Courtney Kenny (second donation)	50	0	0
Miss Edith C. Harvey (fourth donation)	5	0	0
Miss S. S. Partridge (second donation)	5	0	0
Mrs. G. F. McCleary	1	0	0
Mill Hill Chapel, Leeds, evening collection on Nov. 7th, per Mr. Simeon Hall	3	14	3
The Misses Gillespie and Miss L. Colten (ninth donation) ..	7	6	0
Mrs. Deakin (fourth donation)	5	0	0
Miss E. Underdown	10	0	0
The Rev. C. B. Upton and sisters (second donation) ..	5	0	0

	£.	s.	d.
Miss Dorothy S. Palmer (third donation)	1	0	0
The Rev. C. M. Wright	1	1	0
Miss Gertrude Martineau (sixth donation)	5	0	0
Miss E. M. Hargrove	1	0	0
Miss J. Holland	0	2	6
Proceeds of Concert at Poole Unitarian Church, per Mr. W. B. Matthews	2	6	1
Per L. A.	10	0	0
	£8,391	13	2

*The donation from "A Friend" last week was entered erroneously as 10s. It should have been £10.

The donation of £5 from the Rev. J. Harrison reported last week should have been entered as from the Rev. J. Harwood.

Parcels have been received from:—Working Party Unitarian Church, Bournemouth (per Mrs. V. D. Davis); Mrs. Rayner Wood; Miss D. Roscoe; Ullet Road Sewing Circle (per Mrs. J. C. Odgers); High School for Girls, Bridlington (per Miss Symes); Rhona and Charlie Dunkerley; Miss Dalby; Mrs. R. Lawford; Miss Beckett; Mrs. Perrot; Mrs. H. Woodall; Mrs. Frank Woolnough; Miss C. H. Pikes; Croydon War Hospital Supply Depot (per Mrs. Livingston); Miss Ashley; The Old Meeting House Sewing Society, Mansfield (per Mrs. Birks); Mrs. W. Reeve; E. B. A.; Mrs. E. T. Crook; Mrs. S. Martineau; Mr. W. Wrightson; Miss Ashton; Miss L. Coe; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss Short; The Church of the Divine Unity, Newcastle-on-Tyne; Miss A. Fryer; Mrs. H. C. Beasley; Mrs. P. D.; Freeman; Ilminster Branch Women's League (per Mrs. Holmshaw); Muswell Hill Congregational Church (per Mrs. Allbon); Rosslyn Hill Sewing Society (per Mrs. Cobb); Todmorden Branch Women's League (per Mrs. Whitham); The Misses Cobb; Miss Rowe and Miss Tayler; The Misses Harvey; The Unitarian Church Sewing Circle, Southport (per Mrs. Harris); Mrs. Wigfull; Mrs. Webb; Miss H. Burroughs; Miss K. Jennings; Belgian Refugee and English Teachers at Darlington (per Mrs. Mottram); Finchley Branch Women's League (per Mrs. Odgers); Park Street Church Sewing Society (per Mrs. Wilkinson); Mrs. Palmer; Miss L. Frankish; Mrs. Robinson; Mrs. and Miss Marten; Mrs. Sedgfield; Mrs. Jolowicz; Mr. E. O. Dodgson; Miss Lawlor and Miss Bowring; Mrs. Arnold Rink; Miss Minns; Miss E. A. Eveleigh; Mrs. Thornely; Miss Shaen and Miss Atkinson; Miss E. Winmill; Mrs. Byles; Miss C. A. Wilkinson; Mrs. D. Martineau (a wheeled chair); Mr. and Mrs. Herbert Gimson (a Cramer pianette); Dr. Hargrove (a typewriter); Mr. F. W. Turner (a wheeled chair); Mrs. Howard Hall; Blackley Branch Women's League; Mrs. Deakin; Mrs. Enfield; Miss M.-C. Smith; Mrs. Titterton; A Friend; Mrs. C. B. Cave; Mrs. Freeston; Mrs. Mallet.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

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Vests } woven or of a natural coloured
Pants } flannel or flannelette, *Patterns*
 can be supplied.
Cardigans.
Slippers for ward and garden wear.
Towels.
Sheets and pillowslips
Handkerchiefs.
Bag mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

DR. J. ESTLIN CARPENTER IN THE UNITED STATES.

ADDRESS ON INTERNATIONAL RELATIONS.

DR. CARPENTER, who is at present lecturing in America, has been warmly welcomed by his numerous friends on the other side of the Atlantic. The *Christian Register* reports that at the opening of the autumn session of the Ministerial Union at Channing Hall, Boston, when he was received by the President, the Rev. C. W. Wendte, there was a large attendance of Unitarian ministers, and a number from other denominations. Dr. Carpenter spoke for an hour on the development of theology in Great Britain during the past thirty years. At the close of his address the Rev. Dr. George A. Gordon spoke in felicitous terms, and Prof. George Foot Moore and Dr. George C. Cressey added a few words. In the afternoon Dr. Carpenter was the guest of honour at a luncheon held at the Twentieth Century Club rooms, under the auspices of the Ministerial Union. Again there was a large attendance. The Rev. C. W. Wendte presided, and introduced successively as the speakers of the occasion Profs. George Foot Moore and Kirsopp Lake of the Harvard Divinity School, and the Revs. Edward Cummings, Albert Lazenby, and Samuel M. Crothers. The tributes paid to Dr. Carpenter as a scholar, broad-churchman, teacher, and friend were impressive and graceful, and met with the heartiest response from all present. Dr. Carpenter's reply at the close was a model of good taste and appreciativeness. The occasion was felt to be one of peculiar appropriateness and interest.

Dr. Carpenter was also present at the first meeting of the season in connection with the Boston Unitarian Club on Oct. 13, at the Hotel Somerset, when President William S. Kyle, of Plymouth, occupied the chair, and "Unitarians and the New Internationalism" was the subject of the addresses. The first speaker was the Rev. Clay MacCauley, who has been identified so long with the Unitarian Mission in Japan, and he was followed by Dr. Carpenter, who had

already been cordially welcomed at the dinner which preceded the meeting. Dr. Carpenter at the outset delivered the greetings of the Unitarian Association of England "to that community across the sea which has produced saints in our fellowship whose names will always be held in honoured remembrance." "But I speak to-night," he continued, "as much more than a Unitarian. I speak as an Englishman, and I would that I could find words to express to you the deep debt that my nation feels in the abounding sympathy of your country in the tremendous crisis in which we have been plunged."

Proceeding, Dr. Carpenter asked, "What is the real basis of true international relations? There are but two workable schemes: the one, the relation of force, the power of superior might; the other, the relation of law, of respect for the great ethical principles, and an attempt to realise lofty ethical ideals. The first conspicuous illustration of the second method is to be found in the agreement of a hundred years ago by which the great frontier between Canada and the United States has been left unguarded by ships of war or fortifications and to be defended by the good-will of the nations which were thus divided."

"The ideal of a world state has been the object of religion from very ancient times. It was hinted at by Isaiah and by Jesus. In the Middle Ages we find actual attempts in this direction when the Catholic Church and the Holy Roman Empire attempted together to realise universal sovereignty and universal peace. But the emperor was a German—Henry IV. The German historians have recently revived this ideal and they have presented it afresh as the ideal to which Germany should aspire, and this has had a powerful influence in bringing about the disastrous ambitions which have culminated in this frightful contest."

"The ideal of internationalism, for which my country endeavours to stand, was first prophetically indicated by Tennyson when he spoke of the 'Parliament of man, the Federation of the world.' The first actual attempt to translate that into any form of organisation was the rescript of the Czar which called the first Hague Congress. We have seen in the course of history experiments in that direction. Switzerland is made up of three or four races welded together by mutual interests. In my own country we have a group of nations united under one crown. In your country, with what success you are meeting as you receive immigrants from almost every land and bring them into your civilisation!

"On the other hand, the German Empire holds up to us a very different ideal. It has been created as a result of successful wars. Von Buelow declares: 'It is a law of life and development of national history that where two different civilisations meet they fight for ascendancy. In the struggle between nationalities one is the hammer and the other the anvil.' England has sought to draw together the nations that compose its empire into a commonwealth of nations. We do not practise the hammer-and-anvil theory, and if there has been one instance of that kind in recent times, yet that policy has been so far atoned for by the

free gift of political liberty that none of our dependencies has shown a stronger sympathy with our cause than the Dominion of South Africa.

"The problem which will confront us ultimately in the settlement which at some time (God grant that it may be soon!) must issue from this horrible conflict will be a conflict of ideals—the conflict between the conception of a great world power dominating Europe, and possibly attempting also to dominate the New World, and the conception of a commonwealth of peoples formed out of the various European states, and agreeing so to regulate their relations that should any of these break out unrestrained without submitting to arbitration any dispute, the rest shall combine to compel it to keep the peace. I do not see how we can continue to exist as a group of nations in Europe unless we can realise some such aim as that. But that aim can only be realised through a change of heart, a change of mind, a change of aim among the nations. That is the work of religion. That is where the great principles of Christian brotherhood will come in. That is where democracy will finally justify itself. And the word of one of our great bishops, Dr. Westcott, who declared that the motto of the French Revolution, 'Liberty, Equality, Fraternity,' was simply the translation of Christianity into modern terms—that great word shall be fulfilled, and peace shall at last be established on the face of the earth."

UNITARIAN HISTORICAL SOCIETY.

A MEETING of this Society was held on Thursday, Oct. 28. It was announced that Mr. John C. Warren, of Nottingham, had been elected by the Council as President of the Society. In his unavoidable absence the chair was taken by the Rev. James Harwood. An interesting paper was read by Mr. R. Mortimer Montgomery, K.C., on "The Legal Records of an Ancient Chapel for Two Hundred Years." The chapel in question was that of Horsham, and Mr. Montgomery went step by step through the deeds of the trust from 1719 down to modern times and also made reference to the deeds of the Nicholas Haylor bequest. The documents reveal a remarkable sequence of family names familiar in our household of faith—Caffyn, Agate, Dendy, Tasker, Evershed, Sadler, Price, and others. There has been a continuity of feeling and spirit in the congregation, if not a doctrinal identity. As an addendum to his paper Mr. Montgomery gave a survey of the deeds of the Ditchling Meeting House from the earliest deeds converting the property from copyhold of the manor to "fee simple" with the assent of the then Lord of the Manor down to modern times. Here again many familiar names occurred, such as Browne, Chatfield, and Marten. The Ditchling or Ditchel-ling deed is remarkable as an example of a thoroughly "open trust."

A discussion followed in which Miss E. Kensett, Mr. Hope Pinker, Rev. Dendy Agate and Dr. Blake Odgers took part, and Mr. Montgomery was cordially thanked for his paper.

NEWS OF THE CHURCHES.

Belfast.—A special memorial service was held at All Souls' Church on Nov. 2 for soldiers and sailors fallen in the war, and for Nurse Cavell, conducted by the Minister, the Rev. E. H. Pickering. In the course of his address Mr. Pickering said that neither Nurse Cavell nor the other heroes of the war had died in vain. We were fighting for a lasting peace, and the finest tribute we could pay to those who had gone was to pledge ourselves so to complete the gallant work they had begun that never again would man be called upon to fight against man, or mothers and wives be called upon to weep such bitter tears as were being shed to-day. A collection was taken on behalf of the Serbian Relief Fund, and the service closed with the 'Dead March in Saul,' 'The Last Post,' rendered by two buglers of the 5th Royal Irish Rifles, and Chopin's 'Marche Funèbre.'

Birkenhead.—The annual congregational soirée was held on October 20. The gathering was presided over by Mr. A. W. Willmer, and during the evening a special report was presented by the Secretary of the Ladies' Sewing Society, which showed how the members are busily employed in the making of comforts for the soldiers. The following is a brief summary of the report:—"From September 1, 1914, to October 19, 1915, the Society has sent away about 570 garments to various depôts including the Birkenhead Red Cross Society, three consignments to Holland for Belgian refugees, two to Mrs. Allen for the Belgian Hospitals in the North of France which are supported by Unitarian efforts, local battalions, the Scottish Women's Hospital in France and Serbia, the Birkenhead Maternity Hospital, and to a French Hospital. The head of this French Hospital told Miss Kilner, who was nursing there, and to whom the garments were sent, that ours were the best shirts and socks they had ever received, and the soldiers were most enthusiastic. Passing them from one to another down the ward to be examined and felt, they exclaimed as they ran their fingers over them: 'Flannel Anglaise!' Miss Ogden also received a touching letter of thanks from one of the French wounded soldiers. Another recognition of our work came to me from Private Davies of the Cheshire Regiment, who is a prisoner of war in Germany, thanking us for the parcel received, which shows how far-reaching our work is, and that the members of our small Society are 'doing their bit' in this time of storm and trouble."

Leeds.—The services last Sunday were conducted by the Rev. W. H. Drummond. At the evening service Mr. Drummond spoke on his recent visit to France, and a special collection was taken for the Belgian Hospital Fund.

Lincoln.—On Sunday afternoon, after being closed since 1902 the Lincoln church was reopened under the ministry of the Rev. Herbert W. King (late of Rotherham). In 1910-11 some services and lectures were held but no congregation formed. The church has a long history. The original cause came into being in the reign of Charles II. and the present building was erected in 1726. The last minister was the late Rev. Francis Revitt, whose memory is revered by many. Recently the interior has been completely altered and fitted with handsome oak furniture. Everything has been done to add to the beauty and dignity of this ancient church, and it is well worthy to represent Unitarianism in a city of fine churches. The services are being held for the present in the afternoon from 3.30 to 4.30, owing to the city being without any street lights at night.

The first service proved most successful. The church was filled by a congregation which contains excellent material for the upbuilding of an earnest and spiritual membership. Many expressed pleasure that the church was reopened and with the alterations made, and fifteen cards were signed by those who desire to associate themselves with the church. Many of the cards do not represent individuals only but families. In view of the difficulties anticipated this is felt to be a most encouraging response.

Liscard.—The Memorial Church Sunday School has lost the services of a devoted teacher and secretary in the removal of Mr. Edgar Hill, B.A., to Oxford, where he has gone into residence as a theological student. Before he left, a number of books were presented to him as a token of the appreciation and affection of the scholars and teachers.

London: Finchley.—It is announced that on Sunday, November 21st, the anniversary services, morning and evening, will be conducted by the Rev. J. C. Ballantyne of Nottingham.

London, Hampstead.—A most successful meeting was held in the Hall attached to Rosslyn Hill Chapel last Monday evening to hear addresses on the work of the Belgian Hospital Fund from Mrs. Bernard Allen, Mr. W. W. Kelland and the Rev. W. H. Drummond. The chair was taken by the Rev. H. Gow.

London: Stepney Green.—A memorial service was held on Sunday evening, Oct. 17, for the late Corporal William Wood and Bombardier Dean, who have been killed in action. The former, who was in his 21st year, had worshipped at the chapel since he was a boy, passing up through the Sunday School in which he subsequently became a teacher. His bright, genial spirit won him the love of all who knew him, and he seemed to have a promising career before him. Heartfelt sympathy is extended to the relatives of these brave soldiers. The Harvest Thanksgiving Services were held on October 24, conducted by Mr. Walter M. Long, Lay-worker in charge.

London: The Late Mr. Bernard Lewis.—The death of Mr. Bernard Lewis has removed one who for many years was keenly interested in Unitarian propaganda. His family connections were extensive, including the names of Wicksteed, Hincks, Clennell, and others well known. Originally belonging to the Hackney congregation, he became subsequently a member of those at Brixton, Wandsworth, Acton, and Richmond. He was one of the original trustees of the Wandsworth church, and there, as well as at Acton, was a zealous and most constant supporter. He was a member of the Council of the British and Foreign Unitarian Society, and throughout his life of eighty-one years was untiring in the effort to extend liberal opinions, alike in religion and politics. His death at Mortlake on Tuesday, Nov. 2, was followed by a cremation service on the 5th, conducted by the Rev. W. G. Tarrant, who in a brief address specially referred to his old friend's fearless pursuit of truth and warm-hearted temperament. Mr. Lewis, who was twice married, leaves a large family; he died at the residence of his cousin, Mr. Lindsay Clennell.

Ministers' Pension and Insurance Fund.—The half-yearly meeting of the Board of Managers was held in London on Tuesday, 26th ult., Mr. R. Mortimer Montgomery, K.C., presiding. The triennial report, afterwards presented to the National Conference, was approved. It was reported that war risks of ministers insured was accepted without extra premium in the case of policies taken out before the war. One new beneficiary was elected, and another application post-

poned. The report was presented of the sub-committee appointed to consider the application of the much enlarged income of the Fund due to the generous benefaction made by the late Mr. Philip Holt to the special fund which was instituted by him some years ago. Various recommendations of improved terms for beneficiaries were approved, subject to the sanction of a general meeting of the Fund, which will be held on December 1 after a further meeting of the Board, at which other proposals will be considered. New tables for insurance, submitted at the wish of the Board by the Equitable Society, were approved in substitution for those now in force, but to apply only to future policies.

Mansfield.—The Rev. C. M. Wright has offered himself to the Recruiting Officer for medical examination preliminary to enlistment, but failed to satisfy the medical requirements. The following comment on the Archbishop's instruction to the clergy not to enlist appears in the Old Meeting Calendar:—"No doubt there are numbers of young priests in the Church of England who will feel restless under the Archbishop's ruling. Whether he be right or wrong it is fair to point out that there is some inconsistency in such a command. When the "National" Church is entrusted with the duty of "blessing" the colours, "consecrating" battleships, and so on, why should it refuse to allow some of its sons to face the real perils, horrors and iniquities of war? It is sometimes said that ministers ought not to enlist because "what would become of the churches?" And no doubt, to people who believe in the value of Churches, that is a weighty argument. But surely if churches were to perish because the official preachers went away, it would be an indication that there was not much genuine belief in the value of churches among their members. A church primarily exists for worship, not to hear a man preach. Then again is not the present crisis forcing upon us once more the old problem of the divisions among churches? Think of the situation in this district or in any district. Twenty men, or thereabouts, laboriously prepare two sermons, which they deliver on Sundays to separate, and sometimes meagre, audiences. Could not some of these be spared? Why should not the Clergy and Ministers of the district get together, and say, 'Now some of us ought to offer ourselves in this fight for righteousness. We must arrange who shall go. Those who stay behind will endeavour to look after the various congregations. And we will see that the wives and children do not suffer. Of course we know that such a scheme would not have the remotest chance of being accepted. Therefore it is fair for any hostile critic to say that the churches are not in touch with realities. It is supremely difficult for a man in any walk of life to know what is the right thing to do. And amid the tumultuous passions of the hour we have to try to remember that the accusation of "shirking" is often much overdone, and that it is harder for some men to stay than to go. But the conscientious man finds it almost unbearable to preach the virtue of 'self-sacrifice' from the comfortable security of a pulpit, when he knows that better men than he are dying in thousands."

Sheffield.—The report for the year ending September 30 of the Unitarian War Distress Effort shows that 729 pairs of socks, 389 flannel garments, 139 respirators, 757 sandbags, 156 calico night shirts, and 366 pairs of mittens have been supplied, besides 209 garments contributed by the Upper Chapel Children's Clothing Guild, making a total of 3,257. A number of these were donations, but £104 8s. 3d. was expended upon the others, the receipts being £119 8s. 9d. Since then 88 more garments have been sent. There is urgent need, not only to maintain the same rate,

but to exceed it, and additional contributions are earnestly appealed for.

Wandsworth.—Four Sunday evening sermons on "Books of To-day" are now in progress. On the 7th inst. the Rev. W. G. Tarrant (at the usual monthly "National Service") spoke on the subject of "J'Accuse, by a German." He emphasised the author's acquittal of England and her Allies from the charge of bringing on the War, and his repeated indictment of Germany and Austria as guilty of this atrocious crime. Other points included the persistent refusal of Germany for years past to join the majority of nations at the Hague Conferences in measures tending to lessen the danger of an outbreak, and the mischievous influence of the "War Party," including the Crown Prince, in perverting public opinion in his country. The author's plea for a "League of Free States" in Europe was also brought forward.—On the 14th inst. Mr. Tarrant is to speak on Alfred Loisy's "War and Religion."

NOTES AND JOTTINGS.

A FAMOUS INDIAN LEADER.

The death of Sir Phirozeshad Mehta, K.C.I.E., the veteran leader of the Moderate Congress party in Western India, removes one of those enlightened patriots who have done so much to train their fellow-countrymen in the principles of ordered progress, and to strengthen their loyalty to the British Empire. He was the first Parsi M.A. of Bombay University, and, coming to London at the instigation of the Principal, Sir Alexander Grant, read at Lincoln's Inn and was the first member of his race to be called to the Bar. Sir Phirozeshad Mehta was the representative of the Bombay Corporation on the local Legislature for many years, he also served on the Supreme Legislation for three triennial terms, when he gave way to his younger coadjutor, the late Mr. Gokhale. He was one of the founders of the Indian National Congress, and presided at the Calcutta session of 1890. Sir W. Wedderburn places him among the Thinkers who rank highest in the four divisions of Manu which are still in active force (Thinkers, Fighters, Traders, and the Peasantry), who do the political thinking for the other classes that make up the millions of India, and whose influence has been strong enough to outweigh considerations of race and creed in the interests of freedom and righteousness.

THE MEMORIAL TO CAPT. SCOTT.

In unveiling the statue of the late Capt. Scott, the work of Lady Scott, in Waterloo Place last week, Mr. Balfour happily recalled the familiar quotation which tells us that peace has her victories no less renowned than war. "We are here to commemorate," he said, "the hero of one of those peaceful victories which, nevertheless, resemble the victories of war more than most victories of peace, in that it involved danger, struggle, and an heroic death. What the fleet has done for the safety of these shores, for the greatness of this Empire, and for freedom throughout the world, is a commonplace among the English-speaking peoples. We sometimes are apt to forget how much it has done in the unwarlike and yet most dangerous work of exploration, travel, and of wresting from nature secrets most

jealously held... Capt. Scott showed all the great qualities of the British sailor, the British explorer, the British man of science."

THE PEASANT ARTS FELLOWSHIP LECTURES.

The committee of the Peasant Arts Fellowship recently decided to postpone the evening lectures which had been announced owing to the difficulty of getting about in the dark streets at night. They have now made arrangements to hold the meetings in the afternoon, and at the first one, on Wednesday, November 17th, Mr. Godfrey Blount will lecture on 'The Meaning and Making of Toys.' On Wednesday, December 15th, the Rev. H. J. Fynes-Clinton will speak on 'Russian Peasantry and Their Religion.' The meetings will be held at 3 o'clock in the Conference Hall, University of London Club, 19, Gower Street, W.C.

A SIGN OF GOOD WILL.

Every indication of the working of a sound mind and the spirit of reason among our enemies is welcome. The Hungarian Minister of Public Instruction, we are glad to hear, has issued a circular to all the teachers of the country, calling on them "to pay special attention to educating the children in the coming term to the respect and honour due to our enemies; that no hatred or contempt should enter the minds of the children against the brave men with whom their fathers are in deadly combat; and that hate or contempt is not to be cultivated in the youthful minds. On the contrary, they are to see in their enemies brave and honourable enemies, as do their fathers who fight." It is further explained that "the duty of masters and tutors should be to destroy for ever and dispel the thought from the young minds of the new generation—it being unworthy of a nation and inhuman to impress them with such ideas—that enemies are not men, that they can hardly be considered as human beings, or that they are bloodthirsty beasts who have to be annihilated and exterminated to the last." The tone of this circular is said to have made a great impression everywhere.

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N.B.—Also in the press, to be published shortly, "THE WAR AND THE PROPHETS," 2s. net (postage 3d. extra); 3 copies, post paid, 6s. (being a marvellous revelation).

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LONDON, SATURDAY, NOVEMBER 20, 1915.

[ONE PENNY.]

UNITARIAN CHURCH, STANLEY STREET, COLNE.

AN APPEAL.

Five years ago this Church became self-supporting, but urgent renovation of buildings and premises necessitated an outlay of £520 in 1913, and thus placed a heavy burden upon a working-class congregation. Yet, in addition to meeting ordinary Church expenses and raising upwards of £50 for the Special Fund, the Members are taxing their resources to the utmost for a

BAZAAR

On NOV. 25th, 26th, & 27th next, to remove the debt now hindering their progress.

The Committee appeal to generous Members of other Churches to help them, and their appeal is commended by the British and Foreign Unitarian Association and the North and East Lancs. Unitarian Mission.

Donations of Money or Goods will be welcomed and acknowledged by

Rev. A. COBDEN SMITH,
Minister and Bazaar Secretary,
or 58, Clarendon Drive, Colne,

Mr. TRUEMAN ROBINSON,
Hon. Treasurer,
1, Hopkinson Terrace, Trawden, Colne.

LONDON DISTRICT UNITARIAN SOCIETY.

THE AUTUMN MEETING of the Society will be held at **Essex Hall**, on **Wednesday, November 24th**. All members and friends of the Society are invited.

THE CHAIR will be taken at 6.30 p.m., by Mr. C. HERBERT-SMITH, LL.D., President, supported by Rev. A. A. CHARLESWORTH, Mr. A. A. TAYLER, and the District Minister.

New Rules will be submitted for adoption.
6 p.m. Tea and Coffee.
6.30. Business.

MINISTERS' PENSION AND INSURANCE FUND.

NOTICE is hereby given that a General Meeting of the Fund will be held at **ESSEX HALL**, Essex Street, London, W.C., on **WEDNESDAY, 1st DECEMBER, 1915**, at 1 p.m., to receive a recommendation from the Board of Managers as to alterations of the By Laws, and to decide thereon.

C. J. STREET,
Hon. Secretary.

74, High Lane, Ecclesall, Sheffield.
12th November, 1915.

Now ready for November.

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CONTENTS.

LESSONS ON THE HISTORY OF UNITARIANISM—

Junior Department—Alfred Hall, M.A.

John Bidle: Three Great Thinkers.
The Noble Army of Martyrs.

Senior Department—Francis Scrivener.

Church and State: Rise of Unitarianism.

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ADVENT LESSONS.

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November.

21. Rev. EDGAR INNES FRIPP, B.A. (of Leicester).

23. Rev. CHRISTOPHER JAMES STREET, M.A., LL.B. (of Sheffield).

December

5. Rev. LAWRENCE REDFERN, M.A., B.D. (of Norwich).

12. Rev. STANLEY ALFRED MELLOR, Ph.D. (of Liverpool).

The Evening Services will not be resumed for the present.

DEPTFORD.

RE-OPENING SERVICE of the General Baptist (Unitarian) Chapel, Church Street, Deptford, SATURDAY, NOVEMBER 27th, 1915, at 4 p.m.

Preacher—REV. J. H. WEATHERALL, M.A.

There will be a Public Meeting in the Chapel at 6.30 p.m., Dr. C. HERBERT-SMITH in the chair. Other Speakers will be Rev. ALEX. GORDON, M.A., Rev. W. C. BOWIE, Rev. J. ARTHUR PEARSON, Mr. E. A. CARLIER (Minister), Mr. J. C. PAIN, and Mr. F. C. OREAR, Treasurer of the Repairs Fund.

Tea and Coffee at 5.30.

OUR CALENDAR.

s requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 21.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. J. A. PEARSON.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Fort Rd., 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Mr. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Anniversary Services, Rev. J. C. BALLANTYNE.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN; 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. W. R. MARSHALL.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER. Address by Mrs. BERNARD ALLEN. Collection for Belgian Hospital Fund.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Miss HILDA STANLEY.
 Stoke Newington Green, 11.15 and 7.
 Stratford Unitarian Church, 11, Mr. J. BEGG; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. E. I. FRIPP, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN. No evening service.
 Wimbledon Smaller Worples Hall, 6.30, Mr. WM LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.
 ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. VICTOR MOODY.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. J. LIONEL TAYLER.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.)
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. THOMAS GRAHAM.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. KENNETH DUNBAR, M.A.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. L. JENKINS JONES.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. S. TAYLER, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. FRANK K. FREESTON.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. W. H. DRUMMOND.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. J. WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. S. BURROWS.
 SOUTHELD, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, corner of Fernwood Road and Fisgard Street, 11, Rev. H. E. B. FREIGHT, M.A.

MARRIAGE.

POWICKE-EVANS.—On Nov. 9th, at the Old Meeting, Sidmouth, by the Rev. T. Bowen Evans, M.A., Minister (uncle of the bride), assisted by the Rev. F. J. Powicke, Ph.D. (father of bridegroom), William Alfred Powicke, of Ross, Herefordshire, second son of Dr. and Mrs. Powicke, Hatherlow Parsonage, Stockport, to Gwladys, only daughter of the late Rev. and Mrs. George Evans, of Middleton, Lancs.

DEATHS.

DENDY.—On November 11th, at Ewhurst, Swinton, Manchester, Lucy, the wife of John Dendy, and daughter of the late James Higgin, aged 57 years.

KEATING.—On Nov. 7th, suddenly, at his residence, Comberton Lodge, Sherwood Rise, Nottingham, Richard Alexander Keating, aged 59.

The Inquirer.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

As we announced last week, an unusually large consignment has just been sent by our Belgian Hospital Fund to France. It will do much to make many of the hospitals and convalescent depots comfortable for the winter. Our supplies, fortunately, continue to flow in, but we use them all as fast as they come into our hands, and our bank balance has again sunk to small dimensions. This, we know, is what our supporters desire. We never keep more than a narrow margin as a matter of ordinary prudence, and in order to meet the charges to which we are definitely committed month by month.

* * *

It is very gratifying to notice that so far from interest in the work beginning to flag the churches seem to have thrown themselves into it during the last few weeks more eagerly than before. Several meetings have been held with excellent results, and our suggestion of a special collection for the Fund has been followed in many cases. In this matter the Church of the Messiah in Birmingham has set a good example. Its collection last Sunday amounted to more than £67. We venture not only to express our own gratitude but also to congratulate the

Rev. Lawrence Clare and his congregation on the result.

* * *

MAY we venture to repeat what we said a few weeks ago. It is our most earnest desire to bring the Fund up to £10,000 by the end of the year. We hope that some generous friends are storing up Christmas gifts for us towards the £1,400 which is still needed. If the value of our help in the first year of our work reaches £20,000—for it must be remembered that gifts in kind are of about the same value as the donations in money—we shall, at least, have done something of which we need not be ashamed, though it is small, indeed, compared with the suffering and misery which we are trying to relieve.

* * *

INTEREST this week has been concentrated almost entirely upon the Balkans. Very little reliable information has come through, and we have been dependent for most of our war news upon the impressions of journalists who glean what information they can at centres far distant from the scene of operations. We have no means at our disposal for estimating the value of their sources or for disentangling solid fact from alarmist rumour. In these circumstances the home virtues chiefly needed are steadiness and self-control. Everything we say and the mood which we encourage in ourselves and our neighbours must be such as to help the situation and not to hinder it:

* * *

It is clear that the equivocal attitude of Greece has for the time being played into the hands of Germany by hampering our movements. Probably this was the intention of King Constantine and he may indulge the hope that he is clever enough to go on playing this double

game to his own advantage without drawing the Allies into any act of hostility. He has made a great mistake. The mission of Lord Kitchener is a guarantee that the situation will be handled in a strong and, should the need arise, in a peremptory way. If the King is still counting upon the traditional friendship of England and France for Greece to make us unwilling to take extreme measures, he is simply the victim of the usual moral dullness of men of German training. The abandonment of Serbia has dealt a terrible blow to our sentiment for Greece. The only service we can render her now is the argument of force before she slides further down the slippery path of national ruin.

* * *

THE resignation of Mr. Winston Churchill is a personal affair and has no political significance. He himself attributes it entirely to his non-inclusion in the War Council. No doubt to a man of his temperament it is a keen disappointment, and it is easy to appreciate and honour the feeling that it is impossible for him to acquiesce in the tenure of a position in the Cabinet of slight importance, which affords him no scope for his special gifts. Public opinion has taken the resignation very quietly. The concentration of responsibility in a few hands means that many personal ambitions must go unsatisfied, and it is plain to most people that Mr. Churchill is a difficult colleague. His retirement from the Admiralty when the Coalition Government was formed naturally involved his exclusion from the small inner circle.

* * *

THERE it would be wise to let the matter rest, at least for the present. Mr. Churchill would have consulted his own dignity better if he had left his letter to

the Prime Minister as his only public justification for his action. His speech in the House of Commons was a brilliant performance, and to some extent it satisfied the appetite for information. We doubt, however, whether it was of any real public service, and it was marred by its assertive note of self-justification and its antagonism to Lord Fisher. No doubt Mr. Churchill has received a great deal of provocation. He has suffered, as others have done, from the mischievous inclination of some of our newspapers to look for scapegoats. But few sensible people really believed that he took important steps without consultation or rushed the members of the Cabinet into crude and dangerous enterprises against their will. Mr. Asquith is not the man to tolerate a colleague of that kind.

* * *

It was impossible for Lord Fisher to pass over some of the passages in Mr. Churchill's speech in complete silence. On Tuesday he made his reply in the House of Lords. It was very short. What he said deserves to be put on record as an example of the self-effacement of which great men are capable in critical times.

I ask leave of your lordships [he said] to make a personal statement. Certain references were made to me in a speech delivered yesterday by Mr. Churchill. I have been sixty-one years in the service of my country, and I leave my record in the hands of my countrymen. The Prime Minister said yesterday that Mr. Churchill had said one or two things which he had better not have said, and that he had necessarily left unsaid some things which will have to be said. I am content to wait. It is unfitting to make personal explanations affecting national interests when my country is in the midst of a great war.

* * *

THERE has been a good deal of controversy both in Parliament and in the Press about the obligation of single men to join the army before those who are married. It seems to be the intention of the Government to ask for powers to compel single men to enlist, if any considerable percentage of them hold back, before they take more married volunteers. There is, however, at the present moment no evidence that compulsion of this kind will be necessary, and on every ground alike of patriotism and of public expediency we hope that it will not be so. We must, however, state our own feeling quite plainly, that many men are allowing considerations of personal convenience to influence them too strongly. They are inclined to say, "The sacrifice that is asked of me is unreasonable; it is not my turn yet, some one else ought to go before me." Now that is not the right spirit. Tens of thousands of men who

have joined the army already have made as great sacrifices as any that are demanded from fresh recruits. We have simply to face the plain fact that we cannot keep any of the blessings of peace without accepting all the risks of war. This is what the manhood of France is doing and we must not expect to fight our battles on any easier terms.

* * *

It is no doubt one of the arguments for compulsion that these difficulties could not then arise. Our voluntary system was devised in order to raise a small standing army out of a very large population. At a crisis like the present, when the whole manhood of the nation is indispensable for national safety, it is impossible to leave military service entirely in the old position of free and unfettered choice. It is, moreover, difficult to graft any principle of public selection upon the voluntary system, though that is exactly what Lord Derby is doing with a large measure of success. The only thing is for every available man to volunteer. It is not for the individual to decide whether he can be spared from civil life. If it is found that any profession or calling has been too severely depleted and the national life is suffering in consequence, a certain number can be drafted back, as France has done in the case of her teachers who were mobilised at the beginning of the war and have now been returned in large numbers to the schools.

* * *

IN its Ecclesiastical Notes last Wednesday *The Westminster Gazette* in the course of some remarks on the clergy and the army paid a tribute to the Unitarian minister which we welcome with sincere pleasure. "As far as can be gathered at present," it says, "Unitarian ministers—at least in many cases—refuse to shelter themselves behind their religious office, and prefer to consider themselves as citizens, like those who are now responding to their country's call." That is a position which we have tried to make clear in our own columns, and we believe that it is one for which there is a large measure of public approval. We have received a good deal of confirmation of the plea which we have constantly maintained, that young men are quick to ask why ministers of their own age and theological students should expect others to go while they themselves hold back, especially as many of them are not slow to express admiration of the heroism and self-sacrifice of our soldiers in the field.

* * *

LORD ROSEBERY seems almost to have dropped out of public life. From being

one of the foremost men of his time he has become an occasional commentator upon national affairs. When, at long intervals, he breaks through his rule of silence he leaves us abundant food for thought. This was certainly the case when he spoke on the international situation at University College this week. Referring to the disappearance of the old Europe as we have known it, and the unfamiliar form which it would assume after the war he spoke in terms not of easy optimism but of grave warning.

There is [he said], one obvious reason for this, which is that in future it will be quite impossible to take note of treaty arrangements between great Powers without obtaining some material guarantee for their observance. Of course it is a truism to say that the signature of Germany, or, as I would rather say, of Prussia, to any instrument of any kind will have lost its value for any measurable distance of time which we can contemplate. But what is also true is this—that this general distrust must go beyond Prussia, because after what we have seen happen during the last fifteen months no nation will feel itself safe which bases its apprehension of peace on anything but some material guarantee of its own—that is, in the long vista, force.

* * *

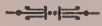
LORD ROSEBERY illustrated his statement with a reference to the new naval policy of the United States, which has received less attention in this country than it deserves.

I do not know anything more discouraging [he said] than the announcement that has recently been made that the one great State in the world which is so remote and so powerful that one might think it might free itself from the hideous and bloody burden of war, is about to embark upon a huge Armada destined to be equal to our own, or second only to our own, which means that the burden will continue on all other nations, and to increase exactly in proportion to the fleet of the United States. I confess that this is a disheartening prospect—that the United States, so great and ancient a country, so remote from European conflict, should voluntarily in these days take up the burden which after the war will be found almost to have broken our backs.

* * *

WE have dwelt more than once recently upon the unspeakable horrors of the Armenian massacres. Mr. Arnold J. Toynbee has compiled a descriptive pamphlet dealing with the subject which may be had for one penny from Messrs. Hodder & Stoughton. We commend it strongly to the attention of our readers. Like Lord Bryce's report on atrocities in Belgium it is a chapter in the history of hell let loose, which reveals in all its naked brutality the spirit which we are fighting to crush in this war.

ARE WE AWAKE?



It seems a curious question to ask after more than a year of one of the most savage and terrible wars in history? And yet it is forced upon us by the calmness, the strange detachment of mind, the prosperity and ease which are still possible for large numbers of people in our own country. No doubt it would be a source of grave concern to Germany if she could realise how normal life has remained in England. The question is whether it is good for ourselves to feel so secure and to take so small a share in the world's martyrdom, in its poverty and loneliness and physical pain. We do not forget the vigilance of our fleet or the vast army of young soldiers we have raised. There are also the nervous strain of a constant anxiety and the dark shadow of incurable domestic sorrows. But take our people as a whole, those who have no personal experience either of the brave adventure or the crushing misery of the war, does the situation occupy their minds almost to the exclusion of everything else? Does it drive out the weakening counsels of prudence and selfish concern for their own comfort or advantage? As the present writer has gone about the country and tried to compare what he has seen and heard with scenes in France and what he knows at first-hand of the martyrdom of the Belgian people, who have lost all except a deathless passion for freedom, the question stares him in the face: Do we realise that all good and noble things are at stake a few miles from our own shores? Are we even now wide awake?

To a certain extent this attitude of aloofness, amounting in some cases almost to insensibility, is inevitable. We are drugged by our own peace and safety into some bluntness of feeling about the miseries of other people. We have heard of these things by the hearing of the ear, but our eyes have not seen them. Our own fields have not been wasted. Our own wives and children have not been handed over to the lust of a brutal soldiery. We still find it easy to comfort ourselves with the thought that these things always happen in war, and probably are not so bad as

they are painted. It simply is not true. Sooner or later we have got to make up our minds to look into the bottomless pit of hell. Afterwards there can be no more slumber and folding of the hands.

Then we are drugged by the abundance of our money. How true is the ancient saying that the love of money is the root of all kinds of evil. We do not view the present affluence of large sections of our population with any satisfaction, but rather with grave concern. It is an artificial barrier raised up between them and the miseries of the war. We are living on our capital, and we are doing it extravagantly, storing up a heavy burden of debt which will have to be paid in future years. War profits and war bonuses are no sign of real prosperity. But, meanwhile, they blunt the edge of suffering, and fix our thoughts on money and the things which money can buy, and it is hard for the man who has everything that he can possibly want to make him physically comfortable to realise that this struggle in which we are engaged means starvation and bodily distress, beyond the power of words to describe them, for other people. It would have been easier for us to keep eager, watchful, and alert, if it had been our lot to bear more of the bitter privations of the war.

We must add that there are still many people who are drugged by the power of words and a fatuous habit of criticism. The spectacle of many of our newspapers must be a matter of grave surprise, to use a very mild expression, to those who stand nearer than we do to the grim realities of the conflict. Against criticism which takes the form of well-informed suggestion for improvement no word can be spoken. But the criticism of personal recrimination, of suspicion and innuendo, the cult of pessimism, the unchartered freedom of the grumbler, these things which are always base in public affairs are worse than a national indignity at a time like the present. Who wants to listen to the chatter of a debating society in presence of this epic of death?

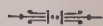
We write in this way for a practical purpose. We have little patience left in us for discussion when the world can only be redeemed by action. We want to appeal to any young men among our

readers who still shrink from a decision, or refuse to take their place on the side of personal suffering and danger, to beware of a fatal torpor of the spirit. Perhaps some of them who are quite proof against the commoner and less worthy forms of indifference are still the victims of their own theories, and they are often tempted to make it easier to cling to them either by discounting the danger to our own national life, or by throwing mild discredit upon the wrongs which have been suffered by other people. We know that even now such a thing as a noble-hearted pacifism is possible, but it is singularly difficult, and it requires an austere moral sincerity and a depth of self-knowledge of which few men are capable. The young man who accepts pacifism as a practical policy for himself has as his allies every instinct of cowardice, all the deep-seated appetites of safety and physical comfort of which human nature is capable. If he is fearless and true enough to face and conquer them, and also to eliminate all the obstinacy for his own opinions which is a fruitful source of bewildered judgment, he will still find himself in a motley company. For the camp of the pacifists is an easy refuge for slackers of all kinds. Unmanly men are to be found there, and flabby sentimentalists, and those who still believe in the power of words to shield them from their duties. Of course he will want to rid himself of the dishonour of such company, and there is only one way in which he can do it. He must go out from among them into the world of action, where he will have to face such danger and suffering as will test his sincerity for himself and prove it to the world. To remain quietly at home, in business or at college, while others purchase his safety with their blood is a course of action which every man of fine spirit will surely be quick to reject. If he wants to honour his creed and not to bring it into contempt, he must find some way of hard practical service, which other men can accept as the equivalent in personal risk and self-sacrifice of what the soldier is doing in the field. He must show by his deeds that he is not indifferent and only half awake while the world is in agony.

We have deep sympathy with those who suffer from a fatal indecision of conscience, and are pulled both ways,

—if any such still remain in the present crisis. Let us advise them to cease from argument. The time for abstract discussion has long gone by. The choice is quite definitely between two courses of action, to go or to stay. Let us suppose for a moment that on matters of principle the conflicting reasons are much more evenly balanced than is actually the case. It is better to take the nobler risk, and about that there is no shadow of doubt. The acceptance of danger, the offering of life itself for no personal ends but in defence of human freedom and national honour, nothing can dim the splendour of these things. Their glory will survive even in the days when war shall be no more. But inaction has about it nothing which can be counted for righteousness or remain as a source of imperishable pride in spite of possible mistakes in moral judgment. Inaction, after all, is the path of safety so long as other men go in sufficient numbers,—nothing can alter that fact. It may be in a few cases that the hard way of duty seems to lead in the same direction as the coarsest instincts of selfishness. It is a terribly unhappy thing for any man that it should be so. Let him have the courage to distrust his own judgment when everything that is chivalrous and brave is beckoning the other way, lest in the day when the pain which others have borne for his sake has stabbed him broad awake there should be no escape from the gnawing of conscience, no memory of heroic deeds and sufferings bravely borne to shield him from the scorn of his fellow-men.

Good Thoughts for Evil Times.



Abroad in armes, at home in studious
kynd,

Who seekes with painfull toile shall
honor soonest fynd;

In woods, in waves, in warres, she wons
to dwell,

And wil be found with perill and with
paine;

Ne can the man that moulds in ydle cell
Unto her happy mansion attaine:

Before her gate high God did Sweate
ordaine,

And wakefull watches ever to abide;
But easy is the way and passage plaine
To pleasures pallace: it may soon be
spide,

And day and night her dores to all stand
open wide.

SPENSER.

I cannot praise a fugitive and cloister'd
vertue, unexercis'd and unbreath'd, that
never sallies out and sees her adversary,
but slinks out of the race, where that
immortal Garland is to be run for, not
without dust and heat. Assuredly we
bring not innocence into the World, we
bring impurity much rather: that which
purifies us is trial, and trial is by what is
contrary. That vertue therefore which
is but a youngling in the contemplation
of evil, and knows not the utmost that
vice promises to her followers, and rejects
it, is but a blank vertue, not a pure; her
whiteness is but an excremental white-
ness: which was the reason why our
sage and serious Poet Spenser, whom I
dare be known to think a better teacher
than Scotus or Aquinas, describing true
temperance under the person of Guion,
brings him in with his palmer through
the cave of Mammon, and the bower of
earthly bliss, that he might see and know,
and yet abstain.

MILTON.

ALMIGHTY God, who rulest over all the
kingdoms of the earth, and on whose
gracious Providence we depend evermore
for preservation and prosperity; extend,
we beseech thee, thy paternal goodness
to the people of this kingdom. Our
necessities and dangers are all known
to thee. Vouchsafe to guide us con-
tinually with thy counsel, and strengthen
us with thy power, and so direct and
sanctify our hearts, that, looking up to
thee as our only safeguard and the
supreme author of all blessings, we may
have the unspeakable blessing of thy
Almighty protection and thy heavenly
favour. Amen.

OUR RECENT VISIT TO FRANCE.

[SECOND ARTICLE.]

THE next Belgian depots we visited were
on the sea coast between Havre and Dieppe.
The first was in a little bay between high
cliffs, and on the day we visited it was
bitterly cold. The small disused casino

in which the men were housed was only
built for summer purposes, and was
very cold and sunless in winter. They
really need a great many things here,
but blankets first of all, and these are
already on their way. We sent a case
of warm garments off from Calais last
week, to show them we meant to help
them. A French lady living in the
neighbourhood had taken an interest in
them from the beginning, and she had
left a message with the officer in charge
to ask him to bring us to see her when
we arrived. So we went up to her
chateau—a magnificent place in a very
extensive park, with a view I have never
seen surpassed. The whole of the chateau
had been turned into a hospital for
French soldiers, and the beautiful ball
room, music room, drawing and dining
rooms were all wards, while the billiard
room was an operating theatre, and
most of the bedrooms were also used
for serious cases and for the staff. The
mistress and her family were acting as
nurses. It was a beautiful piece of
charity, quietly and simply offered to
France, and is typical of many others.
We then went on to the next town where
there was a small hospital of about 100
beds, which served for the "relapse"
cases from the depot and for accidents
and sickness from the large "camp of
instruction." There was a distressing
lack of all "comforts" here, and the doctor
was needing certain instruments, and
blankets and slippers were, of course,
wanted. He was very hard worked,
as in addition to the hospital and the
centre of instruction he had the charge
of a large colony of refugees. He told
me there were about 450 children in the
district and that there was no provision
for winter clothing for them. He asked
me to write to the abbé in charge of them
all for details as to wants, and I am now
in correspondence with him and shall be
able, thanks to the many gifts of children's
clothes sent in to send him a good con-
signment as soon as we know the numbers
and ages of the children. It is not strictly
hospital work, but it is *needed*, and that
is enough. At P—we found a small
depot on the shore, not badly housed,
but with an empty stores cupboard,
no warm garments whatever and no
slippers. There was attached to it a
small hospital for "relapses" and for
the centre of instruction near by, and,
for the work there, the doctor was very
glad to have some help.

We went on to O—which is in the
depths of the country, and was very
difficult to find. There is room there
for 275 patients, and there were 174
there on the day of our visit. It is a
curious place—a huge disused factory,
which now belongs to the municipality
of Paris, and which they use for about
two months in the summer to send
relays of Paris children for change of
air. The beds are children's beds only,
and very small for men, but by taking out
the footboard and adding a box or a
chair, they were not so bad. The chief
trouble was the utter lack of any means
of warming, but the officers in charge
were going into the question and getting
out a scheme. There were two English-
women (one acting as housekeeper and
one as nurse) living in a cottage close by,
and the whole was under the direction
of the Anglo-Belge hospital at Rouen

whose work in mecano-therapy I described last week. We have sent already from Calais warm clothing and games, and are sending a more adequate supply this week, including blankets and slippers, as their store possessed neither.

On returning to Calais we found a large consignment of goods just arrived from England, including the little motor van for use among the refugees, and for delivering our cases to the hospitals. Several of the hospitals are closing, the two in Wesleyan chapels were on the point of moving out and are now gone, and several in school buildings have to be given up. To meet this emergency, the Belgian authorities have built a hut hospital just outside the Porte Gravelines at Calais, and the General took us round the nearly completed buildings one morning. Each hut is of the same pattern, and contains twenty-five beds. There are, beside, huts for the operation theatres (septic and aseptic), pharmacy, X-ray room, kitchen, laundry, sterilising rooms, dentist, living and sleeping rooms for the staff. They will have 500 beds, with one doctor and two Belgian nurses for each pavilion, and each doctor, besides having charge of a ward, is a specialist or has some department for which he is responsible. It was to open on the 15th so is probably at work by this time. It is a much more healthy situation than in the town, well warmed and lighted for the winter, and altogether a move in the right direction. We are helping them in the equipment where necessary, such as a few basket chairs for men able to sit up, and a stock of slippers and coverlets, but of course the equipment from the hospitals given up goes on there. We went over a similar establishment at B—, which has been already at work for some months, and which we have been able to help with instruments, &c. The design of the whole hospital is admirable and could not be improved for utility and cheapness, and naturally it is all on the simplest possible scale, but perfectly clean and comfortable.

I have been much interested in Calais in Mme. Lageot's school for refugee children, and was very glad to have the opportunity of visiting it. Through the kindness of the War Victims' Relief Committee I was able to give Mme. Lageot a cheque for £25 towards feeding the children this winter, and a further similar amount is to hand now for her, collected by English school children. There were 160 children already at work, in four classes, under soldier schoolmasters unfit now for service, and the children's pride in being taught by soldiers is most entertaining. Their manners and discipline are already greatly improved. Mme. Lageot is herself always on the premises during school hours, and one of the sisters from our little hospital is there most days to teach sewing and knitting to the little girls.

While we were in Calais we packed and sent off thirteen cases of clothes and warm comforts to the depots we had just visited, in fact, entirely cleared out the store. We also visited a hospital at G—, and two actually in Belgium. This last expedition was most interesting as the hospital at C— is near enough to the Front to receive men direct from the trenches, and some cars came in

while we were there. It was pitiful to see the exhausted, mud-plastered figures, but, as the doctor said, a bath, food, and a long sleep (twenty-four hours if they wanted it) would make a vast difference; and the wounds, which had already been carefully dressed in the field, would not be touched until the men awoke refreshed. Everything was so quickly and quietly done. The car arrived and a bell was rung. Instantly out came nurses and doctors and helped the patient, who could just walk, into the hut, where he had nothing more to do for himself only to relinquish himself to skilled hands and rest. A paper came with each man giving details of his wound, so that much questioning is avoided, and the doctor takes up the case knowing all the field doctor can tell him.

Later on that same day we were still nearer the trenches and saw the smoke of the German shells bursting over them. We also witnessed a combat in the air between German and Belgian aeroplanes, with the guns from below roaring at them and shots being exchanged between the airmen from their mitrailleuses and rifles. It was just over our heads, and made one realise a little what being under fire means, only in our case we had the excitement without much danger.

With the exception of the field dressing stations, I have now seen the Belgian wounded soldier in every stage of his history until he either returns to the Front or is permanently disabled, and I have always found him brave and taking his hard lot as a matter of course. We do not want him to suffer this winter as he had to do last year. To-day we received a letter from the commandant of one of the convalescent depots, in which he says, "My store room is absolutely empty. I have 98 men and no change of clothes or shoes to give to any one of them. They have only the clothes they arrive in and there is not one game in the place." Another commandant who has already received some things writes overflowing with gratitude for the timely help. Most of these convalescent depots are in very out-of-the-way places, where they never have a visitor. It is difficult for us to remember this when we know how every hospital over here has its local friends who shower gifts on it. There they have no such aids. But the Belgian Hospital Fund is trying to supply the place of that support and to make each commandant and doctor, working as they do in exile and under most difficult conditions, feel that they have friends here who are constantly thinking of them and trying to aid them to complete their work under better conditions but always in their own way.

ROSE ALLEN.

PUBLICATIONS RECEIVED.

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MESSRS. CONSTABLE & CO.:—*The Life and Times of Cavour*. W. Roscoe Thayer. 10s. net. *George Meredith's Works*. 6s. per vol. *The Egoist*. Diana of the Crossways.

MESSRS. J. M. DENT & SONS, LTD.:—*Everyman's Library*. 1s. net per vol. *The Life of the first Duke of Newcastle*. Margaret, Duchess of Newcastle. University Education. J. H. Newman. *The Peace of Europe and Fruits of Solitude*. William Penn. Dead Souls. Nicolai Gogol.

Ursule Mironet. Honoré de Balzac. Green's Short History of the English People. 2 vols.

MESSRS. HEADLEY BROS.:—*Towards Ultimate Harmony*. Report of Conference on Pacifist Philosophy of Life. 1s. net.

MESSRS. HODDER & STOUGHTON:—*Atlas of the Historical Geography of the Holy Land*. By George Adam Smith and J. G. Bartholomew. 25s. net. *The Renaissance of Jesus*. By James Robertson Cameron, M.A. 6s. *City Centres of Early Christianity*. By R. A. Aytoun, M.A. *The Wind on the Heath*. G. H. Morrison, D.D. 5s. net. *Armenian Atrocities*. Arnold J. Toynbee. 1d.

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CORRESPONDENCE.

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COMPULSORY SERVICE.

To the Editor of THE INQUIRER.

SIR,—It was with great regret that I find myself differing from Mr Arnold Lupton, with whose views on the general policy of compulsory service I am in almost complete agreement, and whose powerful leaflets on the subject I should like to see widely circulated. But where he takes his stand as on a sacred inviolable principle, I seem to see only a shifting balance of public convenience. Or rather, I see a choice between a greater and a smaller sacrifice of the same general principle, and I choose the smaller.

I would respectfully ask, in the first place, how far his principle, that to compel a man to join the army is a crime, is going to carry him. The "crime," I take it, consists either in compelling a man to do what his conscience forbids or in compelling him to take personal risks which he had rather not take; either in compelling him to kill men whom he thinks he ought not to kill, or in exposing him without his consent to the chance of being killed. It is probably on the first that Mr. Lupton would prefer to lay stress. But if so, how does he justify compulsion to pay war-taxes? The pacifist who would allow himself to be shot rather than serve in the army ought also, surely, as a matter of strict principle, to suffer restraint of goods and imprisonment rather than pay taxes which will be spent in paying other men to kill Germans. I admit, of course, and have always insisted, that there is a great difference in degree, that pacifists in general have not imagination enough to realise that they are inconsistent, and that this fact constitutes a weighty reason why, as a matter of policy, we should make them contribute to the war in a way which does not, rather than in a

way which does, provoke conscientious resistance. But if the case is to be argued on principle then the only principles that I recognise are (1) that every one who is not willing to dispense altogether with the protection of the State may properly be compelled to do his part towards carrying out whatever measures the Government deems necessary in order to afford that protection; and (2) that in enforcing this obligation all reasonable care should be taken not to exact heavier sacrifices from one individual than from another. From the second of these principles it follows to my mind that compulsion to personal service, which must always be grossly unequal in its incidence, should never be resorted to while the object can be attained by the less unequal method of engaging men by free contract for military as for all other personal services, and then apportioning the cost among all the members of the community by the fairest system of taxation that can be devised.

But I have always recognised that questions of extreme urgency may arise in which this second principle must be subordinated to the first, and men must be forced into the ranks anyhow under penalty of national ruin because they cannot be got quickly enough through the strictly just "fight or pay" system. I believe that such a case of urgency can but seldom arise in a well-managed State, and personally, I am not yet convinced that it has arisen for us. But the question is one of fact not of principle, and the proper judges of the fact are not you, sir, and I, and Mr. Lupton, but the responsible ministers; and our duty, as I understand it, is loyally to carry out their decision, whether we deem it wise or unwise (I refuse to say "right or wrong"). It is a commonplace of history that war cannot be conducted successfully without some kind of dictatorship. Still, I devoutly hope that it may never become your duty or mine to shoot so good a Liberal as Mr. Lupton.—Yours, &c.

ROLAND K. WILSON.

London, November 16, 1915.

THE UNITARIAN ASSOCIATION AS TRUSTEE.

To the Editor of THE INQUIRER.

SIR,—I am a little surprised to read at the present day a letter like that of my friend, the Rev. H. Enfield Dowson, which appears in your last issue. I do not wish to protest, I think a protest accentuates the differences between us, which probably exist although we do not know of them, and is very likely to lead to argument in which they would more strongly appear. I only want to utter a word of caution to him and to those who may or may not think with him and who do not see whither his argument is leading them. He seems to forget that, while he rejoices that the B. & F.U.A. does not hold Essex Hall, it holds many funds which have been given to it for the purposes expressed in its constitution. What difference is there between these funds and Essex Hall? He seems to forget, too, that the principles for which Hyde Chapel stands did not save

it, it was saved in spite of them by the Dissenters' Chapels Act, for, notwithstanding its principles, indeed because of them, it might have gone the way of the Lady Hewley Charities if it had not been for the Act. What he ought to object to, and what I take it he does not object to, is that the persons holding opinions which are Unitarian are Trustees of Manchester College, Oxford, for fear they should divert those funds to Unitarian objects and not apply them to the dogmatic objects to which that College is devoted. I have used the word dogmatic with intention, and I beg Mr. Dowson not to argue the question whether I am right or wrong. On the side of its undogmatic character he will probably find the Pope and the Archbishop of Canterbury; on the other side I hope to find John Locke and Sir Isaac Newton, or at any rate should hope to find them had they lived and grown until to-day. I hope he will not answer the questions I have put, they are merely cautions to be pondered, but in conclusion I would like to point out that the B. & F.U.A. does not act, it cannot, it is not a living thing; it is the individuals who compose it who act, and I would beg him not to identify them with the principles he attributes to the Association, and not to remove me from the Trusteeship of Manchester College because I am a member of another society where I am, as I think he admits, in my right place.—Yours, &c.,

W. ARTHUR SHARPE.

4, Broadlands Road, Highgate, N.,
Nov. 14, 1915

To the Editor of THE INQUIRER.

SIR,—With the spirit of Mr. Enfield Dowson's letter and of your leading article on 'Our Open Trusts' I am in fullest agreement, but from the practical conclusions expressed I think it is most unfortunately necessary that some one should say a word of dissent. The principle of the Open Trust is the principle of Religious Freedom. It is for that principle far more than for any other that Unitarianism stands and has always stood. It is for the organised support of that principle that the British and Foreign Unitarian Association exists. That is the only "creed" which Unitarianism knows. The Open Trust deed is the sample form of trust deed advocated by that Association—it appears in its 'Year-Book.' How it can be suggested that that Association is not a suitable trustee for (so to speak) its own trust deed is more than I can understand. The objection taken appears in reality to confuse the trust with the trustee. The trustee is merely a legal incumbance made necessary by the fact that the congregation—the beneficiary—is not in law a person, and that a legal person is in law necessary to the holding of property. In the case of a chapel it is the congregation which, in fact, administers the trust. So long as the congregation lives the trustee has no function to perform, except to save the congregation expense by living as long as he can. If a congregation dies it is surely preferable that one of the trustees of its property should represent the

current ideas for the time being of the great bulk of those who stand for religious freedom, than that it should, perhaps, be at the mercy of some individual who, even though a Unitarian or Free Catholic, might possibly be a crank.

It is a misapprehension of the substance of the matter to say "the present managers of the Association are entirely loyal to the principle of freedom. But how will it be fifty years hence?" In the first place any alteration amongst the managers (that is the Committee of the British and Foreign Unitarian Association) would in no way affect the chapel trust. In the second place the substance of the matter is that the Committee of that time will reflect the opinions of their electorate. If any one believes that in the future Unitarianism (which, together with its group of "kindred" churches alone, I think, in Christendom, stands for freedom) will reject freedom, he has, indeed, little faith in human development. But if there were any such risk, is the risk less that the individual trustees of chapels will be untrue to freedom? I confess I do not think so. If the congregations are in the future going to be untrue to freedom the trustees are of no account. If the congregations are going to be true the trustees have no power. Trustees cannot alter trust deeds.

The battle of freedom has been won so far as Unitarianism is concerned. On that point—if on no other—we are all of one mind. There are grave practical reasons why a trustee who does not die should be available for some of our congregations, as any one who has had to acquaint himself with the existing condition of many of our trusts is painfully aware, and Mr. Dowson may rest assured that the action of the British and Foreign Unitarian Association involves no principle whatever. The "close connection with the Association as trustee" will not "tend to prejudice the theological development of the congregation" any more than my connection as trustee with certain congregations, who neither know nor care what are my theological opinions, tends to prejudice the theological development of those congregations.

Before concluding, sir, allow me to hope that a phrase in your leading article will not be misunderstood. The British and Foreign Unitarian Association holds much property of its own, and hopes, with your help and the generous assistance of your readers to hold much more. It is only real estate with regard to which a restriction is imposed. Even that restriction is not one which the Association desires, but is one imposed by the State with regard to charitable trusts, for political reasons. I lament this controversy. Any substance it might ever have had belongs to the past; it is now merely one of words. We have secured freedom to believe, but we cannot live on that. We can only live on the believing, and these bygone controversies only tend to drive the young away from us.—Yours, &c.

R. MORTIMER MONTGOMERY,

Chairman Civil Rights Committee,

B. and F.U.A.

5, Crown Office Row Temple, E.C.

To the Editor of THE INQUIRER.

SIR,—If a congregation appoints the British and Foreign Unitarian Association (Incorporated) to be one of the trustees of its property it will have amongst their number, however few or many they may be, one who is avowedly "Unitarian." That is undeniable whatever consequences are involved. What these consequences are, or are likely to be "fifty years hence," cannot be precisely determined; but those of us who, with you, are jealous for the principle of doctrinal liberty may gather reassurance from the following considerations.

'The Essex Hall Year-Book,' prepared and issued by the Association, recommends a model Trust Deed in which (p. 154) the clearest and most emphatic safeguards are inserted against doctrinal limitations, and a paragraph in the Introduction to this draft deed says (p. 153):—

"In drafting a New Trust Deed care should be taken to state clearly that if any question should at any time arise as to the purposes for which the said Church or Chapel may lawfully be used, the widest meaning should be attached to the trust aforesaid, so that neither by reference to the actual or supposed opinions of the founders, nor otherwise, shall any restriction be imposed on the liberty of the congregation for the time being to change its opinions with regard to religious doctrines or modes of regulating worship."

It would surely appear from this that, unless some change is made in the course hitherto recommended to congregations by the Association, the risk to the principle of doctrinal liberty is absolutely nil; and I may be allowed to point to the promptitude with which you and our esteemed friend, the Rev. H. Enfield Dowson, have called attention to the subject as a sure token that any proposal to narrow the clauses referred to would be at any time vigorously, and I have no doubt effectually, opposed by the friends of freedom.

These being the facts it may be asked why the Association, in adopting for the sake of much convenience the plan of incorporation, has seen fit to include among its powers the acceptance (if desired) of trusteeship, along with others, of property held upon such trusts as are referred to. The answer is just this. From time to time cases have been brought to the knowledge of the Committee of neglect in providing a succession of trustees, of failure to carry out the duties prescribed for them, of loss of deeds and alienation of congregational property. In some of these cases the Committee has fortunately been able to arrest the process of decay and loss, and to prevent the extinction of the congregation; in others the process has gone too far and has proved irreparable. Are we, as a religious community, in such a flourishing condition that we can afford to neglect a reasonable means of preventing such losses?

The point that may be debated (if debate on these things were profitable) is whether the means suggested is "reasonable." I observe from your footnote to Mr. Arnold Lupton's letter

on 'Compulsory Service' that you appear to agree with those who hold that considerations of the personal liberty of British subjects should not stand in the way of national self-preservation, and if compulsory military enlistment were introduced you would apparently consider this, if an evil at all, a less evil than national disaster. Perhaps you may agree, on further consideration, that whatever technical defects may be discerned by you or other good friends in the suggested trusteeship by the Association, practical and urgent needs justify its adoption in the cases in view.—Yours, &c. W. G. TARRANT.

Wandsworth, November 15, 1915.

A QUAKER APOLOGIA.

To the Editor of THE INQUIRER.

SIR,—Your contributor "Ignotus" in your issue of November 6 has honoured my article in *The Hibbert Journal* under the above title with notice and criticism. I am grateful for his friendly references but desire to make some comment upon his criticisms.

He says it is "suggestive of the weakness of my position" that I begin by repudiating texts as a final authority, and yet later on discuss them. Does it really show a weak case to be able to support it "by reason and by scripture"? This was the favourite method of controversy in such argumentative centuries as the seventeenth. I appeal to intuition first and to Scripture second, replying to previous articles which accused Friends of slavish literalness.

"Ignotus" goes on to quote against me the text, "If it be possible, as much as in you lieth, live peaceably with all men." The poverty of the textual armoury for war in the New Testament could hardly be better illustrated than that this text should be openly brought forward as a sanction to war. It implies that quarrelsome people exist in private life, and that they may succeed in disturbing our peaceful relations with them, but the passage goes on to say how we are to deal with such. Will it be believed that this is the apostolic solution? "Avenge not yourselves, beloved, but give place unto wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." The same passage (in the 12th of Romans) contains the words, "Bless them that persecute you." "Render to no man evil for evil." "Ignotus" is welcome to the text. It gives the Christian method of dealing with private quarrels and inferentially with public ones.

I made it quite clear in my article that I do not hold the principle of absolute non-resistance literally, but that does not prevent my critic from dragging in the well-known hypothetical case of the violated woman and the tortured child, and whether we are to content ourselves with merely verbal remonstrance. This illustration is, of course, necessary to every war argument. The fact that I had already met it did not

prevent "Ignotus" from putting it in, for he could hardly have done without it. My principles, as expounded in my article, and still more fully in my recent book on 'War from a Quaker Point of View,' p. 59, would permit me to take, in such a case as that, all the violent action that would be necessary. This, however, is not war, but the maintenance of internal order. I went on, however, to state that force was necessary against lunatics and criminals; but that no foreign nation was a nation of criminals. "Ignotus" says that he regards the Germans as criminals. No doubt a great many people do at the present moment, though in five years' time they will be sorry they ever thought so. We did not, however, go to war on account of German outrages in Belgium and Turkish outrages in Armenia, for the simple reason that they have occurred since. This war is essentially one of the family of Balance of Power wars, and the maintenance of the integrity of Belgium, besides being a humanitarian, is also a British, interest. German brutality is a horrible thing. It is an example, and I am afraid history is full of them, of the spirit of war dominating the whole controlling executive of a nation, unmodified by that humanity which is the most precious growth of modern times. Unfortunately, people who are neither criminals nor lunatics are led thus astray.

At the risk of appearing narrow-minded and "superior" I must still hold my belief that Christian ministers who support even this war are not on their Master's lines. They are on the lines of the Old Testament and of Greek and Roman morality. It is something, however, to be a good pagan, and I have no desire to be hard on them. I have found it sufficiently difficult myself to see my way not to sympathise with those whose conclusion is not my own.

I must refer "Ignotus" to my book for a treatment of offensive and defensive war, and may conclude by saying that his sympathy for the young Friends who have enlisted is quite superfluous. They are not incurring any "risks involved in breaking with a powerful tradition of their community." Few are likely to be disowned, though, as it is a local matter, uniformity of action cannot be ensured.—Yours, &c.

JOHN W. GRAHAM.

Dalton Hall, Manchester,

Nov. 12, 1915.

NARROWING OUR IDEALS?

To the Editor of THE INQUIRER.

SIR,—I have to thank Mr. Meade-King for the opportunity afforded me through his letter in your last issue under the above heading (to which I have ventured to add a note of interrogation), of endeavouring to make somewhat clearer certain remarks made by me in the discussion at the Conference on "Public Worship." I brought Dr. Hargrove's passionate protest on my head by a somewhat dogmatic statement (justified at least by my own life experience) that a pure theism will not work. Dr. Hargrove replied that, on the contrary, it could be demonstrably shown that it had worked, for was it not the religion of the Psalms, the Common Prayer Book of

the whole Christian world, and was it not, above all, the religion of Jesus? *It was.* But I want Dr. Hargrove and others to note a very decided difference between the theism of the Psalms and of Jesus and the theism of, say, F. W. Newman and Frances Power Cobbe. The theism of the Psalms and of Jesus was rooted in a national religion which interpenetrated the whole life of the Hebrew on the political, social and moral, educational, hygienic and ceremonial side. It was associated with a theocracy in which Prophet, Priest and King were indissolubly united. It was the very life breath of the national education. It had at the back of it a vast ceremonial, moral and hygienic system, universally accepted by the nation, regulating every detail of a man's life. I do not say that this fact accounted altogether for its efficacy; I do not believe it did. I am sure it did not in the case of Christ. The theism of F. W. Newman, on the other hand, was, in comparison, the merely individual inspiration and nurture of a peculiarly endowed nature. Of such a theism I hope I should be the last to speak with other than a deep reverence. It had been acquired at such cost of labour and devotion, by such largely unaided efforts; it was, in fact, in the main, the sheer product of inmost unmediated communion of the Alone with the Alone. That some fine and rare souls can, and do, find their spiritual nurture in that way none can deny; the Friends offer us here abundant proof. But some of us to-day are overwhelmed with the sense of masses of men, not fine and not rare, who have no experience of such solitary and unmediated communion and who need helping to any such experience through the lowliest, as well as the highest, agencies and aids. These need something they can catch hold of, a Rock to cling to, and rarified air does not meet their need.

Let me cite some facts which have come under my own personal observation. I made a few years back a somewhat thorough study on the spot of the Moral and Civic Instruction given now for more than a generation in the State Schools of France. That instruction has always had, and still has, so far as the requirements of official programmes are concerned, a certain theistic basis. Indeed some of its earliest promoters, including probably the greatest of them, Félix Pécaut, longed and strove earnestly to communicate to it a theistic inspiration through and through. They failed pitifully, as Pécaut pathetically acknowledged, because such a pure theism as he desired, and as he himself was interpenetrated with, could not be linked on to an hereditary foundation of revered memories, ideas, habits, sentiments, associations, deep-rooted in the national life. The teachers felt that they had got nothing to get a real grip on to, for in the teaching of children you need the concrete material. Their theism, if they had any, was too thin. There is scarcely a trace of it left to-day in the State schools of France.

It may surprise Mr. Meade-King to learn that if I were a Christian missionary to Buddhists I should direct them unhesitatingly, at any rate in the first instance, to the Buddha and to their

own Scriptures. But I happen to have been born a Christian, and it is natural for me to water my roots in my own soil. And I am proud of my origins.—Yours, &c.

H. H. JOHNSON.

The Orchards, Croft Road, Evesham,

November 16, 1915.

THE POSITIVIST SOCIETY.

To the Editor of THE INQUIRER.

SIR,—In your issue of Nov. 6 you speak of the Positivist Movement as almost extinct, and make the *Manchester Guardian* refer to Mr. Frederic Harrison as "a solitary survivor." But the *Manchester Guardian* spoke of him as a solitary survivor of "the original band of Positivists," which is not quite the same thing. As a matter of fact, the Positivist Committee has now more supporters than it had when Mr. Harrison resigned the Presidency on his retirement from London eleven years ago. I may add that Positivist books have had a larger sale in this country during the last eleven years than they ever had before.—Yours, &c., S. H. SWINNY.

11, *Lincoln's Inn Fields, London, W.C.,*
Nov. 15, 1915.

UNITARIAN SOLDIERS.

To the Editor of THE INQUIRER.

SIR,—From time to time the Committee of the British and Foreign Unitarian Association have had inquiries as to whether an Army Chaplain has been appointed for Unitarian soldiers.

The total number of Unitarians now in the army is considerable; but the number at any one camp or centre, so far as is known, is too small to justify an application for the appointment of a Unitarian chaplain for one camp or district.

Where men are stationed in the immediate vicinity of any of our chapels there is no difficulty, as the local ministers are ready to perform any duties that are required or open to them. Many of the camps are, however, far removed from any Unitarian chapel; and, in order to discover what can or may be done, the Committee of the Association at their meeting on November 10 resolved that the Missionary Agent (the Rev. T. P. Spedding) make the necessary arrangements for visiting the camps at Aldershot and elsewhere for the purpose of interviewing Unitarian soldiers, and conferring with them on the possibility of holding meetings or services, and also providing them with suitable religious literature. In the event of religious services being arranged, Dr. Hargrove and other ministers have very kindly offered to take part in conducting them.

May I invite ministers, secretaries, and Sunday School superintendents to send the full names and military addresses of any soldiers known to them to the Rev. T. P. Spedding, Essex Hall, Essex Street, Strand, London, W.C.—Yours, &c.

W. COPELAND BOWIE, *Secretary.*

London, November 15, 1915.

WORKERS' AID SOCIETY.

To the Editor of THE INQUIRER.

SIR,—May I remind your readers that the above Society supplies garments for the invalid children at Winifred House, and also sends parcels of warm under-clothing for the poor women and children of our Domestic Missions. I should be glad to welcome new members to the Society. A contribution of two garments yearly and an optional subscription of 6d. constitute membership, and parcels should reach me if possible not later than Dec. 4. Last year the number of garments received compared well with previous years in spite of the claims of war-work, and I trust it may be so this year, and especially that the working parties which so kindly sent valuable parcels may do the same again.—Yours, &c.

MABEL BARMBY,

Hon. Sec.

Mount Pleasant, Sidmouth.

MEMORIAL NOTICE.

MRS. JOHN DENDY.

THE congregation of Monton Church has sustained a serious loss in the death of Mrs. John Dendy, which took place at her residence, Ewhurst, Swinton, near Manchester, on Thursday, Nov. 11. For some years she had been at times much out of health, but recently had recovered a good deal of her former strength, and had largely resumed her usual activities. She had been taking part in outside work in which she was interested less than a week before her death.

Mrs. Dendy, whose maiden name was Lucy Higgin, was the elder daughter of the late Mr. James Higgin, of Worsley. She married in 1881 John, eldest son of the late Rev. John Dendy. She was connected all her life with the Monton congregation, and her interest in its worship and all its institutions, especially the Women's Union, was unflagging. She also rendered constant and valuable help to the District Nursing Association. Her private charities were many, and calls on her sympathy and practical help met with ready response. She was a woman of a deeply religious spirit and of a fine and cultivated mind, and had singular graciousness and charm of manner which endeared her to a large circle of friends. Much sympathy is felt for her husband in his bereavement.

The funeral service took place at Monton Church on Monday, and was conducted by the Revs. N. Anderton (Minister of the Church) and Dendy Agate. Among the large number present were Mr. John Dendy, Dr. Arthur Dendy (brother-in-law), Mrs. Fowks (sister) Mr. Walter and Mr. William Higgin (brothers), Mrs. Walter Higgin (sister-in-law), Sir Samuel Scott, Bart., Mr. and Mrs. W. Haslam, Miss Beard and Miss L. Beard (cousins), Mrs. Collas (niece) and Lieut. Collas, Mr. Geo. H. Leigh, J.P., Mr. and Mrs. W. E. Nanson, Mr. and Mrs. H. S. Golland, Mr. W. Buckley, Mr. A. Armitage, Mr. G. Murray and Mr. G. I. Murray, Mr. and Mrs.

H. J. Broadbent, Mr. A. Vallance, Mr. Vernon Shawcross and the Misses Shawcross, Mr. R. Wright, the Revs. J. McDowell, W. Fielding, A. W. Fox and Douglas Walmsley, Mrs. Hans Renold, Mrs. and Miss Poynting, Mr. Willis Paterson, Second Lieut. Claude Paterson, and Mr. Ernest and Mr. Egbert Steinthal.

In the course of his address the Rev. N. Anderton said: "The failing health of recent years did but make plain the fine temper of her character and disposition. She was no fretful, complaining invalid, but always looked forward to the time when she would be well enough to resume her varied interests and activities. It was just this eager spirit of sympathy and helpfulness that won our hearts. She felt with all who were in any anxiety, trouble, or distress. The poor, the weak, the ailing, were her children. In her last illness, in her own great extremity, touched to the quick by all that was being done for her, she said, 'How do the poor manage?' That was ever her thought about all who were less fortunately circumstanced: 'How do they manage? What can I do to help them?' Few know how many were befriended by her, how constant and devoted she was in all womanly service." After referring to her life-long connexion with the Church and its people, Mr. Anderton quoted some passages on brotherhood, on self-improvement, and on death, which she had marked in her constantly used copy of Epictetus, and concluded, "We surrender her not to death but to life, and bid her God-speed in the knowledge that she has seen the day break and the shadows flee away."

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

44TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	8,391	13	2
Miss F. Short (ninth donation)	5	0	0
Mr. E. Bridger Athawes (second donation)	0	10	0
M. N.	1	0	0
Collection at Meeting arranged by the High Pavement Committee, Nottingham, on November 12	10	0	0
Mr. and Mrs. Braithwaite, Nottingham	1	0	0
Miss L. J. Clarke	0	5	0

	£	s.	d.
Miss F. Booth-Scott (seventh donation)	1	1	0
Capt. Helm	5	0	0
Mrs. Worsley Austin (sixth donation)	1	0	0
Miss Hettie Moore	4	0	0
Mr. Herbert Moore	2	0	0
Miss Ellen Russell (third donation)	2	2	0
Mrs. Priestley Smith (third donation)	1	0	0
Mr. J. T. Perry (third donation)	2	0	0
Mr. Russell Swanwick	5	0	0
Joan and Martin Wilson (second donation)	0	10	0
Miss Sarah Ann Gregg (ninth donation)	1	0	0
Miss M. Barber	10	13	4
Mr. Walter Wood	1	0	0
Mr. and Mrs. E. Theedam	1	1	0
Three Friends	0	3	0
Mr. S. Gilfillan (eighth donation)	1	0	0
H. Y. (second donation)	1	0	0
Collection at the Church of the Messiah, Birmingham, on November 14, per Mr. G. O. Howard-Smith	67	5	8
Miss Passmore (fifth donation)	2	0	0
Mrs. Aspland (fourth donation)	5	5	0
Bootle Free Church, Sixth Monthly Collection, per the Rev. W. Short	1	4	0
Mrs. J. M. Perry (sixth donation)	2	0	0
Platt Chapel, per the Rev. W. Whitaker	5	4	6
Mrs. James Forman	5	0	0
All Souls' Church, Belfast, per the Rev. E. H. Pickering (sixth collection)	1	15	3
Mr. and Mrs. R. T. Silson	0	10	0
Proceeds of making and selling lavender bags by Ida Silson (8 years old)	0	5	0
A. Y. A., Deal (tenth donation)	0	5	0
Miss Maud Bodkin	2	0	0
Mrs. Paul Freckelton	1	1	0
Miss H. Beard (ninth monthly donation)	0	5	0
Mrs. and Miss Miley, per Miss Vulliamy (sale of a Pekinese puppy)	0	15	0
Per Miss Guilford	0	5	0
Mrs. Tyleman	0	10	6
"Anon." (third donation)	1	0	0
Miss E. Dowell (eighth donation)	0	5	0
Mrs. John Skirrow	1	0	0
Proceeds of Concert, Upper Chapel Temperance Society, Sheffield, per Mr. John W. Lee	5	7	6
Mr. M. Locke Blake (second donation)	10	0	0
Chowbent Branch Women's League, per the Rev. J. J. Wright	2	2	0
Y. S. S.	0	5	0
	£8,564	8	11

Parcels have been received from:— Miss Chettle; Monton Church Women's Union (per Mrs. Nanson); Mrs. Goodbourn; Mr. T. S. Wicksteed; Miss R.

Fairbrother; Miss Limann; Mr. J. W. Belfield; Mrs. C. G. Beale; Mrs. Buckley; Essex Church Work Party; Training Dept., University College, Nottingham (per Miss Bird); Ladies' Homeopathic Hospital Working Guild (per Mrs. Morton); Mrs. David Capper; Miss Durnford; Mrs. Davies; Mrs. Hoyle; Ladies' Sewing Society, Unitarian Chapel, Oldham (per Mrs. Newby); Mr. G. J. Notcutt; Miss Long; Mrs. Travers and her maids; Mrs. Bishop; The Misses Lucas; Mrs. F. E. Baines; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Miss C. B. Beeby; Miss Short; Miss A. Baumann; Miss G. Martineau; The Misses Enfield; London Society for Women's Suffrage, S. Kensington Branch (per Mrs. Felkin); Plymouth Branch Women's League (per Mrs. Bond); The Clapham Ladies' War Relief Committee (per Mrs. Duke); Unitarian Church Sewing Guild, Swansea (per Mrs. Reid); Miss J. C. Skirrow; Miss Dowell; Mrs. Pritchard; The Misses Garrett; Mrs. F. W. Smith; Miss L. Sharpe; Mrs. Mitchell and the Misses Mitchell; Mrs. Caffyn; Mrs. Prewett; Miss E. M. Comport; Mrs. E. H. Coysh; Mrs. Sturge Moore; Mrs. Edwin Odgers; J. S. S.; Anna and Eric Coventry; Miss M. T. Worsley; Mr. and Miss Bullock; Mrs. Woollings.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

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Ordinary mittens.
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Writing materials.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

NEWS OF THE CHURCHES.

Dudley.—Last Sunday, Sergeant the Rev. E. Glyn Evans, who has completed his training in the R.A.M.C., was present, and to the great pleasure of his congregation took part in both services. The preacher was the Rev. W. H. Drummond. There was a large congregation in the evening

when Mr. Drummond described the work of the Belgian Hospital Fund.

Guildford.—We regret to announce the death of Mr. G. W. Downes, one of the founders of the Unitarian movement in Guildford, on November 9th, aged 79. Mr. Downes was the son of the late Mr. William Downes, who carried on business as a builder in Guildford for many years, and received his early education at the Blue Coat School, which was held in the tower of Holy Trinity Church. The boys wore leather breeches, blue jackets with swallow tail, and a blue cap with a yellow streamer. One of the caps the deceased wore has been bequeathed to the Guildford Museum, and is believed to be the only one in existence. On leaving school he spent some years with his grandmother, Mrs. Bridger, at Bramley. She was the village doctor, and young Downes acted as doctor's boy. His inclination was to follow the medical profession, but the gift of a chest of tools was the means of discovering his natural bent, and he was apprenticed as a cabinet maker and upholsterer. He remained with the firm for thirty-three years, and subsequently carried on business at Bright Hill almost up to his death. Mr. Downes will be best remembered for the important part he took in placing technical education within the reach of his fellow townsmen in the old days; indeed, he was the pioneer of the technical education movement in Guildford. For many years he conducted classes in art and practical work for builders and carpenters in the premises of the old Guildford Working Men's Institute. He also conducted classes at Woking, and, despite his advancing years, taught at various schools until the end of last year. A good linguist, he taught the French and German languages, and he conducted five or six excursion parties to Paris. He was one of the oldest members of the Guildford Institute, of which he was a trustee, and in recognition of his services he was elected a life member in 1885. A good botanist, Mr. Downes was keenly interested in the Guildford Natural History Society, of which he was honorary treasurer. He was a constant worshipper at Ward Street Church, and served as treasurer for many years. There was a large attendance of his personal friends and the general public at his funeral on Saturday, November 13th. The service in the church and afterwards at the graveside was conducted by the Rev. W. H. Drummond.

Leeds.—**Mill Hill Chapel.**—Temperance Sunday was observed on November 14th, when the Rev. Joshua Lord (Pudsey) conducted a service in the afternoon. The Rev. R. N. Cross, who took up his army duties on the 1st inst., is now stationed with a contingent of the R.A.M.C. at New Barracks, Limerick.

London, Highgate.—A meeting in support of the Belgian Hospital Fund was held on Monday, November 15th, the Rev. A. A. Charlesworth in the chair. Mrs. Bernard Allen read a delightful paper describing the work of the Fund from the beginning. The Rev. W. H. Drummond also gave a short address. On the proposal of the chairman, seconded by Mr. F. Withall, it was agreed that a regular monthly contribution should be sent to the Fund by the members of the congregation.

Newark.—The meeting held in the schoolroom of the Free Christian Church on the evening of Thursday, November 11th, to welcome the Rev. J. Walter Cock, who assumed the pastorate in September last, was noticeable by reason of the number of friends who had come to Newark from a distance to wish God-speed to the new minister and his congregation. The Rev. A. C. Fox, during whose father's ministry the chapel was built, came all the way from Bath, accompanied

by the chairman of the Trim Street congregation, Mr. Alfred Taylor, another "old Newark boy," and while these visitors looked, with glad memories, "backward o'er the past," they very effectively summoned their hearers of the new cause to look "forward too with eager gaze." Greetings were also brought from Mr. Cock's former church at Attercliffe (Sheffield) in the person of one of the members, who read a letter from the congregation full of sincere appreciation of Mr. and Miss Cock and of good will for the work at Newark. The North Midland Presbyterian and Unitarian Association (largely responsible for the re-opening of the chapel and for the conduct of the new experiment, in which they are receiving the hearty support of the Unitarian Association), was represented by its president, Mr. E. Wilford, who occupied the chair, and the Trustees of the Chapel by Mr. John C. Warren, of Nottingham, who was accompanied by Mrs. Warren. From the High Pavement Chapel greetings were brought by the minister, the Rev. John C. Ballantyne, Mr. W. R. Hamilton, C.A., and Mrs. Braithwaite (formerly a Miss Castle of Newark), while the Rev. W. R. Clark-Lewis spoke on behalf of the congregation at Gainsborough. Several of the local Free Church ministers sent their good wishes by letter, and one, the Rev. J. D. Burns of the Congregationalist Church, was present, and spoke in very warm terms of the friendship he had already formed with Mr. Cock, and of their agreement in the things essential in religion. The speakers united in congratulating the congregation at Newark on the re-opening of the chapel after its having been closed for three years, and especially upon their good fortune in securing Mr. Cock as their minister; and those who had already had the advantage of Mr. Cock's acquaintance (in some cases his intimate friendship) spoke with the heartiest assurance of his fitness for the difficult task that lay before him, of his warmth of heart, his sincerity and faithfulness in the work of the ministry, and his religious, evangelical zeal. On behalf of the congregation the Hon. Secretary, Mr. A. Stanger, made a lively and delightful speech full of hopefulness for the cause of the Free Faith in Newark, and submitted facts and figures which spoke for themselves. The congregations at the eight services held in March and April had averaged about 25 to 30; and the attendances since Mr. Cock had assumed his post had numbered 26, 36, 42, 80 (Harvest), 42, and 50. In every direction the outlook was hopeful, and the North Midland Association and the British and Foreign Unitarian Association could rest assured that the Newark congregation and committee would do their utmost to support their minister, for whom they already felt the sincerest esteem and affection. About one hundred persons were present at the meeting.

Nottingham.—A meeting organised by the High Pavement Committee for the Belgian Hospital Fund was held in the "Mikado" Rooms, Nottingham, on Friday afternoon, November 12th. Mrs. Bernard Allen was present and delivered an address on the work of the Fund. There was a good attendance and much interest was aroused which showed itself in a collection of £10 and the promise of much future work.

Swansea.—The Rev. Simon Jones, B.A., has been granted leave of absence by his congregation in order to go on foreign service with the Red Cross. He is receiving special training locally and hopes to go out early in January. Mr. W. C. Beynon, B.A., A.R.C.O., the organist of the church, has joined the Inns of Court O.T.C. with a view to active service.

Board and Residence, &c.

LONDON.—Board - Residence, Miss E. KINGSTON, "Brantwood," 15, Endsleigh Street, Tavistock Square, W.C. (near University Hall). Terms moderate.

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N.B.—Also in the press, to be published shortly, "THE WAR AND THE PROPHETS," 2s. net (postage 3d. extra); 3 copies, post paid, 6s. (being a marvellous revelation).

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LONDON, SATURDAY, NOVEMBER 27, 1915.

[ONE PENNY.]

RIDER'S CHRISTMAS LIST 1915.

THE WAY OF DIVINE UNION.

By ARTHUR EDWARD WAITE,
Author of "The Secret Doctrine in
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, November 28.

LONDON.

Acton, Creffield Road, 11 and 7,
 Aeolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Fort Rd., 6.30, Mr. S. P. PENWARDEN.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Mr. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. G. MAURICE ELLIOTT.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. T. P. SPEDDING.
 Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. S. FRANKLIN.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. F. W. ROSS.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormoud Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. R. W. SORESEN; 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. C. J. STREET, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN. No evening service.
 Wimbeldon Smaller Worple Hall, 6.30, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. D. BASIL MARTIN, M.A.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.

{ DEAN ROW, 10.45 and
 { STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. ODGERS, M.A., D.D.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTEAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Mr. E. CAPLETON.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. W. WHITAKER, B.A.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. WALTER SHORT, B.A.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
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 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. A. FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30.
 MANCHESTER, Sale, 11 and 6.30, Rev. H. MCLACHLAN, M.A., B.D.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
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BIRTH.

HYDE.—On November 9th, at Bredbury Hall, Stockport, the wife of Louis Hyde, of a daughter.

DEATHS.

JONES.—On November 20th, at Willaston School, Nantwich, Mark, youngest son of Mr. and Mrs. H. Lang Jones, aged 2 years.

WHITE.—On November 18th, at the Daglands, Fowey, Cornwall, Fanny White, eldest daughter of the late William White, of Loughborough, in her 91st year.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE are still greedy for money, but it is not for luxuries but for the charities which ennoble the lives of those who give and help and bless those who receive. A generous contributor to our Belgian Hospital Fund has sent us a most timely suggestion, which we commend to those of our readers who have invested in the War Loan. It is in the following terms: "I am wondering whether the payment of dividends upon the War Loan on Dec. 1st can be turned to good account. Much of the money invested in the Loan consists of war savings; the dividends will be *new income* and could be devoted to charitable purposes without much or any sacrifice, and to me there seems an appropriateness in applying in such a manner the earnings of money lent to one's country for a purpose not yet accomplished."

* * *

MR. JOHN REDMOND, in the deeply moving speech which he made at a recruiting meeting in Queen's Hall on Tuesday, spoke of Belgium in terms which find a deep echo in our hearts. This picture of a desolate land and a martyred people is before our eyes day and night, and no

one who has seen this misery face to face, and felt his heart grow hot within him at the wickedness of it all, can rest without doing his utmost to help.

Yesterday [he said] I spent in Belgium. I never in my life felt so thrilled by pity and indignation. Looking out from the Belgian lines I saw in one direction an endless sea of water, where the people had opened the flood-gates and inundated their own lands in order to protect themselves. I was told that it will be ten years after the end of the war before that land can be properly cultivated again. I drove for miles through villages and towns without a single living civilian inhabitant. In some of these towns there are a few Belgian soldiers living in cellars, and not a building standing. Such a scene of desolation and horror you cannot conceive. The bombardment still goes on. In Nieuport, once a flourishing seaside resort, there is not a single civilian inhabitant at the present moment, and the day before we went there shelling had been renewed. There was just one portion of the superb cathedral still standing. But the Germans battered it down the day before I went there. Just outside what was once the front door there is standing now a pillar—fourteen feet high with a crucifix upon it, and although all round there is nothing but ruin and desolation there is not a scratch upon that pillar or crucifix. It is an extraordinary sight. It looked like a new Calvary, and no man could see it without being profoundly touched.

* * *

MR. REDMOND went on to speak of King Albert. No king ever inspired a more passionate loyalty. His portrait is in the place of honour in all the hospitals. All the hopes for the future centre in him. He is the true representative of his people and their unconquerable spirit before the world.

I was brought to be presented to the King of the Belgians. There is no more heroic or more tragic figure in the world to-day, or perhaps in the

pages of history. He is a man magnificent in physique, in the bloom of his manhood. There he stands alone with a kingdom twenty-five miles long and only ten miles deep, and with the remnant of his people in the trenches. He spends his time entirely in the trenches or in riding about the lines, or in looking into the immeasurable future for some hope for his country and for his people, but with not one quaver in his heart or in his mind. There he stands and will stand, whatever the result will be, for the independence and rights of his people.

* * *

WE must not quit the topic of Mr. Redmond's speech without paying our tribute of admiration to its many striking qualities. In force and directness, in quickness of observation and the warmth of its praise for our army in France, in the beauty of its native eloquence it has not been excelled. It will have a tonic effect wherever it is read. There has not been such a heartening speech for many months. We are glad that the most ringing public tribute to our amazing achievement in organizing the new army should come from an Irishman. That is as it should be. How welcome, too, is his picture of the union among Irishmen of different creeds. The boys from Belfast are fighting side by side with the Dublins as true comrades and brother Irishmen. "That is the way to end the unhappiness, discords, and confusion of Ireland. Let Irishmen come together in the trenches and risk their lives together, and spill their blood together, and there is no power on earth that, when they come home, can induce them to turn as enemies one upon another." May we add that it is not only the quarrels between the boys of Belfast and Dublin that will be composed or forgotten when men suffer together and march in company under the banner of a noble cause. That is a fact which every form

of sectarianism in religion and politics will have to reckon with after the war.

* * *

THE difficult situation in Greece seems to have definitely improved. Very little information has reached the public, and most of the rumours about the terms demanded by the Allies must be accepted with reserve or, perhaps, frankly discredited. It is clear, however, that M. Cochin and Lord Kitchener have not visited Athens merely for the exchange of courtesies. There must have been the argument of force and a possible ultimatum beneath the velvet glove. If we have achieved our object without public threatenings, so much the better. The minimum we can demand is adequate facilities for our troops and proper guarantees for the safety of our communications. These are the essential preliminaries of a campaign. If it is not opportune at the moment to describe the negotiations with Greece in detail, we are at least secure in the knowledge that Lord Kitchener is not the man to sanction a big forward movement until we are in possession of our demands, and are in a position to enforce them should the necessity arise.

* * *

LORD DERBY made a recruiting speech on Wednesday which may be described as both breezy and blunt. Both qualities are much needed at the present time. Lord Derby is in a position to trounce the pessimists and the gloomy critics, and those who give information to the enemy under the form of questions in the House of Lords, and he did it with a will, not sparing either the hard knocks or the hard names. On the question of the duty to enlist he made it quite clear that the matter has passed beyond the domain of merely personal choice. It is a question of the need of the country, and every plea for exemption must be judged by a competent tribunal. The man who holds back is, in effect, voting for compulsion and doing his best to prolong the war. "Men," he said "are coming in in large numbers, but I should, indeed, be misleading you if I did not tell you that they must come in in very much larger numbers in the next three weeks if they are going to make the position of voluntary service absolutely unassailable."

* * *

THE Bishop of London has taken the strong step of forbidding any of the clergy of his diocese to enlist, no matter how strong and youthful they may be. He would at the same time, if we may judge from his public utterances,

condemn the men, whose business it is to control or advise the members of other professions, as entirely lacking in patriotism and a sense of duty if they took a similar line. And so it comes to this that the stalwart young curate is to stay at home while all the young working men in the parish are to go. Is it a decision which is likely to heal the widening breach between working men and the Church or to give organized labour a more favourable opinion of the clergy? The only rational ground upon which it can be defended is the plea that the clergy are a sacred caste, exempt from the common duties which fall to other men and endowed with infallible wisdom for judging in their own case. If teachers and others who minister to the higher life of the nation are rightly expected to accept the verdict that all men are needed, and any instructions let us say from the National Union of Teachers to its members not to enlist would be met at once by strong public action, is it quite seemly that professional coteries of the clergy should decide the matter entirely for themselves and refuse the appeals, which they urge others to accept, because they alone cannot be spared?

* * *

WE know that an attempt has been made to construct a line of defence for this attitude by an appeal to ordination vows. The vow is one of unselfish dedication to a particular kind of work, but it does not involve a pledge not to fulfil the manly duties of a sudden crisis. The Bishop of London would hardly forbid his clergy to do the work of firemen in order to save a village from destruction or to man a boat in a shipwreck. He would not even encourage them to hang back to the last possible moment because there are other men for the job. He would like to see them taking the first place in unselfish devotion and practical helpfulness. We are precisely in this position in the war. We want men to fight the flames. We want men to man the boats. Those who come forward to do it are not abandoning one profession for another. They are not in any sense professional soldiers. They are simply doing what is demanded of them at a crisis just because they are men, and they know that they cannot do anything else without unfaithfulness to the primary claims of humanity which underlie all professions.

* * *

THE attitude of the Commission of the General Assembly of the Church of Scotland on this subject is admirable, and might be followed by other churches

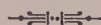
with great advantage. A resolution was passed recommending the presbyteries to consider sympathetically all applications for leave to enter on combatant service, and enjoining the duty of presbyteries to see that the services of the Church were maintained. A Committee was appointed to give advice and assistance to any ministers who might apply. In this way proper business arrangements have been made to meet the emergency. If the churches had had sufficient imagination to see what was happening in the world, they would have taken steps before now to put themselves on a war-footing by organising help for congregations whose ministers desire to go, by pooling their funds, or by arranging the time-table of services so as to enable one man to serve two congregations. The young minister would not then have been left with the burden of a difficult and lonely decision, leading in many cases to months of hesitation. He would have felt the force of practical sympathy behind him and the assurance that his work would not suffer in his absence. It is not too late even now for something effective to be done in this direction.

* * *

A GOOD deal has been said this week both in Parliament and the Press about the need of a national campaign of thrift. Our artificial prosperity, with high wages and war profits, is leading many people to spend their money lavishly and foolishly. It is in present circumstances a real national danger. But most of us need some guidance. We ought to understand something of the significance of large financial operations upon the prosperity of the country. We also want some practical instruction about our own expenditure. A great deal of useful information will be found in a pamphlet by Mr. Hartley Withers on 'War and Self-Denial' (J. M. Dent & Sons, price 2d.) We quote his conclusion, and hope that many people will lay it to heart:—

Sooner or later we shall have to do without things because, if we do not do so voluntarily, our scrambling among ourselves and against the Government for a limited supply of things to be bought, will put prices up, and make us take less for our money. Surely it is better when our country is fighting the biggest war in history for the greatest cause that ever was fought about, to help this cause by saving of our own free will. If we can learn from the war to work hard, live hard, and think hard, we shall face the difficult problems that peace will bring with a unity of purpose and a store of productive energy that will take us a long way towards their solution. At present the only things that we can afford to spend money on are health, and understanding, and victory.

RUDYARD KIPLING ON THE SPIRIT OF FRANCE.



THE flood of war books continues in a monotonous stream, and most of them concern us very little. They are common place and professional. If we read them it is with the hurried glances which we bestow on the headlines of the newspaper at the breakfast-table. But here and there the soul of the war, its noble passion, its terrible scorn, its glowing sense of the presence of good in things evil, have found their way into the printed page, and speak to us with a human voice. Anatole France has that secret and Maurice Barrès; and in our own country the sonnets of Rupert Brooke, and now this small volume by Rudyard Kipling have accomplished the same thing. You can buy it for sixpence and slip it into your pocket and read it in an hour. But at the end something fresh and vital has bitten its way into your mind, a picture of France in her agony, her moral strength, and her indomitable hope.

No one but Rudyard Kipling could have written it. It needed a man familiar with the life of armies, who has called the common soldier his friend, and knows what a man's soul is like when danger and death have stripped it bare and reduced it to its simplest terms. It needed also his practised hand, his economy in the use of words, the vigorous realism of his art; and above all, the sincerity which makes the mind capable of receiving impressions without imposing its own judgments upon them. He tells us here what he has seen, what others of us have seen or dimly guessed at, of France at war. Will our people at home, behind their barricades of security, understand and learn its lesson?

We must not pause here to describe these strongly etched pictures of the army in the field and the population behind, all working together with a sort of tense quietness and perfect mutual understanding for the one end. It must suffice to refer to some of the impressions

which the book, without a word of moralising about our English ways, drives home upon ourselves. For France there is a sense of danger in the air—not that she doubts for a moment that she will win; but she is fighting for her life. The whole country is on a war footing.

"All France works outward to the Front—precisely as an endless chain of fire-buckets works towards the conflagration. Leave the fire behind you and go back till you reach the source of supplies. You will find no break, no pause, no apparent haste, but never any slackening. Everybody has his or her bucket little or big, and nobody disputes how they should be used. It is a people possessed of the precedent and tradition of war for existence, accustomed to hard living and hard labour, sanely economical by temperament, logical by training, and illumined and transfigured by their resolve and endurance."

And the women are mobilised as well as the men. They are not troubling about wages and separation allowances and the comfort of their homes. In face of an overmastering duty they are not weakened by anxiety for the future. They have given their men to the war, and the only thing that remains for them to do is to give themselves.

"The women...work stride for stride with the men, with hearts as resolute and a spirit that has little mercy for shortcomings. A woman takes her place wherever she can relieve a man—in the shop, at the posts on the tramways, the hotels, and a thousand other businesses. She is inured to field-work, and half the harvest of France this year lies in her lap. One feels at every turn how her men trust her. She knows, for she shares everything with her world, what has befallen her sisters who are now in German hands, and her soul is the undying flame behind the men's steel."

But her invincible idealism has not forsaken the soul of France in this grim business of fighting. Neither concern for physical safety nor fear of the brutalities of the Boche could have produced this union of hearts. There is a fire of patriotism, which has nothing in common with national egotism and dreams of possessing the earth. It has in it something human, universal, deeply respectful of the rights and liberties of

others. "There is," as Mr. Kipling reminds us, "a thing called the Honour of Civilisation to which France is attached." That is why, for her, this is a war which must and can have only one end. An impassable gulf has opened before her into which everything noble she has achieved, every dream of good for herself and humanity she has ever cherished, will go down to destruction, unless the nation fights as one man, and fights till it wins.

There is one passage in this book which will startle many readers by the naked force of its challenge to our complacency. It is in the form of a conversation with a French officer.

"One of them said: 'Our national psychology has changed. I do not recognise it myself.'

"What made the change?"

"The Boche. If he had been quiet for another twenty years the world must have been his—rotten, but all his. Now he is saving the world."

"How?"

"Because he has shown us what Evil is. We—you and I, England and the rest—had begun to doubt the existence of Evil. The Boche is saving us."

There is terrible irony in the thought that this price had to be paid in order to bring us back to the hard world of things as they are. Religion has wandered too long in a land of pleasant dreams. It has spoken to men of peace and happiness and the delights of an earthly paradise. God has been worshipped as divine goodness in a world where sin has ceased to trouble us, and there is no need to be stern any more. Once again we have been shown what Evil is; and Evil requires not comfort, or even a philosopher to explain it, but the opening of the books of judgment and a message of redemption. But first its cruel menace must be checked. It must measure its strength against nations inspired by a common moral passion to fight for the ancient loyalties of the soul. In this struggle nothing is of any avail but a man's whole life. When the honour of civilisation and the cause of public righteousness are at stake it is not for us to make conditions but simply to obey.

VERSE.

PITY AND PATIENCE.

For Pity, human Pity,
Giver of all, we pray;
For Pity, and for Patience
To bide the evil day.

They cry, the bruised and broken,
The lonely mourn their slain,
From land to land is echoed
The litany of pain.

Ah, many a hand is ready,
And many a heart is kind;
But ever the need of Pity
Leaves Pity far behind.

For boundless human Pity,
For Patience, brave and strong,
We pray amid the darkness—
O Lord, how long, how long?
W. G. TARRANT.

Good Thoughts for Ebil Times.

THE CHURCH UNIVERSAL.

I BELONG to the Universal Church: nothing shall separate me from it. In saying this, however, I am no enemy to particular churches. In the present age of the world it is perhaps best that those who agree in theological opinions should worship together; and I do not object to the union of several such churches in one denomination, provided that *all* sectarian and narrow feeling be conscientiously and scrupulously resisted. I look on the various churches of Christendom with no feeling of enmity. The Romish Church is illustrated by great names. Her gloomy convents have often been brightened by fervent love to God and man. Her St. Louis, and Fénelon, and Massillon, and Cheverus; her missionaries who have carried Christianity to the ends of the earth; her sisters of charity who have carried relief and solace to the most hopeless want and pain; do not these teach us that in the Romish Church the Spirit of God has found a home? In the English Church we meet the names of Latimer, Hooker, Barrow, Leighton, Berkeley, and Heber; in the Dissenting Calvinistic Church, Baxter, Howe, Watts, Doddridge, and Robert Hall; among

the Quakers, George Fox, William Penn, Robert Barclay, and our own Anthony Benezet, and John Woolman; in the Anti-Trinitarian Church, John Milton, John Locke, Samuel Clarke, Price, and Priestley. To repeat these names does the heart good. They breathe a fragrance through the common air. They lift up the whole race to which they belonged. With the churches of which they were pillars or chief ornaments I have many sympathies; nor do I condemn the union of ourselves to these or any other churches whose doctrines we approve, provided that we do it without severing ourselves in the least from the Universal Church. On this point we cannot be too earnest. We must shun the spirit of sectarianism as from hell. We must shudder at the thought of shutting up God in any denomination. We must think no man the better for belonging to our communion; no man the worse for belonging to another. We must look with undiminished joy on goodness, though it shine forth from the most adverse sect. Christ's spirit must be equally dear and honoured, no matter where manifested. To confine God's love or His good spirit to any party, sect, or name is to sin against the fundamental law of the kingdom of God, to break that living bond with Christ's Universal Church which is one of our chief helps to perfection. CHANNING.

Thereof it comes that these faire soules,
which have
The most resemblance of that heavenly
light,
Frame to themselves most beautiful and
brave
Their fleshly bowre, most fit for their
delight,
And the grosse matter by a souveraine
might
Tempers so trim, that it may well be seene
A pallace fit for such a virgin Queene.

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer bodie doth procure
To habit in, and it more fairely dight
With chearefull grace and amiable sight;
For of the soule the bodie form doth take;
For soule is forme, and doth the bodie
make.

SPENSER.

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have com-

passion on our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us in the fullness of thy watchful care for all our wants.
AMEN.

A BELGIAN WORK OF SELF-HELP.

WHEN we were visiting the Belgian Hospitals at Dinard last August, we were much pleased to find that many of the wounded soldiers were busy at work, and greatly interested in making raffia baskets. We made inquiries about it, and found that this work had recently been started by the Baronne Robert de Brocqueville, the daughter-in-law of the Belgian Minister of War. We had previously seen a workroom for Belgian women started by her in Lannion, where shirts, trousers, &c., were being made for the army, so we were interested in again meeting her work. We found she had a house in Dinard which was used by her for the purposes of the "Œuvre des Belges," as her society is called. On calling there we found Madame de Brocqueville, the President, and M. Geo. Sohier de Bert, a Vice-President, who very kindly welcomed us and showed us all their work. Madame de Brocqueville founded the society as long ago as October, 1914, with the object of giving help in clothes and money to the wounded and refugee Belgians in Brittany, and also to provide work for both Belgian and French refugees. She has founded workrooms in different centres, employing about 100 women who earn from one to one and a half francs a day, and knitting is also given out to those women whose duties keep them at home. She also employs a number of shoemakers, and repairs on the premises thousands of pairs of boots. As there are many lacemakers among the refugees she has provided them with the necessary materials, such as thread, and a great quantity of beautiful Valenciennes lace has been made. This has chiefly been sold in Paris and America, and in a shop attached to the Society's office in Dinard.

We were shown all the storerooms for the finished articles, and were greatly struck by the methodical and business-like way in which it was all managed. Madame de Brocqueville had noticed, as we had frequently noticed in our own hospitals, that the men who were only slightly wounded, or who were well on the way to convalescence, found time hang heavily on their hands, and breaches of discipline were often caused by lack of occupation. She decided that basket-making with raffia would be suitable amusement, and a few men were taught how to do it and sent round to the hospitals to teach others. This handicraft was chosen because the materials are cheap, and it is possible to attain considerable skill and produce the best results in a very short time. We were shown the cellar where Madame herself, with her helpers, dyed the raffia to many beautiful colours, and this is then

given out to the workers. The finished baskets we saw were charming—beautifully finished and in many colours. They are mostly suitable for small work-baskets, with or without covers, and were from six to eight inches in diameter. The difficulty was to find a market; so as the work seemed quite a definite piece of hospital work, I undertook to sell as many as possible in England. I am now daily expecting the first consignment. Through the kindness of Miss Brooke Herford I am to be permitted to have a stall for them at the Brabazon Sale in Hampstead on December 10 at the Parish Church Room, by the Drill Hall, one minute from the Hampstead Station (Tube). It has occurred to us that, perhaps, some of the ladies in other parts would take a few—perhaps a dozen or so—and sell them among their friends at working parties or in any other way. The price will be marked on each article in English money. I shall be very glad to send parcels to anybody who will help Madame de Brocqueville in this way in the most excellent work she is doing for her own country people, and especially in providing pleasant employment for the wounded soldiers in hospital.

ROSE ALLEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

COMPULSORY SERVICE.

To the Editor of THE INQUIRER.

SIR,—Will you allow me to thank Sir Roland K. Wilson for kindly recommending my leaflets written against Conscription, and to express the pleasure I feel that he is also against Conscription, though his opposition is on the ground of expediency rather than of principle. He does not accept my principle that Conscription is contrary to personal rights, and, therefore, wrong; he says, in effect, that if I admit that the State may take my money and spend it as it likes, so I must admit that the State may take my body and work it, flog it, chop it into little pieces, or burn it, just as it pleases. He does not stop to form a syllogism, he draws a general conclusion from a particular premise and omits the major premise, if there is one. Having thus gaily disposed of my principle, he then lays down two principles of his own which I would briefly paraphrase as follows:—(1) Every person who accepts State protection must do whatever the State deems necessary. (2) The State, however, must not "exact heavier sacrifices from one individual than from another." In principle (2) I thought I should find salvation, but Sir Roland has no sooner enunciated this principle than he proceeds to discard it, and he sets up two other principles. The first is the doctrine of "extreme urgency." The Ministers of State are to be the only judges of this, common people like ourselves are to submit. Men who have had great experience of the practical

work of life are to yield their opinions on a practical question to smart lawyers who have but little experience of the practical working of a civilised community. Now, Sir, I venture to suggest that the doctrine of "extreme urgency" has been the excuse for almost every crime that statesmen have committed, and is the excuse for German "frightfulness" in Belgium and the sinking of the Lusitania.

Now we come to his last principle:—"War cannot be conducted successfully without some kind of dictatorship"; but history teaches me that in the great wars of a hundred years ago the United Kingdom was governed by a Constitutional Parliamentarily supported Ministry, that our chief enemy, Napoleon Bonaparte, was a dictator of the cleverest sort the world has ever known; but he and his country were defeated and crushed by our Constitutional State, and the history of the last sixteen months teaches me that the Constitutional Parliamentarily supported Governments of the United Kingdom and France have so far beaten "some sort of a dictator" in the person of the Kaiser, who has lost most of his colonies, all of his ocean trade, the flower of his young manhood, and will shortly be compelled to sue for peace, if only the unanimity hitherto prevailing in this country is not broken by the reckless panic-mongering of Conscriptionists. I, therefore, make Sir Roland a present of his principles, but accept with gratitude his present advocacy of the Voluntary System.—Yours, &c.

ARNOLD LUPTON.

7, Victoria Street, Westminster.

November 22, 1915.

THE UNITARIAN ASSOCIATION AS TRUSTEE.

To the Editor of THE INQUIRER.

SIR,—I was heartily glad to see the Rev. H. E. Dowson's letter on the British and Foreign Unitarian Association as Trustee. It was a fine trumpet-blast to those faithful to the principle of the open trust, an essential corollary to which is the necessity of a succession of trustees representing and reflecting the changes of thought and opinion in succeeding generations, and administering their trust in the light of advancing thought and knowledge. I regret that a controversy such as this should occur at a time when every ounce of spare energy is required in the great national struggle we are engaged in, but it is those who are seeking to introduce this new departure at this time who must bear the responsibility. It is of course true that trustees cannot change their trust; but it is equally true that the administration by trustees of an open trust may vary (as the poles asunder) according to the openness of mind of the trustees to new truth and living thought. I have had, in different capacities, some considerable experience of Open and Free Trusts and their administration, and I know that there are many of them in which the trustees have, and exercise, very considerable powers which are by no means confined to the mere holding of the property and investments to be administered and applied by others.

The main objections to a corporate body, such as the British and Foreign Unitarian Association now is, acting as trustees for chapel and other open trusts seem to me to be:—

(1) The succession of individual trustees represent, reflect and are acted on by, the advancing movements of thought and belief, each new generation of trustees living in and moving with the times; whereas the Association by its doctrinal name and constitution is to some extent stereotyped and limited in its power to change and advance. It continues generation after generation, remaining in its place on the trust no fresh trustee succeeding it, as is the case with personal trustees in each succeeding generation.

(2) The personal trustee can attend meetings and give a personal vote or word of advice. How can the Association attend and speak and vote at a meeting of trustees? Are the other trustees to wait until the Association's Committee have decided how the Association is going to act; or is their representative to go to the meeting with definite instructions, whatever other trustees may urge; or is every meeting to be dependant for its decision on the Association confirming their actions? Indeed, there will be a crop of administrative difficulties in a trust administered by a board of trustees of which the Association is one and individuals are the others.

(3) The smaller and weaker congregations or trusts are the most likely to take advantage of the proposal; and who can doubt that the Association as one of the trustees will have an overwhelming voice in decisions of the trustees. It is in this connection to be remembered that the Association has large funds at its disposal.

(4) Where there is no obligation to keep up the number of trustees to a minimum number there would be a tendency to save trouble or expense, as the other trustees died out, by not appointing other trustees, and the Association always continuing would become more and more the controlling influence and even, maybe, the only surviving trustee.

(5) No one would think of appointing a Unitarian as a trustee with the condition (if it were possible) that his place when he died must be filled by a Unitarian. But this is practically what would be done in appointing the Unitarian Association on the trust. Imagine an open trust, on which was imposed the condition that every trustee appointed in the future must be and call himself Unitarian.

I am convinced that the step contemplated will tend to narrow and hinder the development and advance of the free Churches, and to put a new barrier, and that a serious one, in the way of the progress of truth and freedom for which these churches have stood and lived for generations. I should feel it my duty, wherever I have any influence, to resist to the uttermost any attempt to put the Unitarian Association on the trust.

May I, in conclusion, appeal to the Members of the Association to reconsider the matter? They must admit that where such a stalwart as Mr. Dowson

challenges the proposal, there is argument for pausing. What has been done in the matter can be undone.

At the least, it does not seem too much to ask for a pledge for reconsideration, and that in the meantime, till peace once more blesses the nations, no action in carrying into practice the proposal shall be taken. The delay could do no harm, and would give opportunity for deliberate consideration, impossible under present conditions.—Yours, &c.,

A. H. WORTHINGTON.

Manchester, November 23, 1915.

To the Editor of THE INQUIRER.

SIR,—The protest raised by Mr. Dowson is not so easily nor so convincingly settled as some of your correspondents appear to think. Mr. Arthur Sharpe puts certain questions to Mr. Dowson, not, as he pleads, to be argued or answered, but to be "pondered." It might be well if certain other questions were put to Mr. Sharpe on the same condition—to be "pondered." For instance, is it not a strange anomaly that a dogmatic association (an association to which I myself belong) should offer itself as their trustee to undogmatic churches? And again, is it not quite unfitting that an association of individual subscribers, an association in whose management the churches as churches have no voice, should be their trustee?

May I also ask Mr. Montgomery to ponder again whether the substance of Mr. Dowson's protest belongs, indeed, only to the past? Freedom is never a past issue. It may be more easily lost than won. The price is eternal vigilance.

Mr. Tarrant thinks that a church will find comfort in the fact that in appointing the British and Foreign Unitarian Association as one of its trustees it will have at least one who is "avowedly Unitarian." But where is the comfort in that if the church having an open trust becomes Trinitarian? Why "one avowedly Unitarian" except to try and put a spoke in the wheel of a church wishing to become something else? These also are questions to be pondered.—Yours, &c.

JOSEPH WOOD.

Crowborough, November 22, 1915.

To the Editor of THE INQUIRER.

SIR,—It appears to me undesirable that an Association which exists primarily for the diffusion of principles of one particular form of one particular religion should be the trustee of buildings which are to be absolutely free for the worship of God. Such an Association may have no legal power over the religious life of the congregation but its position as the trustee must give it undue influence. Can any one doubt, for example, that when the proposal is made to label such a building as "Unitarian" the fact that the Unitarian Association is the trustee will count for something? If the recommendation to make the Association a trustee is carried out, it will at least be necessary to provide additional safeguards in the Trust Deed. Mr. Tarrant calls attention to the paragraph in the Introduction to the Model Trust Deed in the Essex Hall Year-

Book, "*In drafting a New Trust Deed care should be taken to state clearly,*" &c., but I cannot find in the deed itself any such statement as there follows in the Introduction. A clause should be at once inserted in the Model Deed for the guidance of congregations, providing "*That neither by reference to the actual or supposed opinions or objects of the founders or of the trustees, for the time being, nor otherwise, shall any restriction be imposed,*" &c. I am afraid it is not likely that any congregation will be much influenced by my opinion on the general question; but I do hope that the Association will see to this additional safeguard, and get it not merely into a paragraph of suggestions but into the body of the Model Trust Deed.

I do not quite understand why Mr. Sharpe has dragged Manchester College into this controversy, but as he has begged Mr. Dowson "not to argue the question whether he is right or wrong" in what he says, will you allow me to say that I also am a trustee of Manchester College, and, as such, I beg to state "with intention" that the College is not "devoted" to "dogmatic objects," and to add that I have not the slightest objection to Mr. Sharpe or any one else undertaking "to argue the question whether I am right or wrong" either in your columns or elsewhere.—Yours, &c.

FRANCIS H. JONES.

BOOKS AND REVIEWS.

WALTER BAGEHOT.

THE WORKS AND LIFE OF WALTER BAGEHOT. 10 vols. Edited by Mrs. Russell Barrington. London: Longmans, Green & Co. 75s. net.

WALTER BAGEHOT has had to wait a long time for the glory of a collected edition. He died in 1877 and his fame, except among the small company who value the enduring qualities of good literature, has already become a legend rather than a living memory. There were reasons of a private nature which made a biography of a more elaborate kind than Mr. Hutton's sketch undesirable for many years. The appearance of the Life by Mrs. Russell Barrington last year revived interest in his writing and possibly stimulated the book lover's desire for something more handsome than the series of odd-sized volumes with which many of us are familiar. It is no doubt unfortunate that work of this kind should make a fresh appeal to us at a time when our minds are preoccupied with other things, and book buying is at a discount. On the other hand 'Lombard Street' and the long series of articles reprinted here from *The Economist* have a special significance just now when the ordinary citizen is more conscious of the stupendous tasks of national finance than he has ever been before; while the literary criticism, which belongs to the school of common sense and human sympathy, is less likely to be frowned out of court by the disdain of the professional scholar. Bagehot's mind, with all its rich endowment, was

essentially practical. He was the man of business, let loose in a library. He wrote for pleasure, not for a livelihood. There is in consequence a tone of freshness and buoyancy and a complete absence of academic pretension in his excursions into literature. He never lost touch with the personal and the concrete or forgot that even the greatest books in the world were written by men of like passions with ourselves.

This quality is nowhere more in evidence than in the well-known essay on 'Shakespeare—the Man.' There he goes the length of trying to establish it as a principle that good books are seldom written by professional students:—

"The first author, it is plain, could not have taken anything from books since there were no books for him to copy from; he looked at things for himself. Anyhow, the modern system fails, for where are the amusing books from voracious students and habitual writers? Not that we mean exactly to say that an author's hard reading is the cause of his writing that which is hard to read. This would be near the truth, but not quite the truth. The two are concomitant effects of a certain defective nature.... What separates the author from his readers will make it proportionably difficult for him to explain himself to them. Secluded habits do not tend to eloquence; and the indifferent apathy which is so common in studious persons is exceedingly unfavourable to the liveliness of narration and illustration which is needed for excellence in even the simpler sorts of writing."

It may seem strange that this exceptional insight into the human elements in literature was combined with weak democratic sympathies. Bagehot would probably have replied that keen interest in his ploughman or his gamekeeper as a man did not in the least blind him to the value of human differences. Observation taught him that only a few are born to rule. This, however, does not go to the root of the matter. His attitude was partly a matter of temperament. He had some cavalier blood in his veins which gave him a romantic attachment to aristocratic traditions. For the same reason he tended to view life too much in compartments. Society existed for him, as it did for many of his Whig contemporaries, in graded classes and he had no ambition to break down the barriers. He had the greatest admiration for the shrewdness and energy of the untutored mind, but education in any rich meaning of the term must, he thought, be restricted to the few. "It forms the opinions of people that can form the opinions of others." There is in consequence an element of hardness and detachment in his political writing, if we judge it from the point of view of the social idealism of the present day. But it is impossible to differ from Bagehot even on matters of this kind, where for many of us the difference is quite radical, without accepting his challenge to formulate our reasons. His positions are never merely prejudices. He always forces us to think.

We cannot forget in this place that the Letters on the French *Coup d'État* of 1851, which first brought Bagehot into notice as a writer of originality and force, appeared in our own columns. Even to his intimate friends he was something of an *enfant terrible* in those early days. Here is Richard Hutton's racy description

of this interesting chapter in our own history:—

"In 1851 a knot of young Unitarians, of whom I was then one, headed by the late Mr. J. Langton Sanford—afterwards the historian of the Great Rebellion, who survived Bagehot barely four months—had engaged to help for a time in conducting *THE INQUIRER*, which then was, and still is, the chief literary and theological organ of the Unitarian body. Our régime was, I imagine, a time of great desolation for the very tolerant and thoughtful constituency for whom he wrote; and many of them, I am confident, yearned, and were fully justified in yearning, for those better days when this tyranny of ours should be overpast. Sanford and Osler did a good deal to throw cold water on the rather optimist and philanthropic politics of the most sanguine, because the most benevolent and open-hearted, of Dissenters. Roscoe criticised their work from the point of view of a devotee of the Elizabethan poets; and I attempted to prove to them in distinct heads, first, that their laity ought to have the protection afforded by a liturgy against the arbitrary prayers of their ministers; and next, that at least the great majority of their sermons ought to be suppressed, and the habit of delivering them discontinued almost altogether. Only a denomination of "just men" trained in tolerance for generations, and in that respect, at least, made all but "perfect," would have endured it at all; but I doubt if any of us caused the Unitarian body so much grief as Bagehot, who never was a Unitarian, but who contributed a series of brilliant letters on the *Coup d'état*, in which he trod just as heavily on the toes of his colleagues as he did on those of the public by whom *THE INQUIRER* was taken.... Crabb Robinson, in speaking of him, used ever afterwards to describe him to me as 'that friend of yours—you know whom I mean, you rascal!—who wrote those abominable, those most disgraceful letters on the *Coup d'état*—I did not forgive him for years after.' Nor do I wonder, even now, that a sincere friend of constitutional freedom and intellectual liberty, like Crabb Robinson, found them difficult to forgive. They were light and airy, and even flippant on a very grave subject. They made nothing of the Prince's perjury; and they took impertinent liberties with all the dearest prepossessions of the readers of *THE INQUIRER*, and assumed their sympathy just when Bagehot knew that they would be most revolted by his opinions. Nevertheless they had a vast deal of truth in them, and no end of ability."

Well, we have forgiven the "impertinent liberties" long ago. It was a small price to pay for one of our proud memories. These ten handsome volumes are a worthy monument to one of the most original minds of his generation.

SICILIAN STUDIES. By the Hon. Alexander Nelson Hood (Duke of Bronte). London: George Allen & Unwin, 5s. net.

THE man who has once breathed the air of Sicily and filled his eyes with its feast of colour, is greedy to renew the enchantment, even though he can only do it through the printed page. The English books on the subject are numerous, ranging from solid histories like Freeman to the insipid chatter of the globe-trotter tricked out with coloured plates. Mid-way between the two is the small group of essays and studies by writers like Mr. H. Festing Jones and Mr. Nelson Hood, who know the people and the land through long and intimate contact. Mr. Hood's new volume has all the charm of familiarity, he writes

about men and manners and the scenery of the island not as a tourist but as a fellow citizen; and he is also delightfully discursive. Here are dream-pictures of Etna and the earthly paradise over which she presides like some vestal queen, and adventurous stories of brigands, and descriptions of the grim terror and misery of the days that followed the earthquake. There is also an interesting account of a revival of the Agamemnon in the Greek theatre at Syracuse. Sicily is a land of legends, and perhaps for that reason it is a land of superstition. Its Catholicism, for all its fervour, is of a pagan type. Local saints abound and are rich in devotees. In few places is it so easy to trace the thread of continuity which binds the present to a far-off past or to recognize the presence of the ancient gods in the local customs of the Christian church. These things revive for most of us in the ceremonies of Christmas, with their ancestral memories and their symbolism of the changing year. But for the Sicilian peasant they are a familiar part of daily life. He is still a pagan at heart. For him it is not true that great Pan is dead.

MESSRS. CONSTABLE are making good progress with their Standard Edition of George Meredith. The two volumes just issued are 'Diana of the Cross-ways,' and 'The Egoist' (6s. per vol.) 'The Egoist' is surpassed in dramatic interest by others of Meredith's novels, but it stands unrivalled in its psychological subtlety and its uncanny power of unmasking a man to himself.

LITERARY NOTES.

MR. C. DELISLE BURNS has followed up his recent little volume on 'Political Ideals' with a book entitled 'The Morality of Nations,' based on lectures delivered for the Oxford University. The book is not intended to establish a completely new theory of the State, but is an endeavour to offer a criticism of inherited conceptions of the State, a review of the present moral relationship between States, and an indication of the tendencies which are transforming the whole of international politics. It will be published this month by the University of London Press. The same publishers also announce, among other forthcoming books, 'A Short History of Modern Europe, from the French Revolution to the Present Day,' by Mr. E. L. Hasluck; 'An Economic Geography of the British Empire,' by C. B. Thurston, B.Sc.; and a 'Handbook of Industrial Law,' written at the suggestion of the Executive Committee of Ruskin College, Oxford, and prominent members of the Parliamentary Committee of the Trade Union Congress, by Mr. John H. Greenwood, Barrister-at-Law, author of 'The Law Relating to Trade Unions,' and other works on Industrial Law.

MANY of our readers will be glad to know that the moving address delivered by Mrs. J. Collins Odgers at the Annual Meeting of the Unitarian Women's League in Whit-week has been published in the form of a booklet, with a reproduc-

tion of Watts's well-known picture as a frontispiece. It is an earnest plea for a return to the method of spiritual renewal through silence and prayer, "and occasional withdrawal from the noise of the conflict," which too many of us have abandoned in the rush and tumult of modern life, and never was there a time when such a message was more urgently needed. This little book is just the thing to send to a thoughtful friend at Christmas time, and certainly every member of the Women's League should make herself the possessor of it. Copies may be obtained at the Book-room, Essex Hall, or from the Liverpool Booksellers' Company, Lord Street, Liverpool, price 2d.

WE understand that the Secretary of the National Conference has arranged for the issue of Prof. Gilbert Murray's address on "Ethical Problems of the War," which appeared recently in our columns, in pamphlet form. It will be ready shortly, and friends who wish to have a large number of copies for distribution should communicate with the Rev. James Harwood, 60, Howitt Road, Hampstead, London, N.W., at once.

PUBLICATIONS RECEIVED.

MESSRS. HODDER & STOUGHTON:—Words of this Life. The Rev. Mackintosh Mackay. 5s.

MESSRS. LONGMANS & CO.:—The Romanticism of St. Francis and other Essays. Father Cuthbert. 6s. 6d. net.

MESSRS. MACMILLAN & CO.:—The Way of Martha and the Way of Mary. Stephen Graham. 7s. 6d. net.

MR. T. FISHER UNWIN:—Village Government in British India. John Matthai. 4s. 6d. net.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

45TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	8564	8	11
Miss J. E. Bruce (third donation)		5	0 0
Mrs. Bourne		0	10 0
Miss Mary E. Swaine (tenth donation)		2	0 0
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Newark Free Christian Church, per the Rev. J. Walter Cock	4	1	6
A Friend, Paignton (second donation)	0	10	0
Woolwich Unitarians, per the Editor of <i>Christian Life</i> ..	1	2	6
Miss K. F. Lawford and friends (second donation) ..	1	10	0
Miss M. B. Lamb (fifth donation)	2	2	0
Mr. Geo. Edwards (second donation)	1	1	0
Miss Frances Marsh (second donation)	0	10	0
Mr. Jas. Ballantyne (third donation)	1	1	0
Mrs. Swain	0	5	0
The Misses Paget (third donation)	6	6	0
Mansford Street Church, Bethnal Green, Special Collection, per the Rev. Gordon Cooper	7	10	0
Mrs. W. H. Robins (fourth donation)	10	0	0
Upper Broughton Village, per Mrs. Dowson (third donation)	2	0	0
J. R. and H. J. R., in memory of M. C. Ruddle	1	0	0
Mrs. Enfield (seventh donation)	2	0	0
Mr. E. C. Thurgood	0	10	0
Mrs. Russell Scott (third donation)	5	0	0
Mr. and Mrs. R. Hodgson (second donation)	5	0	0
Mrs. Maxwell (second donation)	3	0	0
Miss Colfox (fourth donation)	10	0	0
K. L. (third donation)	5	0	0
Mr. and Mrs. Alfred Wilson (fourth donation)	10	0	0
Mrs. Thomas Atkins (third donation)	2	2	0

	£	s.	d.
Mrs. C. L. Freeston (second donation)	1	1	0
Maidstone Unitarian Church, Collection on November 21, per Miss K. E. Youngman ..	14	0	0
Mr. Wm. Noble	2	2	0
Staff of Haverstock Hill Central School, per Mrs. Westaway (eighth donation) ..	1	0	0
Hinckley Great Meeting, Young Women's Class, per Mrs. Jones	1	0	0
Mrs. H. C. Beasley (second donation)	1	1	0
The Rev. and Mrs. H. S. Tayler (second donation) ..	2	2	0
"M. F. G.", Bath (fourth donation)	2	0	0
	£8,747	12	5

Parcels have been received from:—
 War Hospital Supply Depot, Altrincham District (per Miss Rigby); Mr. Ernest Cook; Ladies of Unitarian Chapel, Church Street, Preston (per Miss A. Smith); Miss R. Evers; Miss Garnett; A. S.; Mrs. Titterton; Miss Jolly; Mrs. John Shearman; Mrs. Wetherbee; Mrs. H. Hanna; Mrs. Woolcott Thompson; Bury Branch Women's League (per Miss Johnstone); Mrs. Bourne; Mrs. Grundy; Mrs. E. Chitty; High Pavement, Nottingham, War Relief Committee (per Miss Guilford); Cairo Street Chapel Mothers' Meeting, Warrington (per Miss Houghton); Cairo Street Chapel Sewing Society, Warrington; Mrs. Williams; Miss E. Russell; Miss Short; Girls' Club, Bridport (per Miss Colfox); Miss Heavyside; Working Party, Bournemouth Unitarian Church (per Mrs. V. D. Davies); Mrs. F. W. Turner; Mrs. Hugh R. Rathbone; Miss Noëlie Bord; Lady Mayoress of Leeds Committee (per Mrs. E. P. Williams); Bank Street War Workers' Circle, Bolton (per Mrs. Hardman); Miss Joyce Cobb; A Few Friends at the Great Meeting, Leicester (per Mrs. A. J. Gimson); Kentish Town Unitarian Church (per Rev. F. Hawkinson); The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Mrs. F. G. Harris; Mrs. Jolowicz; Essex Church Work Party; Miss M. B. Lamb; Mrs. Geo. Webb; Mrs. Basil Martineau; Mrs. F. B. Dunkerley; Miss A. L. Hargrove; Mrs. Ford; Mrs. F. Marsh; Mrs. H. Woolcott Thompson; Mrs. J. H. Green and family; Miss Potter; Mrs. H. S. Garnett and friends; Mrs. E. F. Grundy; Miss Short; Miss Roscoe; Miss Gertrude Martineau; Mrs. Burrigide; Miss Eiolart; Mrs. W. Carter; Mrs. Skelton; Mrs. Notcutt; Clapham Ladies' War Relief Committee; Monton Church Women's Union; Miss Wheatley Jones; The Misses Thomas; The Misses Edleston; Miss Swaine; Mrs. and Miss Carter; Mrs. and Miss Green; Lady Scott; S. C.

LIST OF ARTICLES REQUIRED.

Strong cotton bags, 2 ft. by 3 ft., with draw-tape, urgently needed at once.
 Shirts.
 Socks.
 Vests } woven or of a natural coloured
 Pants } flannel or flannelette, *Patterns can be supplied.*
 Cardigans.
 Slippers for ward and garden wear.

Towels.
 Sheets and pillowslips.
 Handkerchiefs.
 Bag mittens.
 Ordinary mittens.
 Mufflers.

Playing cards, draughts, chess, dominoes.
 Writing materials.

The supply of civilian clothing is at present quite sufficient for the demand. A notice will be inserted in this paper when more is needed.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

THE LONDON DISTRICT UNITARIAN SOCIETY. AUTUMN MEETING.

THE Autumn Meeting of the London District Unitarian Society was held at Essex Hall on Wednesday, November 24, at 6.30. In the absence at the beginning of the proceedings of the President, DR. C. HERBERT-SMITH, MR. A. A. TAYLER occupied the chair.

MR. TAYLER proposed from the chair the adoption of the proposed new rules, each item being submitted to the meeting and agreed to separately. The alterations are of a purely technical character.

THE REV. J. ARTHUR PEARSON, who dealt with the various aspects of the Society's activities, said there was very little that was fresh to say about the work of the Society which went on very much in the same way from one year's end to another, with its disappointments, its joys, and its satisfactions. A good deal of work was maintained consistently in which the Society did not now help at all, its aim being to foster the healthy spirit of independence which was operating at Kentish Town, at Woolwich, Peckham, and elsewhere. There were, however, other churches which could not be regarded as self-supporting or self-directing as yet, at Leytonstone and South Norwood, churches in being and in essence whose membership was small, but whose effectiveness could not be finally measured by the numbers attending for worship Sunday after Sunday. Continuing, Mr. Pearson urged that the spirit of perseverance should characterise their efforts. Wherever they had got their foot in, there, he thought, they should stay, waiting for the fruits of their labours however long it might be before they could see the results they were striving for. Valuable work had been done at Walthamstow, Stratford, and Forest Gate by the Sisters, who had recognised the importance of training the girls as well as the boys and founded groups of Girl Guides with excellent results. Very little had been heard of the Pioneer Preachers of late; their former leader had joined the Church of England, and the personnel had changed; but the spirit of their work was the same, and their loss would be serious, indeed, for the London churches. In this time of the nation's need they ought to give special thought to the Society's future, for from the churches

it had helped to found young men had gone out to play their part on the larger fields of service in a way which must gratify all who had any respect for honour and justice and truth among nations as among individuals. It was appalling to think how many bright young lives had been withdrawn from the arts of peace to follow the art of war; but it was left to them to see to it that the coming generations should be worthy of the sacrifices made by those who had laid down their lives in the spirit of their fathers.

DR. HERBERT SMITH, who presided over the latter part of the meeting, also delivered an address. What, he asked, were the prospects that awaited them after this war was over? People were sometimes heard to say that they were tired of the war and no longer read anything about it. That was a silly attitude which those who were connected with societies like theirs' could not afford to take up. They must look the facts in the face and see what kind of outlook awaited them in the future. To begin with, the country was threatened with the greatest financial crisis that any country had ever had to meet. The leading financial authorities were horrified at the prospect. It was obvious that people who hitherto had been fairly comfortably off, but were now only able to simply maintain existence, would not be in a position to give assistance to projects which they had supported in the past. He believed, nevertheless, that Unitarians had got sufficient interest in their own work to make them endeavour by all means in their power to keep that work going. He himself wanted the London District Society to do its best because it was a denominational society. He did not advocate denominationalism in a narrow sense, but he believed in having a flag and fighting for it.

The greatest question, however, was, how was the war going to affect the religious life of England in the future? He believed that, first of all, the war was going to draw people closer together. Mr. Redmond had said that at the front the "Dublin boys" and the "Ulster boys" were fighting shoulder to shoulder, and they all knew what that meant. Men of all religious opinions were facing the same dangers, and after that experience, was it likely that the old relations which had existed between them before the war would be maintained? It was nonsense to suppose such a thing. They would come back with many of their angles rubbed off; there would be much more give-and-take between them, and they would have a much deeper religious spirit as a result of facing danger and death side by side in the trenches. That spirit would constitute the biggest national asset after the war. The English people as a whole were an intensely religious people, and the old Puritan spirit had never died out, but was always reasserting itself. But they must remember that when the men came back, though he believed they would be more religious, that did not mean that their feet would be set in the old grooves once more; they had got to the bed-rock of things, they had found answers in their experiences to many of the questions they had often asked themselves in the past, and in this new expansion of ideas

they would not care a rap about the theological problems which had once seemed so important. For this reason, any religion which was founded on really rational lines would have no difficulty in getting adherents to support it, because the men who were coming back would be just the type that needed its help. Unitarianism was faced with a greater opportunity than it had ever had before, and he, the speaker, was most anxious that they should regard the work of such a Society as theirs as an almost sacred duty in view of the future that lay before them.

MR. A. A. TAYLER, Chairman of the Executive Committee, endorsed the remarks of the President, and urged that the work should be carried on with all the greater zeal because they were really acting as stewards of a great trust in the absence of many who were serving the national cause, and of whom they were reminded by the empty chairs on the platform. The best thing they could do was to let those absent ones feel that when they came back everything had been done that could be done to further the objects for which the Society existed.

THE REV. A. A. CHARLESWORTH, Chairman of the Missions Committee, made a special plea for increased financial support. They had a deficit of £250 which, had it not been for several circumstances, including the fact that there was no minister at Acton, would have been much greater, and the position was one of urgency. If there was not a substantial increase in their financial resources, there would have to be a complete re-organisation of the work which they had been able to do up to the present, and which they hoped to continue. It would be a grave misfortune if sacrifices were not willingly made to enable the Society to extend its work and let the spirit of free religion express itself in places where now they were not directly represented.

MR. ARNOLD LUPTON added a few words on the financial situation, which he did not think would be quite as serious as many believed, and which, with ordinary prudence, the nation ought to be able to meet. He thought that, whether supernaturalism or rationalism prevailed at the end of the war, they would have the advantage, because a spirit of inquiry would be raised which would lead men to their churches to hear what they had to say about the new situation.

NEWS OF THE CHURCHES.

Bristol.—A public meeting was held on November 11th at Lewin's Mead Chapel to welcome Dr. Tudor Jones, the new minister, Mr. J. T. Dannel, treasurer of the church, presiding. Those present included Dr. Hargrove (President of the National Conference), the Rev. Rudolf Davis (representing the Western Union), Dr. G. F. Beckh (Oakfield Road Church, Clifton) and others. Numerous letters of apology for absence were read by Mr. J. T. Underhill (assistant treasurer), including one from the Rev. A. N. Blatchford (formerly minister at Lewin's Mead), the Rev. A. Copeland Bowie, the Rev. Basil Martin (Chairman of the London Ministers' Society), and Dr. Blake Odgers (Recorder of Bristol). The chairman extended a warm welcome

to Dr. and Mrs. Jones; and Mr. C. G. Price, on behalf of the Sunday School; Mr. T. Gaylard, as Missionary of the Lewin's Mead Domestic Mission; the Rev. R. Davis, on behalf of the Western Union; Dr. Beckh and Mr. F. G. Long (Oakfield Road), also spoke, expressing hopes for the future which were born of a work for the Liberal Religious faith at Lewin's Mead extending over 250 years. The Rev. Lewis Johnson, as a minister of another denomination, added a few cordial words, and Dr. Hargrove gave a brief record of Dr. Tudor Jones's work in New Zealand, where, he said, he not only succeeded in building a church at Wellington, but made it a living church. He came to Bristol as the successor of men who had ministered to congregations there since the year 1662. There was a consciousness throughout of progress, for revelation was not given once and for all. God revealed himself to men in every generation, just as they were capable of receiving him. They had no desire to make the city a Unitarian city, but to work for it in every way open to them, praying that his kingdom might come on earth as in Heaven. Dr. Jones, in the course of his reply, referred to the fact that it was in Bristol that he started his public career as a Unitarian, for he spoke at a meeting of the denomination at the Victoria Rooms on his pilgrimage from Calvinism to Unitarianism. He alluded to the social life of the world to-day, and said it was no good for any church in the city to preach a Gospel that was in the air. They wanted the driving power of religion, the intuition of God in each one of them, something that was beyond intelligence, beyond the conclusions of human knowledge. He hoped that Lewin's Mead would be known by the community of spiritual brotherhood that he hoped would be established there. The meeting closed with the National Anthem.

London, Brixton.—A Congregational Meeting was held at Effra Road Chapel on the 21st inst., to receive the resignation of the minister, the Rev. G. M. Elliott, owing to his approaching ordination in the Church of England. A resolution was passed expressing the respect and esteem in which Mr. and Mrs. Elliott were held, and appreciation of their active work for the benefit of the Church. The congregation, respecting sincerity of conviction in whatsoever direction it may lead, wished Mr. and Mrs. Elliott Godspeed in their new sphere of work.

London, Essex Church.—A Workers' Circle has been formed to supply articles required for the Belgian Hospital Fund, and several parcels have already been forwarded. An open meeting is announced for Thursday, December 2nd, when Mrs. Bernard Allen has kindly promised to visit the circle and speak about what the Fund is doing. The meeting will be held in Lindsey Hall. Tea will be supplied at 4 o'clock and the address will be given about 4.30.

London, Kentish Town.—A Sale of Work was held at the Free Christian Church on November 11th in aid of the church funds, Miss Tagart performing the opening ceremony. Parcels of goods from the stalls have been sent to Stratford and Walthamstow Sales of Work, to John Pounds' Home, and to the Belgian Hospital Fund.

London, Bethnal Green.—The forty-eighth Annual Gathering of Old Teachers and Scholars was held in the Mansford Street schoolroom on Saturday afternoon, November 20th. For forty-seven years this Re-union has been held on the first Wednesday evening in November, but this year, owing to the darkness of the streets and the uncertainty of trains, a change was made, and the meeting was fixed for a Saturday afternoon. There was a large attendance, including a good number of old scholars and teachers who had come some distance to meet old friends. A very enjoyable afternoon was spent. A short programme of vocal and instrumental music,

kindly arranged by Mr. Clark, was much appreciated. On Sunday last, at the evening service, the members of the congregation enjoyed the privilege of hearing an address by Mrs. Bernard Allen, describing the work and the needs of the Belgian Hospital Fund. A special collection, taken on behalf of the Fund, amounted to £7 10s.

Mottram.—The Rev. J. W. Bishop has tendered his resignation and expressed the desire to be set free of the charge of the Mottram Church next month.

Preston.—A short time ago the Rev. Mortimer Rowe acquainted his committee and congregation with the fact that he had felt it his duty to enlist in his appropriate class in the Army Reserve, and he asked them, moreover, to consider the further question of whether he might be released for immediate service instead of remaining until the calling up of his class. A meeting of the congregation was accordingly held after evening service last Sunday, at which Mr. Rowe's request was considered, and a recommendation from the chapel committee adopted, releasing him in the near future, when the necessary arrangements are made for the pulpit work in his absence. The congregation unanimously pledged themselves to do their best for the continued life and work of the church. Mr. Rowe briefly thanked them for their courageous resolve, and said that his request was the outcome of a conflict between two opposing duties—to stay, and to go; he felt that in his case the latter was the clearer duty. All being well, Mr. Rowe hopes to be able to join the R.A.M.C. in December.

Sheffield.—A recent Sale of Work in connection with Unity Church, Crookesmoor Road, was opened by Mrs. Blake Odgers, Mrs. W. R. Stevenson presiding in the unavoidable absence of Mrs. E. Bramley. Mrs. Stevenson said they unfortunately found themselves compelled to use the proceeds of the Sale in reduction of deficit on current account, instead of in reduction of the Building Fund debt. It was expected that by January next the deficit on current account would be about £135. They were very hopeful that the Sale would enable them to devote all future efforts of the kind towards the larger debt. Mrs. Blake Odgers, president of the Women's League, said at the present times the duty of all had been made very clear—to increase output. There was no place where that necessity had been more firmly grasped than Sheffield. For the churches such a thing meant that they should go on with all their good work, and with the things worth doing, not allowing them to languish despite the multiplicity of other present-day calls on time. They ought to keep their religious home fires burning for the hero soldiers when they came back. The Rev. A. H. Dolphin (minister) moved a vote of thanks to Mrs. Odgers and Mrs. Stevenson. On the second day the Sale was opened by Miss Amy Hobson (Sheffield), with Mrs. W. King in the chair. The proceeds amounted to about £120.

NOTES AND JOTTINGS.

THE LATE BOOKER WASHINGTON.

Booker Washington was such an ardent exponent of the gospel of work, and self-help, that it was often objected by those who were interested in the future of the negro that he did not pay more attention to the political claims of his race. There seemed to many, also, something a little crude and materialistic in his insistence on the necessity of showing a good balance at the bank, and proving that the coloured man could get on in business and acquire

property like his white brothers, as if affluence and position were everything and ideals nothing. But the tendency to sentimentalise over the negro has often been his bane, and it was as well that he should be told by one of his own race that cleanliness and orderly habits and the desire to possess a decent home and make himself respected in the community were absolutely essential to his progress. Booker Washington knew what he was talking about, for he was born in a log-cabin 14ft. by 16ft., with an unboarded floor, and he has himself said that he never knew what it was to sleep on a bed raised above the ground and furnished with proper bedding until after the emancipation of the negroes had taken full effect at the close of the Civil War.

MRS. ASQUITH AT HAWARDEN.

A very characteristic description of a visit to Hawarden written by Mrs. Asquith in 1889 is published in the November *Cornhill Magazine*. This observant visitor, who got on splendidly with the grand old statesman, lay awake one night thinking about her host, and this is how she summed him up: "His temperament is extraordinarily optimistic; he told me himself that he never had had low spirits in his life; nothing but a continuation of bad weather could affect his spirits. 'Nature must speak to me, and speak to me kindly.' It seemed strange to me to have no moods. His critical faculty is not fine. Anyone knowing him and wishing to impress him as clever could easily impose on him. He is impersonal, interested in the topic whether he reads of it in *The Star* or hears it spoken of by Newman. He does not want to hear what you think but what you know, he therefore seldom asks you a question and you need never betray yourself; a woman would have to be very stupid or very honest to persuade Mr. Gladstone that she was not 'a remarkable woman.' It would be hard to say where the dominant interest of this man is, but I am sure it is not in his mind. It is in his temperament. He believes in Life as much as he believes in Immortality; he respects it, he has glow and faith, blazing courage. His impatience and steam-power appeal to me. He is dangerously plausible to himself as well as to other people. He has no idea how much he loves power. It is his passion. It has come out of his heart into his head. At times it has carried obstacles away, at other times it has carried him away. He has got too near what he was working at, he is out of proportion. Lord Acton once said of him that he was a good judge of the country, a fair judge of the House of Commons, and no judge at all of his intimates and family. Mr. Gladstone said just the opposite about Lord Beaconsfield to me one afternoon out walking. 'Dizzy was a wonderful judge of his immediate surroundings, friends, secretaries, officials, &c., not a very good judge of the House, and absolutely no judge of the country.' Mr. Gladstone is enthusiastic, and collects enthusiasm. He goes in for it, as it were, and supports it. He believes in things and sees visions. This will always attract ordinary as well as unordinary people. The more you are able to believe the more you see."

Board and Residence, &c.

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N.B.—Also in the press, to be published shortly, "THE WAR AND THE PROPHETS," 2s. net (postage 3d. extra); 3 copies, post paid, 6s. (being a marvellous revelation).

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SOCKS FOR SOLDIERS. —Mrs. RICHARD ROSCOE is collecting socks for her son's regiment in Flanders, [and will be glad if any friends like to send such to her by about Dec. 1st. Crockham Hill, Edenbridge, Kent.

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A Journal of Liberal Religion, Literature, and Social Progress.

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No. 3831.
NEW SERIES, No. 934.]

LONDON, SATURDAY, DECEMBER 4, 1915.

[ONE PENNY.]

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 5.

LONDON.

Acton, Creffield Road, 11 and 7, Rev. CHAS. HARGROVE, M.A., D.Litt.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Fort Road, 6.30, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Mr. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL, M.A.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. R. W. SORESENSEN, 6.30, Mr. J. BEGG.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD, B.A.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. A. STEPHEN NOEL.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Dr. W. M. THOMSON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11 and 6.30, Mr. J. P. ROSLING.
 University Hall, Gordon Square, W.C., 11.15, Rev. LAWRENCE REDFEAR, M.A., B.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15. No evening service.
 Wimbledon Smaller Worple Hall, 6.30, Mr. WM LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE ASSEMBLY ROOM, Downing Street, 11.30, Rev. EDGAR DAPLYN.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKE.
 (DEAN ROW, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. LEONARD SHORT.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTBAY, M.A., Ph.D.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Supply.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. J. WAIN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 DEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
 LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHEND, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
 SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
 TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

ADELAIDE, S. AUSTRALIA.

Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

MELBOURNE, AUSTRALIA.

Unitarian Church, Grey Street, Eastern Hill, 11 and 7, Rev. WYNDHAM HEATHCOTE, B.A.
 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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DEATHS.

JEVONS.—On November 30th, at 196, Grove Street, Liverpool, aged 85 years, Susanna, widow of the late Henry Jevons, of Liverpool.

LISTER.—On November 29th, at 124, Heath Street, Hampstead, Emma Louisa Lister, sister of the late Isaac Solly Lister, in her 78th year. Funeral service at Rosslyn Hill Chapel, Hampstead, Saturday, December 4th, at noon. Cremation at Golder's Green, at 1 o'clock. No flowers.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

WE are drawing near to Christmas, and we are beginning to wonder whether we are going to reach £10,000 for our Belgian Hospital Fund. We know the urgency of the demands made by other funds, and the shortage which taxation is creating in our surplus money. But the special channels of help which we have opened up require constant supplies and will continue to do so until the great day of restoration comes for the Belgian people. We must continue to share though our own money grows less, that is the true way of generosity. Nor is it wise to forget, amid all the new appeals of human misery which tear our hearts, that concentration of effort is usually the truest philanthropy. Efficiency multiplies kindness. That is what our readers have learned to expect from the Belgian Hospital Fund. You place your money where you know it will be spent to the best advantage and do the maximum of good.

* * *

THE strength of our Fund from the beginning has been in the wide diffusion of interest. It has had churches and

schools and working-parties and a host of private donors and the hearts of little children behind it from the beginning. In that way it is broad-based upon the people's generosity, and does not depend too much upon large gifts, many and gracious as these have been. It will have been noticed by many of our friends that we have recently started a campaign of speaking in the country. Addresses are given at week-day meetings and there are often special sermons and collections on Sunday. This week-end Mrs. Allen is speaking at Birmingham, Liverpool and Southport, and Mr. Drummond is to plead for the cause at Norwich on Sunday. Our object is to give our friends first hand information, to convey to them the gratitude which is their due from the patients and staffs of the Belgian hospitals, and of course to stimulate further generous effort.

* * *

THE situation in Greece has hardly changed, so far as the public eye is concerned, during the past week. We have always maintained that in a war like this between rival principles of civilisation real neutrality is practically impossible. This is conspicuously the case in a country like Greece. The more she tries to play simply for her own interest and safety without reference to the larger issues of the conflict the more she seems to be dragged into the whirl-pool of contention. She cannot accept the minimum of the Allies' demands without a threat of invasion from Germany, and she cannot refuse it without becoming acutely conscious of the menace of our fleet. The position is a pitiable one, though she brought it on herself when she broke her treaty and sacrificed her pledged word to the blind instincts of fear. We believe that whatever the

consequences to Greece may be the situation will be handled firmly by the Allies. Nothing else is possible in the interests of honour and justice.

* * *

THAT is all the commentary which at the moment it is possible to write on the situation, and we all feel that it is vague and unsatisfactory. We are naturally impatient for something dramatic to happen and a clear way to be opened for us to come to the rescue of the Serbians. It is, however, a situation in which the amateur criticisms of people in a hurry are of singularly little service. Those of us who are spectators of events do not always remember that statesmen are men like ourselves, and that their hearts are torn like our own by the spectacle of human misery. They are not callous or indifferent because they have learned to reject the emotional remedies or the heroic audacities, for which some of us clamour, because they know that reckless action creates more ills than it cures and caution is often the true handmaid of justice.

* * *

WE need not take the bombastic utterances about the Serbian campaign in the German official press too seriously. Germany has a great belief in the virtue of shouting, and is still obsessed with the idea that if she only shouts loudly enough she is certain to get her own way. It suits her political schemes to announce in the most grandiloquent language that the Serbians are crushed and the campaign is at an end. No doubt she intends the fact to be duly noted in Greece and Roumania. Meanwhile the Serbian army, which has suffered terrible losses and fought with almost incredible bravery, has not been captured and has no thought of surrender. Germany has no more finished with

Serbia than she has finished with Belgium. There will be a day of reckoning.

* * *

It is hard to believe that Germany has any military pride in what she has done. She has crushed a small nation by the force of overwhelming numbers, and she has given the world another picture of the odious savagery with which she carries on war. Terrible stories are coming to hand of the flight of the civilian population of Serbia before the invader. Can even the most hardened Prussian regard them as evidence of the political value of frightfulness? We quote part of the message sent by Mr. William G. Shepherd from Salonika on November 27 :—

The entire world [he says] must prepare to shudder when all that is happening on the Albanian refugee trails finally comes to light. The horrors of the flight of the hapless Serbian people are growing with the arrival here of each contingent from the devastated district. They say that nearly the whole route from Prizrend to Monastir is lined with corpses of human beings and the carcasses of horses and mules, dead of starvation, while thousands of old men, women, and children are lying on the rocks and in the thickets beside the trail exhausted and foodless awaiting the end.... At night the women and children, ill-clad and numbed with cold, struggle pitifully about meagre fires of mountain shrub beside the trail, in the morning to resume the weary march toward their supposed goal of safety—Monastir. But by the time this despatch is printed Monastir, too, may be in the hands of the enemy. This will leave them to the mercy of the inhospitable mountain fastnesses, where for the past two days a terrific blizzard has been raging, and to the Bulgarians.

* * *

SIR JOHN SIMON made a strong attack upon *The Times* and *The Daily Mail* in the House of Commons on Tuesday. He pointed out that they had persistently misrepresented the strength and spirit of this country, and had been used extensively by Germany in order to impress neutrals with a sense of our weakness and incapacity. No amount of captious criticism or special pleading will get rid of the gravity of these charges. We may leave the question of motive entirely out of account. If it is true that articles from English newspapers have been reprinted by Germany as part of an anti-English propaganda in the Balkans and elsewhere, we are face to face with a very ugly fact. Any attempt at justification only increases the offence. Full apology for a bitter mistake and a promise not to offend in the same way again is the only course for honourable men to take. Unfortunately, the Harms-

worth Press is still busy praising its own virtues, though behind its brazen countenance we hope that there is some dawning sense of the depth of its shame.

* * *

We know that this is strong language, but we are quite unable to understand the temper of any man who discovers that his pen has played the part of traitor to his country and still keeps a smiling face. Sir John Simon's speech was clearly intended as an appeal to public opinion to take a very serious view of offences of this sort, and an intimation that if the warning is disregarded, stern action may be necessary. We are sorry to say that in the debate which followed the usual platitudes about the sacred freedom of the press duly appeared. Is it seriously contended that the manufacture of adulterated food is a crime, while the manufacture of adulterated news which poisons the minds of our Allies, alienates neutrals, and helps to prolong the war, is only a legitimate exercise of journalistic freedom? Men who talk in this way are the victims of their own phrases. They fail to see that there are occasions when doctrinaire opinions must yield to robust commonsense.

* * *

AN important conference on the need of national economy was held on Wednesday. It represented the Trade Unions of the country, and was addressed by the Prime Minister, Mr. McKenna, and Mr. Runciman. There was some plain speaking about the rise in wages since the beginning of the war and the tendency to make further demands, a subject upon which we have ourselves ventured to utter words of grave warning. We have to realise that the nation has not got a bottomless purse. Every class of the community must carry its full share of the financial burden of the war and feel its weight. We cannot get through without a risk of financial disaster on any other terms. As we anticipated the tendency to demand higher wages to cover the increased cost of living, which was encouraged in many quarters in the early days of the war, has created a habit of expectancy that more and still more will be forthcoming. It has also done a great deal to deaden national sensibility to the grim and terrible aspects of the war, what it will cost us to win, what an unspeakable disaster it will be for the world if we do not put the full strength of the country into it and achieve a decisive victory.

* * *

ON this subject of wages Mr. McKenna spoke with special emphasis. The wage-earners will only respect him more because he has honoured them with plain

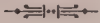
words. His most telling point was that the tendency to look for increased wages is most insistent in Government work for the army and navy, and he asked the pertinent question whether it is right to increase the price indefinitely of just those articles which our soldiers and sailors must have—munitions, artillery, clothes, and food, by an indefinite demand for increased wages. The question of expenditure, which in many places where money is abundant, has become lavish and foolish, also came in for some wholesome advice. The idea that to spend money on articles of home manufacture is good for trade, and, therefore, good for the country, is a delusion in war-time. "We want the whole of our capital and labour that can be spared for the essential services of the nation engaged in the war, and when we divert that capital and labour to supply unnecessary goods, then we are injuring the country." There is the case for economy in a nutshell.

* * *

THIS appeal for greater economy in the use of our money applies specially to personal expenditure. It is there that our standards have gone up enormously in recent years. No man of large heart will begin to save out of his charities. He will feel, rightly, that the national life has spiritual interests as well as material, and these must be maintained. Hospitals, schools, and—above all, churches, have to be supported, if the whole tone of our common life is not to be lowered. Of course none of these institutions will launch out into costly schemes of expansion. They will keep themselves well within their necessary expenses and watch for possible economies with a jealous eye. The money which a short time ago might have gone into new buildings must be spent now on works of comfort and healing for the sick and wounded, and all who suffer in the war. Here and there, however, special appeals are justified, and this is certainly true in the case of the old chapel at Deptford, which was re-opened last Saturday. It has taken £1,000 to make it secure, and if the work had not been done it would have had to come down, for its walls had been condemned as dangerous. That would have meant not only the disappearance of an ancient house of prayer, with many noble memories, but also the closing of a centre of religious life in a neighbourhood of mean streets which needs all the forces of goodness to combat the temptations which drag men down. We commend the Appeal, which appears in our advertising columns, to the attention of our readers.

AN OPEN LETTER TO THEOLOGICAL STUDENTS.

BY THE EDITOR.



SOME curious attempts have been made lately to put theological students in a class by themselves so far as the duties of citizenship created by the war are concerned. A certain number of professors of theology have made themselves responsible for letters or manifestoes in the public press, in which it is pleaded with engaging simplicity that their students stand in a different category from other people's students. It may be remarked that private judgments of this kind are of little value at a time when we are trying to cultivate a deeper sense for public virtue, and have agreed as a people to refer all cases of difficulty and hesitation to a more impartial tribunal than that of our own profession. The theologians would win more respect for wisdom if they left it to other people to treat the young aspirant for the ministry as such a valuable asset for the future, that he must not be exposed to the dangers which are the essential duty of other men.

Some people will possibly regard me as a little lacking in respect for my own training and profession when I refuse absolutely to lend any support to these special pleadings of learned men. So far from being impressed by them they fill me with deep concern for the future of religion in this country. Are we still so dull of heart that we cannot see what is happening in the world, and allow anxiety for the future to cripple us for the heroic duty of to-day? Is our religion so lacking in vitality, and our theology so much a matter of academic precedents, that they will not be safe in the hands of men who have looked death in the face and risked their lives for the sake of the brethren? Next week the great effort to secure enough volunteers will come to an end. Many theological students, I am glad to say, have gone; but others of you are still hanging back, for reasons which, no doubt, seem to justify you in leaving the vindication of our national liberties and the defence of your own homes and the chivalrous succour of the oppressed to other men. You cannot be offended with me if I

try to tell you quite simply why I think you are mistaken. It is a time for great plainness of speech between man and man.

And, perhaps, I may plead that I have earned some small right to speak to you. I have more reason than most men to hold the ministry in deepest reverence and honour, to be jealous of its good name, and to strive to keep the ideal which has been handed down to me untarnished. I have also seen many years of service, and, like others who have tried to do their duty and seen life in many aspects, I have many precious things laid up in my heart. But the sacredness of the ministry and the respect in which men hold it must depend not on any official status but on what it is. I want to see it win growing power and influence because it is nobler than the noblest, better than the best, always first in the field when hard duties must be done. The men who are most unselfish at the present moment, most careless about risk for themselves, will make the best ministers in the future. Of that, I think, there can be no doubt. Out there in the camp and the trenches, or lying wounded in hospital, they will learn things which College can never teach them. By accepting your full share of it all you will be doing the greatest honour to your future ministry.

Do not misunderstand me if I venture to warn you of some of the dangers to which you are exposed during your college life, and perhaps, never more so than at the present moment. Here, again, I speak from experience, for I have a fairly intimate acquaintance with the life of the theological student, its friendships, its joys, and also its subtle perils. You are not ministers yet. Do not behave as though you were. Live a free open life with other men, and give full weight to their judgments. It is hard to keep a theological college free from the atmosphere of a seminary, with its professional aims and its tendency to judge by standards which are not better, but are somehow different from those of the outside world. Probably you do not detect anything of the kind in yourselves. You would hate to be regarded as half-fledged priests, who can hardly be expected to be as manly and robust as other men. Well, my moral is that you must not be content

in present circumstances simply with an inside judgment. If you want advice about your duty by all means go to your professors, but if they are quite content that you should remain where you are, do not imagine that that settles the question. Go, if you can, to some outside friend as well, who is entirely free from any professional prejudice in the matter. If possible let it be a man whose own sons have enlisted, and see whether you can hammer out with him reasons which he will accept as valid for you though quite inadmissible for his own highly gifted boys. That is a severe test, but it is one from which no sincere man ought to shrink before he takes the path of refusal.

What I am driving at is this, that for the sake of your own manliness you must have good reasons if you refuse to serve your country in its hour of peril, good, that is, not merely for yourself but also for other people. For you will have to give some account of yourself at the bar of public judgment. You cannot treat yourself as a private person whose conduct concerns nobody else. None of us can do that now. Unless the reasons you allege can win the assent of people who are your equals in seriousness and intelligence, you will be very likely to be set down as a cranky or feeble-minded man who is only fit to be a parson. It may be grossly unfair that any one should even hint at such a thing, but the danger is there, and you have to guard against it, not simply for your own sake, but still more for the sake of religion.

Let us then glance at some of the reasons which are alleged for exempting theological students from war service. They may be classed as personal, professional, and matters of principle. Private and personal reasons played a considerable part with all of us in the early stages of the war. We had hardly grasped the magnitude of the issue, or cut ourselves loose from the cherished plans and ambitions which it is impossible for high-minded men to indulge any longer. Not only our private interests but also the claims of family and affection have to give way in face of the national demand and the cry of wrong for redress. But the theological student must see to it that he does not allow these private motives to influence his actions because he is sheltered from a

good deal of criticism, and his future profession is regarded by many people in the light of extenuating circumstances. It is for him to be a shining example of unselfishness and freedom from private-mindedness.

I must also say a word about professional scruples. I do not refer to the feeling that you must not stain your hands with deeds which are the plain duty of others, for, I believe, that very few of you really believe that you are a sacred caste separated from the common life of men. I mean rather the belief that your future profession has claims upon you with which nothing must be allowed to interfere, because you are to be among the trained men who will be so much needed after the war to heal the wounds of human sorrow and to stand forth as intellectual champions of the faith. Does it never occur to you that it will be many years before you are at all competent for these tasks? Have you ever reckoned with the possibility that men may prefer for their teachers and consolers those who have themselves drunk the cup of this agony? And, meanwhile, what of all the instincts of chivalry in your heart? Have you no answer to the call of martyred Belgium, and the slaughtered Armenians, and the trail of corpses on the snow clad hills of Serbia? Don't be anxious at a time like this about the future of religion and a trained ministry. All the treasures of the soul are safe in the keeping of the men who sacrifice everything to do their duty. They, and not those who stay at home, are the real defenders of the faith, the creators and inspirers of the future.

But you remind me that some of you are pacifists, and consequently, nothing I say has any effect upon you, for military service is against your conscience. For a genuine pacifism I have a deep respect, though I do not agree with it. I have known a few quiet, deep-souled men and women of that type. In their presence I feel that I am on holy ground. Their faith is not one of easy phrases or neat platitudes. It has been won through suffering. But there is a pacifism of a much commoner type, which does not impress me, I will not say with its genuineness, but with its depth. It talks in tones of easy self-confidence, and is fond of announcing to an astonished

world its readiness to be shot. If you take your stand on pacifism be sure that you have really faced all the terrible difficulties of your creed. If you go to bed at night thankful that the country is secure from invasion, if you are glad that our army stands between your sisters and sweethearts and the infamies which have befallen the sisters and sweethearts of Belgium, you are not genuine pacifists. You are only confessing your readiness to accept the blood of other men as the price of your own security. I am not posing you with an imaginary case. A short time ago a friend of mine was talking to a theological student who professed to be a stout pacifist. When she asked him what he would do if our country were invaded he at once exclaimed, "Oh, I hope that it will not come to that." But that is the dread possibility with which you and your pacifist principles have to reckon. You cannot at the present time be pacifists with any sincerity of soul unless you deliberately accept murder, pillage, and outrage, in which your own nearest and dearest may be the victims, as a less evil than resistance. I do not say that such a creed is impossible, but I venture to doubt whether a man who realises in the depth of his soul what it means could remain quietly at college. It would drive him forth in passionate longing to make some of the pain his own. He could not accept his own security at the hands of other men without also paying his price. This is not rhetoric. It is the sober reality of our everyday life, so terrible are the times in which we live.

But I have talked to you too long already, and you will lose patience. What I have said has not been prompted by any desire to judge you or to impute blame to anybody. I owe far too much to the companionship and confidence of men younger than myself to play the part of a mentor. It is possible that I have seen the tragedy of the war at rather closer quarters than some of you, and in view of the awful need, and for the sake of the things which are most sacred to us all, I simply want to help you, if any word of mine can do so, to be the manliest of manly men. My last word is this—Don't take yourselves too seriously. Believe that you are quite ordinary like the rest of us, and have sufficient humour to put yourselves in the

place of the other fellows when you are tempted to claim exemptions which cannot be given to them. Above all, live in high-hearted fellowship with all sorts and conditions of men, sharing their thoughts and allowing them to rub your angles down. Such noble companionship is the best kind of university. If you want it you must seek for it in the camps and the trenches, for in these days you will not find what is brightest and most inspiring in the young manhood of England anywhere else.

Good Thoughts for Evil Times.

HYMN FOR A PROGRESSIVE PEOPLE.

Great and fair is she, our Land,
High of heart and strong of hand;
Dawn is on her forehead still,
In her veins youth's arrowy thrill.

Hers are riches, might and fame,
All the earth resounds her name;
In her roadsteads navies ride:
Hath she need of aught beside?

Power Unseen, before whose eyes
Nations fall and nations rise,
Grant she climb not to her goal
All-forgetful of her Soul!

Firm in honour be she found,
Justice-armed and mercy-crowned,
Blest in labour, blest in ease,
Blest in noiseless charities.

Unenslaved by things that must
Yield full soon to moth and rust,
Let her hold a light on high
Men unborn may travel by.

Mightier still she then shall stand,
Moulded by Thy secret hand,
Power Eternal, at whose call
Nations rise and nations fall!

WILLIAM WATSON.

WHATEVER may be said of us, and sometimes with too much justice, neither the greed of wealth, nor the love of luxury, nor the theories of the *ancien régime*, nor the extension of territory for the sake of commerce or national pride, are the things most dear to the people of England, or the things which in this great country move and direct her action in the end. That which is victorious at the last in her, that which sits closest

to her breast, is the great powers of the soul of which Wordsworth speaks—self-sacrifice, duty to the great principles of justice and mercy; honour—the long descended honour of her free past; love and reverence for the souls of men, not for their outward power and wealth; the ancient principle of national independence and liberty for all nations, which of old isolated her from tyrannies, and bid her stand alone for their sake, relying for a just victory on their immortal power.

STOPFORD A. BROOKE.

BLESSED art thou, O Lord our God,
King of the universe, who hast given
us the Law of truth, and hast planted
everlasting life in our midst. Thine,
O Lord, is the greatness, and the power,
and the glory, and the victory, and the
majesty: for all that is in the heaven
and in the earth is thine; thine, O Lord,
is the kingdom, and the supremacy as
head over all. Exalt ye the Lord our
God, and worship at his footstool: holy
is he. Exalt ye the Lord our God, and
worship at his holy mount; for the
Lord our God is holy. AMEN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE UNITARIAN ASSOCIATION AS TRUSTEE.

To the Editor of THE INQUIRER.

SIR,—I very much regret like others of your correspondents that the British and Foreign Unitarian Association have by their action brought this controversy upon us at the present moment. No doubt many like Mr. Montgomery do not see any live controversy in it at all. They see only the great practical convenience of the step which they have taken. I wonder if they have ever tried to understand the position of Dr. Martineau, or Dr. Beard, or Mr. Thom, or Dr. Sadler when they write as if this controversy were dead and as if those who very regretfully oppose their action were making a storm in a tea-cup.

Mr. Montgomery says: "The principle of the Open Trust is the principle of Religious Freedom....It is for the organised support of that principle that the British and Foreign Unitarian Association stands." That does not seem to me an accurate or satisfying description of the principles of the Association.

It does not stand for freedom to believe anything; it stands for certain definite doctrines and it is right in doing so. It has sought to have a positive faith. As Mr. Montgomery finely says: "We have secured freedom to believe, but we cannot live on that. We can only live on the believing." The Association is composed of men and women who have a religious belief which may be described as Unitarian or Liberal Christian. They wish and rightly wish to make that belief understood and to found or support churches where that belief will be expressed in the worship and preaching. In founding new churches they are entirely loyal to the principle of the Free Trust. Our group of Free Churches is in general agreement with the Association at the present time in their teaching. The difference between them is that the churches with a Free Trust are not bound to continue in this form of thought and belief, whereas the Unitarian Association by its name and purpose is so bound.

If, as Mr. Montgomery says, Unitarianism means essentially belief in a Free Trust, why would it be wrong, as the Association knows it would be wrong, to insert the name Unitarian into their Free Trusts? If it really means little or nothing more than "religious freedom," why should the name Unitarian be excluded from Free Trusts? We know, of course, very well that Unitarianism does not mean merely or mainly religious freedom. It means earnest religious convictions about God and the soul which commend themselves to us as true. There is a wide latitude of belief within the bounds of Unitarianism, but there are limits, necessary and right limits, to what can be called Unitarian.

I feel about this action of the Association in some way as if they were putting the name Unitarian into the Open Trusts of new churches. They are offering to place a permanent Unitarian Trustee upon the Trust; he will be, as Mr. Worthington has pointed out, a very important and dominating Trustee, sometimes the only Trustee. He cannot help, in spite of himself, limiting the freedom of that Trust. Any Trustee can do that for a time, but this pre-dominant Trustee will never die.

Any congregation which wishes the Association to become one of its Trustees will, of course, be Unitarian, and no doubt there will be practical advantages in having such a permanent Trustee, and in having its Trust administered by men of high character and capacity. But a Free Trust means that a church has the right to change its opinions. If any church in the future wants to change its opinions beyond the wide limits connoted by Unitarianism what is going to happen? The permanent Unitarian Trustee representing the Unitarian Association formed and supported to promote Unitarianism, cannot possibly sympathise, and would do his best to prevent such change. He will act as a hindrance to the development of the very principle which the Association has recognised by its own suggested Trust Deed to be right.

An Association which exists to do good work for the promotion of Unitarianism cannot manage or control churches which are by their Trust Deeds essentially free to hold and teach any form of belief

in God they may choose. It can help churches with whose teaching it is in sympathy; it can establish congregations with a Free Trust which it hopes will remain Unitarian; it can promote in every way possible the principles of Unitarian Christianity. When, however, it assumes the right to be a permanent Trustee of such churches it is out of place and, without intending it, there is great danger of interfering with the freedom of growth which I am sure the members of its Committee at present respect as much as those of us who deplore their recent act.—Yours, &c.

HENRY GOW.

Hampstead,

November 30, 1915.

To the Editor of THE INQUIRER.

SIR,—I have read carefully all the interesting letters on this subject. The two causes of Unitarianism and religious liberty have happily in our own day become almost one, that is to say, that almost all Unitarians, were they presented with the choice between the two causes would see to it first that religious liberty was secured. But we must remember that though at present the causes are at one and seem likely to so remain, they are potentially divergent, and we must so exercise our imaginations as to see that they may never conflict. Hence, while I applaud the endowment of the Unitarian Association with coin and with power, I cannot forget that its objects as set forth at the beginning of its constitution are confined to the promotion of Unitarian interests. It therefore does not seem to me fitting to repose in a Unitarian corporation, which is subject to the duty of remaining permanently Unitarian, the task of administering on Open Trust designed to secure religious liberty, it may be even at the cost of Unitarianism itself. No one knows better than your own legal correspondents how important may become the duty of a trustee in the face of the issues gathered round the question of religious freedom. In the cases which have arisen, one historic, others obscure, I believe on the whole the causes of Unitarianism and religious freedom have been coincident, but this may not always be so, and we have no right to assume that it will be. I hope, therefore, that if the plan of a corporate trustee is to be pursued (and it has much to recommend it in the case of chapels relying on extraneous support) that a "non-party" corporation may be established, amenable within its trusts to the directions of the governing body of the chapel, and free by its constitution from allegiance to any dogma however lofty.—Yours, &c.,

R. H. ARMSTRONG.

17, Croxteth Grove, Liverpool,
Nov. 30, 1915.

To the Editor of THE INQUIRER.

SIR,—We are all equally anxious to maintain the great principle of the Open Trust, and it is because I believe that this object is greatly assisted by the power of the British and Foreign Unitarian Association to act as Trustee

that I support the action of the Association, taken at its Annual Meeting in 1914. The Association exists to uphold certain principles (not dogmas or theological beliefs) and the chief of these principles is that of the Open Trust. The Committee of the Association is elected not as an individual Trustee is, for life, but annually by the members of the Association, and thus is constantly kept in touch with and representative of the attitude of our churches. Perhaps the greatest danger that threatens an Open Trust from the side of the Trustees is that of an old Trustee who has changed his views or who fails to grasp the nature of the Trust he has to administer, and either acts in a manner prejudicial to the freedom of the congregation or declines to allow reasonable access to the Trust deeds. The appointment of such a living body as the Association, with custody of the deeds, would avoid this trouble. The question of voting at Trustees' meetings can easily be settled in the same manner as other transactions of a similar nature in which companies are concerned.

There remain two possible objections. The first is the alleged difficulty of removing the Association should any particular congregation become out of sympathy with liberal theology. The record of the Association is the best answer. There is every reason to believe that if the change were the result of genuine development and not an illegal attempt to capture a building, the Association, true to its principles, would retire from the Trust. The second suggested difficulty would arise should our churches generally at some future time develop a form of Theology to which the term "Unitarian" with all its elasticity and width could not be applied. In such an event, utterly remote at present, the Association could change its name.—Yours, &c., ATHELSTANE A. TAYLER.

Streatham, S.W.,

November 29, 1915.

To the Editor of THE INQUIRER.

SIR,—I thank you for the space you have given to the discussion of which I was the originator under stress of a call of duty that to me was absolutely imperative. I just delivered my soul, and after reading the replies with the respect they deserve I have not a word to unsay of the deliverance. I rather thank God that I gave occasion for the splendid vindication of my action in the masterly letter of Mr. Worthington. To have called forth that weighty utterance is to have placed on record a statement of the completest kind of the unanswerable objections to the step of the British and Foreign Unitarian Association which I assailed. I will not with a single word of my own weaken the force of an argument in which a lawyer intimately versed in the subject with which he dealt replied to his peers. In reference to their letters and Mr. Tarrant's, I pay my tribute to the friendly spirit breathing in them warmly reciprocated by me. Mr. Montgomery's and Mr. Tarrant's contributions were, from their point of view, admirable specimens of the way to conduct controversy. I found in my old friend, Mr. Sharpe's, rather a series

of conundrums than a serious treatment of the subject, and, as is my wont with riddles, gave them up. I can, however, assure him, without a particle of doubt, that I have not the smallest conscientious objection to receiving his valued subscription to M.C.O., and if the Archbishop of Canterbury would add his name to the list it would be equally welcome. I may add that the last time I was asked by our retiring students to give the welcome to the ministry, one to whom I gave the right hand of fellowship with peculiar satisfaction was entering the service of the Archbishop's church. That was a remarkable outcome of what Mr. Sharpe calls our dogmatic teaching. I have sincerely welcomed the tone of mutual regard that has made our controversy rather a cementing than a breach of friendship; while I conclude with repeating my insistent plea that our congregations should carefully consider, under the added light of Mr. Worthington's convincing letter, the issues involved, before they invite to their chapel trusteeships the B. and F.U.A. In my earlier campaign, under great leaders, against the Unitarian Hall that we scotched, the cry was "Hands off our trusts." In this it is "Hands off our trustees." In both cases equally to lay hands on them is, to me, to lay them on the very Ark of the Covenant. I shall oppose it to my latest breath. It is in my very bones, and I can do no other.—Yours, &c.

H. ENFIELD DOWSON.

Gee Cross, December 19, 1915.

[We have only been able to publish a selection of the letters received on this subject. The correspondence is now closed.—ED. OF INQ.]

YOUNG PEOPLE AND THE CHURCH.

To the Editor of THE INQUIRER.

SIR,—Will you kindly allow me to make known through your columns that, through a suggestion of mine at the recent meetings of the National Conference, it has been arranged to hold a class in London during the Christmas holidays for boys and girls from fifteen to eighteen years of age, to instruct them in the essentials of our faith, and to prepare them for a Confirmation or Dedication Service at the close of the course, which would be continued in the Easter holidays. Participation in the service would, however, be optional. A nucleus has been secured, and the Rev. Henry Gow has most kindly consented to conduct the class, which will meet in the early part of the day in some central place. I should be glad to hear as soon as possible from parents of young people likely to join, or wishing further particulars, and I trust that all will feel with me the urgent importance of placing before our own girls and boys those truths and ideals for which we stand, and waking their reverence for them. I would welcome all, but have especially in mind those who, being away at school most of the year, possibly under orthodox influences, often do not enjoy the advantages of the Sunday School scholar.—Yours, &c.,

M. EDITH MARTINEAU.

Streatham Grove, Norwood, S.E.,

December 1, 1915.

MESSRS. DENT & SONS, the publishers of Mr. Hartley Wither's pamphlet, 'War and Self-Denial,' to which we called attention last week, informs us that arrangements have been made by which copies can be supplied on special terms for propaganda purposes or for distribution by societies. The pamphlet is being issued purely as a missionary effort, and neither author nor publishers will benefit by its sale.

PUBLICATIONS RECEIVED.

MESSRS. GEORGE ALLEN & UNWIN, LTD.:—The Greek Tradition: J. A. K. Thomson. 5s. net. MESSRS. CONSTABLE & Co.:—Mornings in the College Chapel. First and Second Series. Afternoons in the College Chapel. Sunday Evening in the College Chapel: Francis Greenwood Peabody. 2s. net per vol. MESSRS. DUCKWORTH & Co.:—The Doctrine of the Atonement: J. K. Mozley. 2s. 6d. net. MR. T. FISHER UNWIN:—A Frenchman's Thoughts on the War: Paul Sabatier. 4s. 6d. net. MESSRS. MACMILLAN & Co.:—Letters from a field Hospital: Mabel Dearnley. 2s. 6d. net. The Faith and the War: edited by F. J. Foakes-Jackson. D.D. 5s. net.

MISCELLANEOUS.

The Nineteenth Century. Cornhill Magazine. The Expository Times. Sunday School Monthly.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

46TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	8747	12	5
Miss Reed	2	0	0
Miss B. W. Reed	2	0	0
Mrs. Cook (second donation)	1	0	0
Collection per Mrs. H. Rawlings	2	5	0
Miss Cecily Debenham	5	0	0
Mr. and Mrs. T. E. Paget (second donation)	10	0	0
Miss R. Nettlefold (fifth donation)	10	0	0
Miss E. L. Lister (third donation)	5	5	0
Mrs. Dendy	8	0	0
Miss Alice E. Winkworth (fifth donation)	10	0	0
Master Jack McLachlan (aged 7 years)	0	5	0
Miss E. M. Bakewell	1	1	0
Mrs. Perrot (third donation)	1	1	0
Compagne Gardens Belgian Hostel Fund per Mrs. Jolowicz (four weeks' donations)	7	0	0
Mrs. Palmer	1	0	0
Mr. E. B. Cook	5	0	0
Mr. and Mrs. L. Hall (tenth monthly donation)	1	0	0
Mr. A. Taylor (third donation)	0	10	0
Mr. J. G. Chattaway (second donation)	5	0	0

	£	s.	d.
Collection at Northiam Chapel per Mr. A. Comport ..	0	10	0
Mr. and Mrs. Frank Hopps (second donation) ..	1	0	10
Mrs. T. Fielding Johnson (second donation) ..	5	0	0
Staffs of the Edinburgh Pro- vincial Training Centre, per Mr. H. N. Dodds ..	1	0	0
Miss Doris Helsby ..	0	2	6
Mr. Lewis N. Williams (second donation) ..	1	1	0
The Rev and Mrs. T. Bowen Evans (monthly donation)	1	0	0
Miss E. Brothers (second dona- tion) ..	0	2	6
Elder girls at Newington Green Chapel Sunday School, per Miss E. J. Titford ..	0	16	6
Mr. Bernard Allen, War Stock Dividend (eighth donation)	3	16	6
Proceeds of Concert at Hast- ings, per Mrs. Malcolm Brown ..	4	14	0
Miss E. A. Davis (second dona- tion) ..	0	10	0
Dunham Road Sunday School, Altrincham, Collections for November, per the Rev. Dendy Agate (mostly in pennies and halfpennies)	2	0	0
Mrs. Wm. Tangye (eighth donation) ..	5	0	0
Mr. W. Harvey Blake (second donation) ..	5	0	0
Miss Eliz. M. Greg (second donation) ..	5	0	0
Mrs. Barlow ..	2	2	0
Highgate Unitarian Church, 1st monthly collection, per the Rev. A. A. Charlesworth	3	19	10

£8,867 14 3

Parcels have been received from:—
 Tadworth and Walton Women's V.A.D.
 (per Miss Ord Mackenzie), Mrs. Cook,
 Mrs. George Webb, Ullet Road Church
 Sewing Circle, (per Mrs. Odgers); Mrs.
 Mottram, Mrs. Arnold Lupton, Mrs.
 Welch, Mrs. Robinson, Miss Rowe and
 Miss Taylor, Ilford Branch, Women's
 League (per Mrs. Fyson); Miss Herring
 and her assistants, Mrs. Basil Hardcastle,
 Mrs. Bowen Evans, Mrs. Harold Thomas,
 Rosslyn Hill Sewing Society (per Mrs.
 Cobb); The Helpers' League, Octagon
 Chapel, Norwich (per Mrs. Stevens);
 Miss Long, Mrs. Leys and Miss Schwind;
 Mrs. H. J. Renshaw, The Misses Evelegh,
 Miss Short, The Little Sisters of the
 Great Meeting, Leicester (per Miss
 Nesbitt); Miss Minns, Miss Margaret
 Robertson, Miss G. H. Coe, E. K. B.,
 Miss D. S. Palmer, Bournemouth Uni-
 tarian Church Working Party (per Mrs.
 Davis); The Misses Wetherman, Miss
 G. Martineau, Mr. Fellowes Pearson
 (gramophone), The Old Meeting Church,
 Birmingham (per Mrs. Lloyd Thomas);
 Mrs. Harris, The New Road Working
 Party, Brighton; Mrs. Woolcott Thomp-
 son, Mrs. A. D. Foster (U.S.A.), Miss
 E. M. Greg, Acton Branch Women's
 League (per Mrs. Sceats); The Misses
 Badland, Miss Lucy Coe, Mrs. F. E.
 Baines, Mrs. Carpenter (Wimbledon),
 Mr. Arthur Kenrick, Miss E. S. Hollins,
 Miss Brothers; Anon.; N. and W.
 Finchley Branch of the Hornsey Women's
 Liberal Association (per Mrs. Davis);
 Memorial Church, Wallasey, Red Cross

Society (per Mrs. Parry); Miss Dendy;
 Miss Dorothy Jones; Miss J. Suttill;
 Mrs. Titterton; Mrs. Sutherland; Mrs.
 Enfield; Mrs. McLachlan; Mrs. Cliff;
 Mrs. J. Worthington; Mr. F. B. Dunker-
 ley.

LIST OF ARTICLES REQUIRED.

Strong cotton bags, 2 ft. by 3 ft.,
 with draw-tape, urgently needed at
 once.

Shirts.

Socks.

Vests } woven or of a natural coloured
 Pants } flannel or flannelette, *Patterns*
can be supplied.

Cardigans.

Slippers for ward and garden wear.

Towels.

Sheets and pillowslips.

Handkerchiefs.

Bag mittens.

Ordinary mittens.

Mufflers.

Playing cards, draughts, chess, dominoes.

Writing materials.

Note.—Raffia baskets (about six inches
 in diameter, with lid), in many colours,
 made by wounded soldiers in hospital,
 may be had from Mrs. Allen, price 3s.,
 3s. 6d., 4s. The proceeds go to help the
 work of the "Œuvre Belge," under the
 direction of the Baronne Robert de
 Brocqueville, which was described in
 THE INQUIRER last week. Will London
 readers note that there will be a sale of
 these baskets at the Parish Church
 Mission Room, close to Hampstead Tube
 Station, on December 10, at 3 P.M.?

The supply of civilian clothing is at
 present quite sufficient for the demand.
 A notice will be inserted in this paper
 when more is needed.

Contributions of Money and Clothing
 should be sent to Mrs. Bernard Allen,
 14, Gainsborough Gardens, Hampstead,
 N.W.

It will be a great convenience if all
 senders of parcels will enclose their names
 and addresses and a list of contents in
 each parcel.

PROVINCIAL MEETINGS OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Provincial Meetings of the British
 and Foreign Unitarian Association, which
 were held at Mexborough and Bolton-
 on-Dearne, Nov. 24-25, opened with a
 Conference of Ministers, of the Ministerial
 Fellowship, at Channing Hall, Sheffield,
 at 11.30 on Wednesday, when the dele-
 gates were welcomed by the members
 of the Sheffield Unitarian Association.
 In the afternoon a reception was held
 at the Free Christian Church, Mex-
 borough, when the representatives of the
 Unitarian Association, the Sunday School
 Association, District Societies and the
 Women's League were welcomed by
 Councillor W. Winstanley, J.P., Chairman
 of the Urban District Council, who
 presided. Mr. Winstanley was supported
 on the platform by Mrs. J. C. Drummond,
 of London (of the Central Committee,
 Women's League); Miss Clephan, of
 Leicester (Sunday School Association);
 Rev. Dr. Charles Hargrove, (ex-
 President); Dr. L. Ram (President of the
 Mexborough Free Christian Church); and

the Rev. T. Anderson (pastor of the
 Mexborough Free Christian Church).

Among others present were: Mr.
 Howard Chatfield Clarke (Treasurer of
 the Association), Mr. H. G. Chancellor,
 M.P., Mr. Ion Pritchard, and the
 Revs. W. C. Bowie, T. P. Spedding,
 J. C. Ballantyne, A. Hall, Lloyd Jones,
 Dr. Mellone, Missionary College; J. C.
 Flower, C. J. Street, A. H. Dolphin, and
 J. W. Lee (Sheffield).

Mr. Winstanley, in welcoming the
 delegates, said that three or four weeks
 ago he had the privilege of welcoming to
 Mexborough troops who represented
 the atmosphere of the moment—a martial
 atmosphere, the atmosphere which hung
 like a ghastly pall over Europe. That
 day he had the privilege of welcoming
 something of an entirely different kind;
 an atmosphere which he hoped would
 renew faith and hope in stricken hearts.
 If they could bring a message of comfort
 to those whose hearts had been bowed
 down by the horror and anguish of the
 war, their visit would indeed have been
 most welcome and happy. He welcomed
 them personally because they were a
 band of people who sought after the
 Truth in its essence. The work upon
 which they were engaged would be needed
 more than ever when the war was over,
 for he believed there would be a great
 awakening of heart and mind, and they
 would need more and more vigorous
 guidance from their ministers and spiritual
 leaders. When that time came they
 would have to drop a great many shibbo-
 leths and wordy doctrines and dogmas,
 in order that they might speak more
 directly to the hearts of the people.

Dr. Hargrove, responding to the
 welcome accorded them by one who, as
 Chairman of the Mexborough Urban
 District Council, stood for the material
 welfare of the place, and all that went
 to make the town decent and habitable,
 said it was a practice of Unitarians
 to take a direct and personal interest in
 such matters, and wherever Unitarian
 ministers were found they were generally
 acting in close co-operation with the
 local authority. He thanked them
 cordially for their welcome and the in-
 habitants of Mexborough for their good-
 will.

Mr. E. Bramley (President of the
 Sheffield Unitarian Association) extended
 a welcome to the delegates on behalf of
 that Association.

Dr. L. Ram, president of the com-
 mittee of the Mexborough Free Christian
 Church, said it was a source of gratifica-
 tion that the British and Foreign Uni-
 tarian Association had accepted their
 invitation so readily, and it showed that
 that Association did not forget the
 humblest of its members.

The Rev. T. Anderson said he would
 like to congratulate the Chairman on
 the fact of his filling that position. Mr.
 Winstanley had several times preached
 from their pulpit, and he had kindly
 promised, in the near future, to give an
 address to the Sunday School teachers
 of the Association. He (Mr. Anderson)
 represented in his welcome the whole of
 the church in Mexborough. He could
 say that the Mexborough Free Christian
 Church was, at any rate, alive. There
 were, some months ago, prophets in their
 midst who thought that their move-
 ment would soon have its day, and

cease to be. They were having their day, and had not ceased to be. They were stronger to-day than they were twelve months ago, and they hoped to be stronger still.

Miss Clephan, of Leicester, and Mrs. J. C. Drummond, of London, briefly acknowledged, on behalf of their respective organisations, the Sunday School Association and the Women's League.

At the afternoon conference, over which Mr. W. E. Taylor (Doncaster) presided, an address was delivered by Dr. Hargrove on 'Sacrifices which Truth Demands.' A discussion followed, which was opened by the Rev. J. Cyril Flower, of Bolton.

In the evening a religious service, which was well attended, was conducted by the Rev. T. P. Spedding, the preacher being the Rev. Dr. Mellone (Principal of the Unitarian College, Manchester). Dr. Mellone took for his text: 'Have I been so long time with you, and hast thou not known me?' There was, he said, an ancient legend that told of a city overwhelmed and cast down into the depths of the sea, and as the waves rolled to and fro, far above its topmost towers, sometimes a current would find its way down to the deep and ring the city's bells. Sometimes during the storm and turmoil on the surface there was heard the muffled ringing of the bells. Even so, buried in this human life that we shared with the red world around us, there was the City of God, that City whose Temple they were; and amid all the discord and clash of strife, and agony of doubt and pain, and dismay, they could still hear the low, penetrating music of the bells—the buried bells of the City of God. He would say to those who were consecrated to the ministry, "Be not afraid." Some of them in their heart of hearts were afraid. The Powers of Evil had struck terror into the hearts of many religious men; they were bewildered and dumb before it. But if ever their ministry was worth anything in the sight of God and man, to-day it was worth far more than ever it was. The world had grown tired of theology as represented by intellectual definitions, but an honest man's experience had the same value as ever it had.

THURSDAY'S PROCEEDINGS.

On Thursday morning the members visited the Free Christian Church at Bolton-upon-Deerne, where, after a devotional service, several conferences took place. The first of these was presided over by Mr. Grosvenor Talbot, of Leeds, and the Rev. Alfred Hall, M.A., gave an address on 'What is the Gospel of the Unitarian Christian?' The Rev. J. W. Lee (Sheffield), opened the discussion. The Rev. J. C. Ballantyne then read a paper on 'The Smaller Church and the Larger Fellowship,' and the discussion over which Mr. Lloyd Jones, of Liverpool, presided, was opened by the Rev. W. Copeland Bowie.

The party then returned to Mexboro', and after lunch a conference was held in the Free Christian Church, organised by the Sunday School Association. The Rev. Bertram Lister spoke on 'The Religious Education of our Young People,' the Rev. T. P. Spedding on 'The Sunday School and the Child,' and the Rev. Dr. Ratray on 'The Church and

the Young People.' Mr. Ion Prichard gave an address on 'Claims of Citizenship upon our Young People.' Miss Clephan also spoke. There was a further conference of the Women's League, addressed by Mrs. J. C. Drummond and Miss Johnson, of Bury, and presided over by Mrs. Laycock, of Sheffield. In the evening a public meeting was held, presided over by Mr. H. Chatfield Clarke.

The principal speaker of the evening was Mr. H. G. Chancellor, M.P., whose subject was 'The Abiding Things of Religion in a World Conflict.' Were there any? he asked. What would emerge from the war they could not tell; but they did know that society could not emerge in the same condition as when it entered into the conflict. Millions of men had been killed and maimed, and the future generations would be the poorer for the lowering of the standard of parentage, for the lowering of national faith and of human conduct. In Armenia a whole nation was being slowly murdered. They might ask themselves was there any room for religion in a world such as that? Was there any wonder that man's faith was shaken and that he asked the question, "Does God know?" Yet God had given to man the choice between evil and good. This war, with all its horrors, differed in only the slightest degree from evils which before had shaken the world without shaking the faith of the world in God. In spite of the war, God abides, and, if so, religion must abide with all its comfort and joy and duty and obligation. Never was religion more real than it was to-day. A Member of Parliament (Mr. Page Croft), who had been in the trenches ten months, said in the House of Commons the other day that he saw there, in the midst of the fighting, more real religion than he had seen in all his life before.

Mr. Chancellor was followed by Miss Clephan, of Leicester, Dr. Hargrove, the Rev. Alfred Hall, and the Rev. C. J. Street. Hearty votes of thanks and many expressions of goodwill on the part of the visitors and their hosts brought the proceedings, and the visit of the Association, to a close.

IMPRESSIONS BY A DELEGATE.

Some delegates had hardly heard of Mexborough before. Was it wise for the British and Foreign Unitarian Association to go there? Were the meetings at all likely to be successful? Well, now we have been there, a very different answer will be given from what some apparently had expected. At the reception in the afternoon the Civic Welcome, if we may so term it, was given by Mr. Councillor W. Winstanley, the Chairman of the District Council. He was not a Unitarian, but gave us a hearty welcome in the name of the town which, he said, had a reputation for smoke and dirt, but underneath them would be found, as we indeed all found, real Yorkshire hearts. Dr. Hargrove responded to this and expressed our desire to live on the best of terms with all religious bodies. Then we were again welcomed by Mr. E. Bramley, Chairman of the Sheffield and District Association of Churches, by Dr. Ram of the Mexborough congregation, and by the Rev. T. Anderson, its minister. Dr. Ram said he was expecting a good entertain-

ment in the religious sphere from the meetings. It was delightful and encouraging to hear Mr. Anderson tell that the congregation was a stronger body to-day than twelve months ago, that they were all pretty well on a level socially, the aristocrats among them helping to clean the windows. Miss Clephan (of Leicester), President of the Sunday School Association, and Mrs. J. C. Drummond (of London) on behalf of the Women's League, also responded to the welcome. Mr. W. E. Taylor, of Doncaster, presided at the first meeting. Dr. Hargrove led us as we meditated upon "The Sacrifices demanded by Truth." We were reminded that questions thrust themselves upon the attention of men and women to-day, and various motives were put forth and considered as to our attitude towards these questions and problems. Loyalty to truth and freedom to express it openly were put forward as characteristics of our own religious community. We had an interesting discussion opened by the Rev. Cyril Flower, of Bolton, and taken part in, among others, by the Rev. Percy Jones, of Doncaster, who said that in his opinion a great many churches want emptying before you can fill them, that more heat was required among us if ever we were to succeed as we wished to do.

Then followed the service conducted by the Rev. T. P. Spedding, and the sermon preached by Dr. Mellone, the Principal of the Unitarian Home Missionary College, Manchester. It was well attended and a hearty service.

On Thursday morning we journeyed to Bolton-on-Deerne, a child of Mexborough and a vigorous and healthy child. After a short devotional service conducted by the Rev. C. Flower, we listened to two excellent papers, one on 'What is the Gospel of the Unitarian Church?' by the Rev. Alfred Hall of Newcastle-on-Tyne, and the other on 'The Small Church and the Larger Fellowship,' by the Rev. J. C. Ballantyne of Nottingham. It was good to see and hear our old friend, Mr. Grosvenor Talbot, of Leeds, in the chair. Mr. Hall spoke admirably and in a helpful way of various points of our Unitarian Gospel, the dignity and divinity of man, the solidarity of the race, and the progressiveness of life, a real grip of which, he said, would give hope and power and inspiration which were also much needed to-day. Mr. Ballantyne was bright and breezy as usual. A very helpful distinction was drawn between the more or less permanently and necessarily small church which, perhaps, we have inherited from the past, and the newer small church unable to provide for itself in a financial way. The drift of Mr. Ballantyne's remarks was in the direction that the Local Associations should look after these small churches, and wherever possible bind them on in fellowship with bigger ones. It was decided to make inquiries concerning the history of our local associations from this point of view. We shall probably hear of the matter again next Whitsuntide.

Helpful and useful meetings of the Sunday School Association and the Women's League followed. Mr. Ion Pritchard fulfilled his usual rôle in recommending the books of the Association,

and Miss Clephan, the Rev. B. Lister, and the Rev. Dr. Rattray had some good suggestions to make about various parts of our Sunday School work. Mr. Lister, in dealing with the problem from the point of view of the child and the Sunday School, spoke of the remarks not infrequently heard to-day that the Sunday School had had its day. In answer to that he suggested that it was not the Sunday School but its antiquated methods that needed changing. At the Women's League meeting Mrs. Drummond, of London, and Miss Johnstone, of Bury, were the chief speakers, and after that followed the public meeting dealing with the "Abiding Things of Religion in a World Conflict." The speakers were Mr. H. G. Chancellor, M.P., Miss Clephan, the Rev. Alfred Hall, Dr. Chas. Hargrove, and the Rev. C. J. Street.

Surveying the meetings as a whole our verdict must be that the British and Foreign Unitarian Association was abundantly justified in holding them. We hope that the movement at Mexborough and elsewhere will have received a great impetus towards realising some of its great ideals.

NEWS OF THE CHURCHES.

Blackpool, North Shore.—The Rev. J. Horace Short has been granted permission by his congregation to join the R.A.M.C. He has volunteered for general service and will take the first call which comes through the St. John's Ambulance Association on or after January 1st.

Bootle.—On Sunday evening the Rev. Walter Short, who has been accepted to train for a commission in the army, and is already at work, preached a farewell sermon to a congregation which almost filled the seats. Speaking of his feelings while on holiday when the war broke out and seeing the Territorials called away from their farms and gardens, he said that at that time he had not felt called on to fight, but later on, when Sir John French's first despatch was published, and when officers were falling in large numbers, he decided to apply for a commission. Later on, he repeated his application, but nothing came of it. After academic, newspaper discussions of the causes of and remedies for the state of war, and after the unchivalrous actions of our foes, such as Scarborough, the Lusitania, &c., it was clear that we are fighting to preserve civilisation and right against might. The choice lay between remaining at home and labouring to maintain spirituality, worship, education, and philanthropy, or joining the army. Friends said he was doing good work at home, but when he saw men of every rank in life enlisting he felt that Unitarian ministers were not exempt. As a preacher of righteousness, of sacrifice, and of brotherhood, he felt called upon to exemplify these things in action. After a brief word on the happy relations between himself and the church, he said he was going to do work of a temporary character. The congregation remain to do permanent work in maintaining public religion and virtue. He besought them to uphold their church as part of their patriotic duty. After the benediction the congregation responded by singing the hymn 'God be with you till we meet again,' and affectionate farewells were spoken as they passed out.

Deptford.—Our advertising columns explain the need there has been for the repairs at Deptford. These repairs have required the building of many piers to the walls, cutting out and replacing defective brickwork, rearranging windows, putting in new window frames, providing a new drainage system and new boundary walls, plastering the inside of the chapel instead of renewing the matchboarding, and removing the last of the old pews. It will be possible to use half of the chapel for institutional purposes by adopting a system of curtains. Renewed activities began at Deptford during the three years in which the Rev. W. W. C. Pope was in charge. Three years ago Mr. Carlier was appointed minister and in his care the work has developed. Mr. Ronald P. Jones made plans for an extension of premises but there were difficulties in the way. Internal repairs were necessary; these were begun but were found insufficient. Now the extensive scheme of repairs has been almost completed. A reopening service was held on Saturday, November 27th, when the Rev. J. H. Weatherall, who had been associated with the congregation in his early days, was the preacher. The subsequent Public Meeting, under the presidency of Dr. C. Herbert-Smith, was enthusiastic. Dr. Herbert-Smith congratulated the members on the alterations that had been carried out. Mr. F. C. Creak said that £370 were still required and the Rev. J. A. Pearson read letters of goodwill. The Rev. Alexander Gordon gave some delightful personal reminiscences of his early preaching days when he sometimes supplied at General Baptist Chapels, and described the variety of religious teaching to be found in London sixty years ago—Arian at Worship Street; Priestleyan at Stoke Newington; Channing type at Rosslyn Hill; and the "new views" at Little Portland Street. He pointed out that conviction was always superior to uniformity. Mr. Carlier, minister, and Mr. Pain, a trustee, expressed their thanks to the District Society for getting the ancient building put into repair; the Rev. J. H. Weatherall told of the time when he was secretary of the Band of Hope at Deptford; the Rev. F. Summers brought words of cheer; Mr. Athelstane Taylor, chairman of the L.D.U.S. Executive, spoke of the warm interest of the Society in the work; the Rev. T. P. Spedding, with one of his Rochdale boys in khaki accompanying him, spoke encouragingly to the young folks present; and the Rev. J. A. Pearson showed why he thought it worth while, especially at the present time, to keep open every centre of religious influence. The meeting was hearty and hopeful, and there is reason to expect that Deptford Old Chapel will find its sphere of usefulness enlarged, especially if the remaining charges for these most necessary repairs can be met without delay. An earnest appeal is made to our readers to help.

Glossop.—The Rev. Joseph Wilson recently offered himself for military service but has failed to pass the usual medical tests. Mr. Wilson is to be heartily congratulated upon his public-spirited action.

Ilford.—A Fellowship meeting of the local branch of the Women's League was held in the Unitarian Church on Tuesday afternoon. A devotional service was conducted by Miss Hargrove (member of the Executive Committee). At the subsequent meeting Miss Grace Mitchell (Hon. Fellowship Secretary) spoke on 'Fellowship: How It Began,' with special reference to the Overseas Dominions. Mrs. Reginald Wight (Home Fellowship Secretary) gave an interesting description of the way in which the League works for the home churches, mentioning the efforts made to keep in touch with people removing from one district to another. Miss Hargrove spoke upon the value of co-operation in church work, urging that the London churches

should get more into contact with one another for purposes which were common to them all. A conference followed in which several members and the Rev. A. H. Biggs took part. The attendance numbered between thirty and forty.

London, Brixton.—On Tuesday, November 30th, an "At Home" was given by the Girls' Own Brigade, when the parents of the girls and the members of the church were present. There was a display of drilling and dancing and the needlework for the G.O.B. stall at the forthcoming Sale of Work was on show. Mrs. Sydney Martineau, the President, spoke most encouraging words to the girls, bidding them work steadily on, in spite of the fact that they were to lose their beloved Captain. On behalf of the officers and privates, one of the girls who had never missed church, Sunday School, or Brigade during the year presented the Captain, Mrs. G. M. Elliott, with a bracelet, as a token of their love and an expression of their sorrow at her leaving Brixton.

London Lay Preachers' Union.—Mr. S. D. Greenfield, the Hon. Secretary, has enlisted in the R.A.M.C. During his absence his duties will be performed by the President, Mr. John Kinsan, 4, Winchester Road, Ilford. Mr. Greenfield, who has been very zealous in the work of lay-preaching, takes with him the congratulation and good wishes of many friends. Mr. F. W. Ross, another well-known member of the Union, has also joined the R.A.M.C.

Merthyr Tydvil.—We regret to announce that the Rev. Nestor Rayson Williams, over thirty years minister (Unitarian), 1860-94, at Merthyr Tydvil, died on November 29th, at his old house, Merryvale, Pem., aged 81.

Victoria, B.C.—On Friday, October 22nd, the ladies of the Women's Alliance of the Victoria Unitarian Church gave a farewell supper in honour of Mr. and Mrs. H. E. B. Speight. About fifty guests were present. It was a great disappointment that Mr. Speight had to be absent owing to a severe attack of influenza. Mrs. Speight, however, ably took his place. Several prominent members of the congregation voiced their love and admiration for Mr. Speight, their regrets at his imminent departure were tempered by the hope that the parting would prove to have been but a loan to Berkeley. Mr. Stevenson, minister of the Emmanuel Baptist Church, wished God-speed to a valued colleague and congratulated the church on having been the means of bringing Mr. Speight from the old country to wider fields. The President of the Women's Christian Temperance Union spoke of Mr. Speight's growing popularity in the city of Victoria and of her conviction that he would return to Canada. The President of the church then presented Mrs. Speight with a set of typical Canadian authors, saying that these books must keep the memory of Canada fresh in their memories and some day bring them back. Mrs. Speight said that her husband was very sorry not to be there that night; in words which gave vivid expression to the emotion they were meant to hide, she spoke of their love for their little church and of the happiness that this year in Victoria had brought them. On the following Sunday, October 24th, Mr. Speight, assisted by his wife (who read the lessons), concluded his work in this church.

Walsall.—On Sunday last the Chapel Anniversary Services were held, the preacher being the Rev. Dr. Ewart of Stourbridge. On the following evening the Anniversary Meeting and Social took place. Helpful addresses were delivered by the Revs. H. C. Hawkins of Oldbury, W. G. Topping of Caseley, and others. Much regret was expressed at the absence of the Rev. J. Morgan Whiteman through illness.

NOTES AND JOTTINGS.

THE VALUE OF THE POTATO PATCH.

Mr. Walford Martin, who read a paper at a conference of the Vegetarian Society held in Manchester a few weeks ago on "Food, Wages, and Economy; To-day and To-morrow," gave some interesting facts about the nutritive qualities of certain articles of diet, and alluded to the potato, which appears to be sadly under-estimated, as the staff of life. A man, he said, who on a small patch of land had enough potatoes to feed his children through the winter could meet the uncertainties of life and employment with comparative calm. In spite of all present difficulties, he went on, in connection with the possession of land in England, considering its superiority as an investment, the purchase of agricultural land at £40 an acre, freehold, still remained one of the cheapest properties available. For the price of a bicycle one might buy a quarter of an acre of land, enough to provide a man with food for ever—a useful bit of ammunition for public lecturers on "back to the land" and the genuinely simple life.

BOOKER WASHINGTON'S ANCESTRY.

Sir Harry Johnson in an article in *The Times* the day after his death was announced gives the story of Booker Washington's life in outline, and as a record of achievements attained in spite of almost insuperable difficulties which would have daunted a man with less tenacity of purpose and genuine idealism, it is surely hard to beat. When he set out in 1872 on his pilgrimage of 500 miles to the famous Hampton Institute which had been founded by General Samuel Armstrong and the American Missionary Association, he only had a sum amounting to perhaps 10s. or 12s. in his pocket, and he was quite penniless and literally starving when he reached Richmond, the capital of Virginia, nearly 100 miles from his destination; yet he ended his life the head of a mighty centre of learning and industry in which many thousands of coloured men and women have been prepared to earn an honourable livelihood, and which had made his name famous all over the world. Mr. Andrew Carnegie, who gave the Tuskegee Institute its magnificent library, and endowed it so liberally that it need never fear lack of funds for the carrying on of its work, called him the Moses of the negro race. It is a curious thing, by the way, that when Professor Keith was shown a portrait of him, he said, "This is the head of an Italian, not of a negro," and Sir Harry Johnson has an interesting theory that he had Crusader's blood in his veins. His second name, Taliaferro, is supposed to have been the name of his father, a white man or octoroon (his mother was a negress and a slave), and Tagliaferro ("cuts through iron"), Taillefer, Telfer was a common name among the Crusaders and *condottieri* of North Italy, Provence, and Normandy, and Norman England. Several Italian adventurers bearing this name came to the United States either at the close of the eighteenth century or after the Napoleonic wars, and one of them or of their descendants may have been the father of Booker Washington.

DEPTFORD GENERAL BAPTIST (UNITARIAN) CHAPEL.

SECOND APPEAL.

THIS ancient chapel being very dilapidated, our architect advised us early in 1914 to do certain repairs. £150 were raised and the work put in hand. While it was in progress the L.C.C. Surveyor intervened and condemned the building as structurally unsafe. We then obtained estimates for the work which he required to be done, and issued an appeal for £700. To this we have received a generous response of £620.

Unfortunately during the work of reconstruction other defects revealed themselves, and new requirements were made by the Surveyor, as a consequence of which we need an additional £400.

This statement will show that from what was a modest undertaking financed before the building was touched, we have been led on to a very considerable expenditure, almost in spite of ourselves. Happily, the reconstruction is now practically completed, and we know the full extent of our liability. It would have been a disaster to the Congregation to lose their chapel. They are an active body of people, and under Mr. Carlier's capable leadership there is good reason to believe that the church will meet with increasing effectiveness the needs of a thickly populated and not very cheerful neighbourhood.

We should like to draw attention to the activities which were being carried on when minister and people were startled by the news that there was danger of their chapel tumbling about their ears and must be closed:—

Sunday Services: Evening Attendances, 60 to 80.

Sunday School: 150 Children and 14 Teachers.

Monday: Mothers' Meeting; Winter Concerts.

Tuesday: Band of Hope and Boy Scouts.

Wednesday: Girls' Sewing Classes and Women's League.

Thursday: Women's Devotional Hour, Girls' Club, Choir Practice.

Friday: Boys' and Young Men's Clubs.

The Suggestion contained in this statement is a fair indication of the spirit and the possibilities of the movement. To this, it may be added, that poor as they are—and Deptford is one of the poorest districts in London—the members of the congregation are raising £50 themselves. We earnestly appeal to you to help us, and we make the appeal the more urgently on the very ground that it is so difficult to raise money just now.

Donations will be gratefully received and acknowledged by the Treasurer to the Deptford Fund, Mr. F. C. CREAK, Fernwood, North Hill Highgate, N., or by the Rev. J. Arthur Pearson, 4, Ella Road, Crouch Hill, N. Mr. Pearson has had special opportunities of seeing the good work carried on by Mr. Carlier, and of assisting him in various ways.

C. HERBERT-SMITH, President of the London District Unitarian Society.

F. C. CREAK, Treasurer, The Deptford Chapel Repairs Fund.

November, 1915.

	£	s.	d.
Amount previously acknowledged ..	459	18	0
Miss H. Bartram ..	0	10	0
Mr. Alfred Clarke, J.P. ..	0	10	6
Mr. Chas. W. Chitty ..	5	0	0
Mr. Ion Pritchard ..	5	0	0
Major S. Chatfield Clarke ..	2	2	0
Miss Tarrant ..	0	10	0
Mr. J. F. L. Brunner, M.P. ..	10	0	0
"Number Two" ..	5	0	0
Mr. W. Arthur Sharpe ..	2	2	0
Mr. and Mrs. Howard Hulme ..	1	0	0
Dr. W. Blake Odgers, K.C. ..	5	0	0
Mr. F. J. Hytch ..	0	10	0
Miss Mary Preston ..	1	1	0
Miss Edith Preston ..	1	1	0
The Rev. T. E. M. Edwards ..	1	0	0
Miss Warren ..	3	3	0
Mr. W. Haslam ..	1	0	0
Mr. F. C. Creak ..	1	1	0
Mr. and Mrs. Buser ..	1	0	0
Mrs. Lake ..	1	1	0
Miss Catherine Scott ..	1	0	0
Miss Grace Mitchell ..	0	5	0
The Rev. A. A. Charlesworth ..	1	1	0
Mr. R. Pain ..	1	1	0
Mr. and Mrs. Arnold Lupton ..	5	0	0
Mrs. Marriott ..	2	2	0
Miss Durning-Lawrence ..	20	0	0
Mrs. Sydney Martineau ..	5	0	0
Mr. B. V. Storr ..	0	2	6
Mr. J. F. Schwann ..	5	0	0
Mr. Daniel Rees ..	1	0	0
Miss Rose Travers ..	0	5	0
Miss Ridge ..	1	1	0
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No. 3832.
NEW SERIES, No. 935.]

LONDON, SATURDAY, DECEMBER 11, 1915.

[ONE PENNY.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 12.

LONDON.

Acton, Cressfield Road, 11 and 7, Mr. H. C. HORSLEY, B.A.
 Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
 Bermondsey Ford Road, 6.30, Dr. WM. THOMSON.
 Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
 Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. CHARLES HARGROVE, M.A., D.Litt.
 Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. JOSEPH WOOD.
 Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton Lane, 11, Mr. S. FRANKLIN, 6.30, Mr. J. P. ROSLING.
 Hackney, New Gravel Pit Church, Chatham Place, 11.15, Rev. F. HANKINSON; 6.30, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
 Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND.
 Kentish Town, Clarence Road, N.W., 11, Rev. BERTRAM LISTER; 7, Rev. F. HANKINSON.
 Kilburn, Quex Road, 11 and 7.
 Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. J. A. PEARSON.
 Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
 Peckham, Avondale Road, 11 and 6.30, Rev. F. MUMFORD, B.A.
 Richmond Free Church, Ormond Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
 South Norwood League House, 141, Portland Road, 7, Mr. W. R. MARSHALL.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Mr. J. P. ROSLING; 6.30, Mr. S. P. PENWARDEN.
 University Hall, Gordon Square, W.C., 11.15, Rev. S. A. MELLOR, Ph.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
 Wimbledon Smaller Worple Hall, 6.30, Mr. WM. LEE, B.A.
 Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
 BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
 CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
 DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. J. E. STRONGE.
 EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
 GEE CROSS, Hyde Chapel, 11 and 6.30.
 HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
 HINDLEY, Nr. Wigan, Market Street, 10.30, Rev. R. F. RATRAY, M.A., Ph.D.; 6.30, Rev. J. ISLAN JONES, M.A.
 HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Supply.
 HULL, Park Street Church (Unitarian), 10.45 and 6.30, Mr. F. J. SHIRLEY.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. F. K. FREESTON.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. F. H. JONES, B.A.
 LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Sale, 11 and 6.30, Rev. W. S. MCLAUCHLAN, M.A.
 MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
 NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
 SOUTHELD, Darnley Road Church, 11.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
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 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
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 WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
 WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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 Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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MARRIAGE.

McCONNOCHE-GUTHRIE.—On Saturday, Dec. 4th, at East Hill Unitarian Chapel, Wandsworth, Norman McConnachie, 2nd Lieutenant Northamptonshire Regt., son of the late Rev. James A. McConnachie, of Sale, Cheshire, to Winifred, daughter of W. Guthrie, Esq., of Wandsworth, London, S.W.

DEATHS.

THORPE.—On Dec. 4th, Jane Thorpe, of 18, Mirfield Drive, Monton, widow of the late Thomas Thorpe, of Patricroft, Manchester, aged 75 years.

WEATHERALL.—On Dec. 3rd, at Essex Manse, Kensington, Florence, wife of John Henry Weatherall.

Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

EVERY week it becomes clearer that the work of the Belgian Hospital Fund has gripped the imagination of the churches. Its appeal has turned many of them into hives of industry, and they have found here just the work which they needed to give concreteness and personal interest to their efforts. The effect upon religious life will be healthy and far-reaching. Charity, not the study of problems, is the way of salvation. We meet all our own difficulties not only with greater cheerfulness but also with clearer spiritual insight, if we have spent our own strength and substance in the service of others and given a large place in our lives to the universal claims of suffering.

MORE and more this work has become our work, work in which we are all partners. Those of us who are closely connected with the administration of the Fund know what quiet and beautiful sacrifice is hidden away in the bald details of our subscription list. People have gone without things which they need or they have parted with treasured possessions in order to give. Half-pennies

from little children and the widow's mite, they are all there in company with the larger gifts, and week by week they are turned into articles of practical use which, in present circumstances, are all the more effective as symbols of friendship because they are useful. Those who support the Fund with their money or their work are sending a constant stream of friendship into the hospitals. Something of themselves is given away to these suffering men whom they have never seen, and the men themselves, our friends and comrades, feel it and understand.

In this way the small group of us who know all the details of the work, are simply the means of communication for the charity and loving-kindness of many hearts. We feel it to be a position of great privilege. We wish that many others could share the experience with us, the personal contact with grim realities, the helpful intercourse with doctors and patients in the hospitals, the spirit of adventure which gives a new zest to living in these days of strife, the comfort of doing something on the spot. But since this cannot be we can only pass on in rich measure; pressed down and running over, the gratitude which has come to us in such abundance. This is a spiritual treasure in which we are all partners, whether we give our money, or spend our time in sewing, or visit the hospitals in France.

WHEN the newspapers begin to publish their own private interviews with the King of Greece we may be allowed to indulge in a little wholesome scepticism. We do not mean that the conversations are simply invented; but they are probably written up and represent personal

impressions rather than literal reporting. It is almost incredible that King Constantine should choose the interviewer as the best and most dignified means of announcing his opinions to the world at a time when he is engaged in most difficult negotiations with the Allies. There is no reason to doubt the warmth of his personal feelings towards England, a sentiment most suitable for *The Times*, or his attachment to neutrality, a point of sympathetic contact with American readers; but these two interviews of which so much has been made in the Press, cannot be accepted as throwing any fresh light upon the situation. They belong to the *personalia* of clever journalism and are entirely without political significance.

AMERICAN opinion has been deeply stirred by the damning evidence of unscrupulous German intrigue. The verdict of guilty in the recent trial has been followed by a scathing denunciation of plotters in President Wilson's message to Congress.

There are [he said] citizens of the United States, I blush to admit, born under other flags, but welcomed under our generous naturalisation laws to full freedom of opportunity in America, who have poured poison and disloyalty into the very arteries of our national life, and who have sought to bring the authority and good name of our Government into contempt, to destroy our industries wherever they thought it effective for their vindictive purposes, to strike at them and debase our policies to the uses of foreign intrigue. Their number is not great as compared with the whole number of those sturdy hosts by which our nation has been enriched in recent generations out of virile foreign stocks, but it is great enough to have brought deep disgrace upon us and to have made it necessary that we should promptly make use of

the processes of law whereby they may be purged of their corrupt distempers. America has never witnessed anything like this before.... But the ugly and incredible thing actually has come about, and we are without adequate Federal laws to deal with it. I urge you to enact such laws at the earliest possible moment, and I feel that in doing so I am urging you to do nothing less than to save the honour and self-respect of the nation. Such creatures of passion, disloyalty, and anarchy must be crushed out.

* * *

In spite of these fine passages, which ring with sincere indignation, there was a good deal of nationalism of the narrower type running through President Wilson's message. He proclaimed his unabated attachment to the Monroe doctrine. His ideal seems to be that of America for Americans, and policy both in the commercial and the military sphere is to be dictated by the need of developing in the American hemisphere an independence and self-sufficiency which will keep it apart from the tangle of European affairs. For this purpose an adequate defensive force is to be organised and the mercantile marine to be rapidly developed with the help of public money. According to this view America is a closed preserve. Its business is to make "common cause with all partisans of liberty on this side of the sea," and not to meddle with the affairs of Europe however disturbing or threatening they may be.

* * *

WE know that this ideal makes a strong appeal to some American thinkers and that it is a good popular cry for an election campaign. But from the political point of view it is terribly short-sighted. President Wilson's mind seems still to be obsessed by traditional phrases about the new and the old world, which have ceased to correspond to any reality. They came into existence at a time when news travelled slowly and the means of communication were difficult. The ocean liner and the constant stream of immigration have linked the life of America and that of Europe in bonds which cannot be broken. No legal enactments can banish the base intrigues which arouse President Wilson's righteous indignation, and no doctrine of America for the Americans can make her independent either of English thought or of plots made in Germany. The problem is not one of boundaries but of morals. The defeat of liberty in Europe and the success of a government which employs "creatures of passion, disloyalty and anarchy" would mean irretrievable disaster to America. We do not plead that she ought to come in and fight on our side; but this battle for liberty in Europe

is her battle too, and on grounds of national interest alone recent events point to the wisdom of an open avowal of her moral solidarity with the Allies.

* * *

THE intermittent reports that Germany desires peace leave us quite unmoved, and that for two reasons. There is no evidence that in the main they are not part of her tainted press campaign, feelers deliberately organised in order to utilise any weariness of the war, which may exist here and there in small groups among the Allies, for her own ends. But our chief reason is that peace now would be an act of cowardice and dishonour. A mere cessation of hostilities at the present moment, with Germany left boasting that her methods of barbarism and treachery have succeeded, would only prepare the way for worse misery for the world in a few years. We did not enter upon this war in order to gain territory or satisfy national sentiment. We were so little prepared for it that we are now only just ready to put forth all our strength. Slowly and with stern resolve we have gathered ourselves together to drive back the invader and to punish the rebellious spirit which has risen up to destroy our civilisation. In such a contest of principles there can be for us no drawn battles and no easy terms of peace, for we love peace too well to accept its pale counterfeit and leave the world in bondage.

* * *

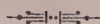
LORD DERBY'S recruiting campaign closes this week. Fortunately the specious pleas for a further extension of time have been without effect. The reports of increased activity which have come in from all over the country show that many men refuse to make up their minds until it is nearly too late. Unfortunately there is still a good deal of uneasiness about the number of young unmarried men who have failed to come forward. It is disquieting from the point of view not only of military efficiency but also of our future citizenship. If the grounds of refusal were analysed they would probably reveal a great deal of confusion of mind and not a little failure to realise the terrible nature of the crisis through which we are passing. Most of the excuses offered are quite unworthy of one of the supreme moments in the history of the world, and perhaps it is most charitable to put them down to feebleness of imagination and the habit of living in narrow grooves. Further comment is useless until the figures are made known. We still cling to the hope that they will enable us to fulfil our obligations without resort to compulsion.

THE question of exemptions is occupying a good deal of attention, and we hope that the authorities will deal wisely with it, not on professional but on public grounds. It is undoubtedly right for men to avoid deciding the importance of their civil occupation for themselves. When they are enrolled in their proper group, the work of sifting and supervision can begin. A very good case can be made out for not taking too many medical students or school teachers to serve in the army, and it would be a good thing to send many of them back in the interest of health and education. For this there is a genuine demand which ought not to be disregarded. If ministers of religion enlisted in anything like the same proportion they might well be subject to similar enlightened consideration. At present there is very little public concern about them at all and no apprehension that churches will be understaffed. For one thing so few of them have gone. But there is also, we fear, a widespread expectation that they will be more aloof and professional than other men, a fact which we find terribly disquieting.

* * *

ARTIFEX writes this week in the *Manchester Guardian* to point out that the spiritual revival, which many people expected and almost demanded as a consequence of the sharp discipline of the war, has not come. Churches are still thinly attended and men's minds are no more occupied with the work of organised religion than they were before. May we venture upon a word of caution. The upheaval of our national life cannot be expected to work a reformation in character and a change of heart in the course of a few months, especially as we have borne hitherto so little of the poverty and loneliness and pain. It is afterwards that many of us will feel the hand of God heavy upon us and will perhaps begin to remember. Let us also avoid the mistake of thinking that there is no deep stirring of men's hearts because it does not instantly send them flocking to the churches. Perhaps the churches themselves need conversion as well as the multitude. A short time ago the present writer wandered into one of our English Cathedrals. It was quite deserted. Everything about it had an air of stiff propriety, and the doors which led into all the forbidden places of beauty and prayer were carefully locked. It seemed to have no meaning for wayward tempest-tossed men except as a sepulchre for their emotions. It was easier to find the exaltation of duty and the healing touch of sympathy outside. These things are a parable.

TO SUSTAIN THE SPIRIT OF THE NATION.



It is the soul of goodness that we need to keep alive in this terrible struggle for freedom and righteousness. For this reason we wish to commend to the attention and support of our readers the "Fight for Right" Movement, whose animating spirit is described in an article by Mr. Boutwood in our present issue. Its object is not to argue or dispute, but to keep the community faithful to the moral decision to which it is already committed. We use the word community advisedly because it is an inclusive term. The country has made up its mind that for us this is a righteous war. In August, 1914 it meant a sharp decision of conscience on a definite issue. We could not betray Belgium without guilt or abandon France without dishonour. Now the more local conflict has widened into a world-war between rival principles of civilisation, and every step which unscrupulous force has taken to compass its ends has only confirmed us in the rightness of our first decision. We were acting then not only more wisely but also more rightly than we knew.

Nothing has been more impressive in our national life during the past year than our moral solidarity. Never before have we seen all the instincts of nobleness converge with such sureness of aim upon the same path of hard and dangerous duty. The voices of dissent have been few and feeble, for there has been nothing to say. No passionate challenge has been uttered, no kindling spiritual appeal has been made on behalf of absention or non-resistance, simply because men cannot use the weapons of moral imagination against the clear verdict of the awakened conscience. The truth is that in this war there are no spectators, and so far as our own country is concerned there are no neutrals. We are all in it. The man who is not putting his energy into winning a victory for England, and for those basal principles of justice and honour for which England stands, is helping to give the victory to Germany and the spirit which ravaged Belgium, or to produce a fatal balance of disillusionment and exhaustion which would

mean moral chaos and the reign of brute force for several generations. It is because we realise this so deeply that we have achieved a moral union unprecedented in our history.

But we must guard the sacred flame. The spirit of self-devotion with which we entered this war may easily be weakened by the temptations and dangers to which it is exposed. War itself, in its physical aspects, apart from a clear vision of its ideal ends, is a brutalising thing. We grow weary with long delays, or bitter under the strain of suffering. It is hard to keep a temper of composed strength and unshaken loyalty to the highest. The evil spirits of hatred and vengeance lie in wait for our souls. To yield to those baser courses of feeling and action is to betray our cause, or at least, to show ourselves unworthy of serving it. We must stand together as one brotherhood of the faithful, engaged in a noble rivalry of endeavour to rise to the full height of self-devotion which is required of us, never letting a day pass without its reminder that a good cause needs good men to fight for it. It is this need of co-operative effort to sustain the spirit of the Nation which has led Sir Francis Younghusband and the band of able men who are associated with him to found the "Fight for Right" Movement. Here are its foundation principles, what we may call the articles of association, which all its members will hold in common:—

We believe that Great Britain in this War is fighting, not for her own safety and honour alone, but for the best interests of the whole world. We and our Allies stand for Right against Might; for a right ideal of free civilisation against a wrong ideal of organised power. We are fighting the battle of humanity.

But England is the sum of all her citizens. We, every man and woman, are called upon to fight in this battle. **THERE ARE, OR SHOULD BE, NO NON-COMBATANTS IN THIS WAR.**

WE are England. Her past lives in us; her future will come from us. Her survival hangs, at the present moment, on our courage, patience, and self-sacrifice. A huge responsibility and a huge opportunity is

offered to every man and woman now alive.

The Fight for Right Movement is intended to draw together all who realise this: and by their help to bring home its truth to every citizen. We have only one rule, but it is a rule of the widest application—

TO FIGHT FOR RIGHT TILL RIGHT BE WON: by perpetual effort in right and unfaltering thought, wise and courageous speech, diligent and unselfish work.

The Movement is still at the initial stages of its activity. It is trying to spread knowledge of its principles and to enrol members. Its programme of work includes propaganda by the spoken and written word and fellowship in common assemblies, where music and noble literature will co-operate with the living mind in its endeavour to impart conviction and to kindle hope. Readers of our columns since the beginning of the war know that all our sympathy is enlisted on the side of self-surrender to national duty, willing obedience to the instincts of chivalry, and the conviction that we are fighting for something of infinite moral value for the world. We shall watch the work of the "Fight for Right" Movement with eager interest. We wish for it a sphere of large and growing influence. We hope that its achievements will equal the breadth and nobility of its aims.

VERSE.

A CHEER TO THEM.

HERE's a cheer to them, loud and long,
To the lads who are far away!
A cheer to the lads who are bold and strong
And fight for the old and grey.
Are we grey folks at home? 'Tis true;
Are we old? We are young within;
And the battle we fight, dear lads, with you
Is a battle we both must win.

There's a place by the old fireside,
There's a smile you remember well,
There's ever a thought of tender pride
For you, where the old folks dwell.
You are out for a long, long fight,
For a triumph that yet shall be—
For the name of England and English right,
And for all men's liberty!

So, our love to you, far away,
 Dear lads who were ne'er so dear,
 And take from our hearts upon Christmas
 Day

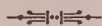
The gift of an English cheer ;
 You will hear in your hearts, we know,
 O'er the fields and the salt sea-foam,
 You will hear "God bless you!" in the
 winds that blow

From the land of the folks at home.

W. G. TARRANT.

[Copies of the three verses suitable for
 sending to soldiers at the front may be
 had on application to the Rev. W. G.
 Tarrant, 53, Westover Road, Wands-
 worth, S.W.]

Good Thoughts for Evil Times.



ON THE FINAL SUBMISSION OF THE TYROLESE, A.D. 1809.

It was a *moral* end for which they fought ;
 Else how, when mighty Thrones were put
 to shame,
 Could they, poor Shepherds, have pre-
 served an aim,
 A resolution, or enlivening thought ?
 Nor hath that moral good been *vainly*
 sought ;
 For in their magnanimity and fame
 Powers have they left, an impulse, and
 a claim
 Which neither can be overturned nor
 bought.
 Sleep, Warriors, sleep ! Among your hills
 repose !
 We know that ye, beneath the stern
 control
 Of awful prudence, keep the unvanquished
 soul :
 And when, impatient of her guilt and
 woes,
 Europe breaks forth ; then, Shepherds !
 shall ye rise
 For perfect triumph o'er your enemies.

WORDSWORTH.

Assuming the reality of the Father,
 it seems to me the truest thing, and there-
 fore the grandest, to lean like a child,
 and, like a child, to be strong through
 leaning. Anyhow, was there not a
 certain charming sweetness, a certain
 exquisite tenderness, in the heroic firm-
 ness with which Christ bore his lot ; and
 was not the peculiar sweetness and
 tenderness which distinguished his
 staunch endurance all through, attribut-
 able largely to the source from which he
 drew his courage and his strength, namely,
 to his faith in the invisible Father ?
 One has seen lips grandly knit in suffer-
 ing which yet were scarcely beautiful,

though not a groan or a plaint escaped
 them ; and, again, one has seen lips
 knit in suffering which, though equally
 close-set, were softly beautiful the while.
 There are different ways of bearing
 bravely : there is the hard, cold, stoical
 way, to which you may attain, if you
 are made for it, without the Father ; and
 there is the way of smiling gentleness,
 which is likely, I think, to be best
 learned and exemplified by those who
 can say to themselves, as they enter
 into the cloud, "We are not alone,
 because the Father is with us."

S. A. TIPPLE.

ALMIGHTY GOD, the fountain of
 Holiness, who by thy Word and
 thy Spirit dost conduct all thy servants
 in the ways of peace and sanctity ; grant
 unto me so truly to repent of my sins,
 so carefully to reform my errors, so
 diligently to watch over all my actions,
 that I may never willingly transgress thy
 holy laws ; but that it may be the work
 of my life to obey thee ; the joy of my
 soul to please thee ; the satisfaction of
 all my hopes, and the perfection of my
 desires, to be with thee in thy Kingdom
 of Grace and Glory. Amen.

THE FIGHT FOR RIGHT MOVEMENT.

IN words which have become the
 name of a National movement, Sir
 Francis Younghusband describes the
 War as a "Fight for Right." No
 description could be more apt. Let
 Germans say what they will about the
 expansion of a nation's life : apart from
 Right, Life is but a brute force, and the
 expansion of it but aggressive selfishness.
 This is what we are fighting, an immor-
 talised and therefore barbaric power
 which recognises no law but that of its
 own self-interest. Against that in-
 surgent barbarism we are fighting for the
 conception of a general Right, a Right
 which knits together nations and men
 in the broad equities of Freedom.

Freedom ! To us Englishmen that
 word is dear. It is hallowed by a thou-
 sand years of heroism, suffering, achieve-
 ment : it stands for the greatness of our
 Motherland and the meaning of her
 history. Manifest in the structure of our
 society, potent (though unseen) in the
 deep foundations of character, eloquent

on many an immortal page, it is the
 strength of our present life and the light
 of our hope. And not of our hope alone,
 for the Divine vocation which makes
 men free is a general vocation, and the
 right which that vocation constitutes
 is a general right. The work that has
 been wrought in this our Motherland,
 the Freedom for which our fathers died,
 and which has been gradually wrought
 into the very texture of our life and the
 fabric of our State by centuries of patient
 labour, has a universal meaning and a
 universal value. In fighting for England
 to-day we are fighting for Humanity,
 for its largest possibilities and noblest
 hopes.

The greatest earthly thing has been
 given into our charge ; what shall we
 do ? *Non nobis Domine*, no worthiness
 of ours has earned for us that high trust.
 Therefore, reverently and penitently—
 for our shortcomings are not a few—
 let us purge our minds of all selfishness
 and sloth, of all the petty things that
 have hitherto hindered, and let us
 consecrate ourselves humbly and unre-
 servedly to the cause which makes this
 war a Crusade and this moment uniquely
 great. *Sursum corda*, let us lift up our
 hearts. On many a field our kinsmen
 have died : let us make ourselves one
 with them in a sacred unity of self-
 sacrifice.

Many of us had been thinking these
 thoughts, but we had been thinking
 separately and working separately. Sir
 Francis Younghusband calls upon us to
 join hands. "The Fight for Right
 Movement" is not only an uplifting
 movement, it is an integrating move-
 ment. It is an effort to unite, by a
 common purpose and uncommon work,
 all those who single-mindedly care for
 the spiritual values now at stake.

We are busy with loans, munition-
 making and recruiting. Sir Francis
 Younghusband calls upon us for some-
 thing more ; he calls upon us for a
moral effort. We at home—I who write
 these words, and you who read them—
 are non-combatants. Yet there is a
 profound and vital sense in which it is
 true to say, that in this War there can
 be no non-combatants. You and I
 have a part to play which is an active
 part and an essential part. Our kinsmen
 are fighting ; no less than they, we must
 put our very selves into the War, all
 that we have, all that we are, all that we
 can do. At the moment England calls
 upon each man for his utmost and his
 best. Unless the soul of the nation is
 aroused, unless all hearts and minds
 (as well as hands) are integrated in a
 common national purpose, England's
 strength will remain largely a latent
 strength. Not by such half-heartedness
 can this war be fought as it should be

fought or won as it should be won. If we be half-hearted it means this—it means that we prefer other things to our Motherland and her Cause, other things to Right, and are content to see England pay for our preference with the blood of others.

In the first weeks after the war a new spirit was everywhere manifest. There was a new brotherliness, a new unselfishness in the land; autumn days were close at hand, but there was a breath of Spring in the air. We felt the quickening of a new life. The war had made men *national*, fraternally national. Before the War many of us had worked in faith and hope for some such reward, for some such awakening. War had spoken with a more potent voice, and the new spirit which we had seen as a far-off possibility had become a present fact. Thus there came to England a great opportunity. Old things had passed away—old controversies and enmities, old mistrusts—and men who had been far apart found themselves side by side, united by a sympathy and purpose which transcended all differences. The Pool of Siloam was stirred. Outraged Right gave to Duty a new voice, and the august message uplifted the nation's life. That uplifting was and is the opportunity. The Nation's new mood must be made a conviction, a purpose, a habit: its new unity must be strengthened and deepened.

What has hitherto hindered us? Why are so many things wrong in this land of ours? One word will suffice to indicate the answer, selfishness. Men had thought severally of *themselves*, they had worked severally for themselves. The general brotherhood constituted by the essential facts of human nature was unrecognised or disregarded. When war burst upon us, men discovered something greater than themselves, something worth working for, something worth dying for. That discovery must not be allowed to lapse. Rather must it be extended, and become the discovery of something which, in the new days of peace, will be worth *living* for.

"The Fight for Right Movement" arose out of the War, but its hope and purpose reach out far beyond the war. Its message is a permanent message. *Sursum corda*, lift up your hearts, lift them up unselfishly against selfishness; lift them up in self-sacrificing effort to establish Right—to establish Right, not only in the councils of Nations and State affairs, but in all human institutions and the daily lives of men. *That* is the message which Sir Francis Younghusband brings to us. It is a message, not for this war-time alone, but for all times. It is a message, not to Englishmen alone,

but to all men. It is a message to Humanity.

ARTHUR BOUTWOOD.

[As will be seen from our advertisement columns, the offices of "The Fight for Right Movement" are at Trafalgar House, 11, Waterloo Place, S.W. All who are interested are invited to write at once to the Secretary, from whom full information about the Movement and its programme of activities can be obtained.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

OUR DUTY TOWARDS MINISTERS WHO HAVE ENLISTED.

To the Editor of THE INQUIRER.

SIR,—Your fine editorial on the grave matter of the duty of our theological students and our Ministers during this tremendous world-crisis has again raised the question of their entering the ranks of the defenders, not alone of their country, but of Christian civilisation and human liberty. In your eloquent and inspiring plea for the consideration by our younger ministers of the present summons of the youth of the nation to the colours, there is much food for their anxious thought. I preface what I have to add about it by repeating what I felt bound to say some months ago, that there is something so vital in the choice that you place before my young brothers that I cannot intrude on their prayerful communion with God and their own consciences in coming to a fateful decision involving the issues, not only of life and death for them, but of the change, the while, in the whole tenour of lives dedicated to the holy task of the Ministry of Christ. In that solemn choice I leave the young Minister to await the answer to his prayer, "Speak, Lord, thy servant heareth."

To my dear young brethren, who in reply hear the call to leave all and obey what is, to them, at this great time, the voice of Christ telling them to take up their Cross and follow him, though it lead them through the gates of death, I say with all my soul, "Go forth to the fight for your dear native land, for blessed freedom, and for the reign of justice and humanity throughout the world, for a Christianity blasphemed by calls on God to give His benediction to methods of warfare of which Tamerlane and Attila would have been ashamed, and by the horrid blasphemies of the so-called Ministers of Christ who have desecrated God's House in the Vaterland by instilling as a Christian duty the turning of Christendom into a shambles of crucified humanity amid scenes of slaughter, fire, destruction, and orgies of brutality to women and children that blast eternally the German name."

To my young brother ministers who answer this call, I say it is as true a Ministry of Christ as that which they leave. If ever there was a time in which to His followers Christ was saying, "I bring not peace but a sword," it is now. The battle is joined between God and the Devil, and if the powers of darkness are not to triumph and submerge Christianity, this awful outburst of diabolic power that takes the name of German Kultur must be hurled back to the hell from which it came. In this battle I see a veritable crusade, and Ministers who take part in it are servants of the Cross. I put in a plea for all my brother ministers who stay at home to come forward to take the places of those who go as often as possible and with as little cost to the congregation as may be. I long to take a share in this work myself. I do not need to plead with the congregations to keep the place warm of the returning soldiers of Christ who will come back newly inspired by a fellowship with the sufferings of their Master, with a closer contact with the deep things of life and death, and with the spiritual revival to which it gives birth. Let all the managers of our trust funds for Ministers take council together as to their power of financing the temporary Ministry by supplies of the vacant pulpits. If that finds only a part of the needful subventions, then I am confident that our laity will once more show the generous regard for them that I have as good reason as any to know, and take measures to meet this need. To do this we must call together our several boards of trustees, of ministerial funds, and appoint delegates to meet and formulate plans in consultation with representatives of the District Associations. There are quite a number of Ministers without pulpits who, I am sure, will be willing, for comparatively small fees, to occupy the vacated pulpits, or to take the places of settled Ministers who, in turn, may fill them. The amount of income required, over and above that of existing trusts available, would be ascertained and raised in each district and our Churches and Ministers alike would do their bit in the battle for all that makes life worth living in this fateful hour.—Yours, &c.,

H. ENFIELD DOWSON.

Gee Cross, Dec. 6, 1915.

[We endorse most cordially Mr. Dowson's plea. Some simple machinery ought to be organised at once to enable ministers of military age to go, if the voice of duty and the instincts of chivalry bid them do so, without grave anxiety about their work and their homes. Those at home must do the work without any cost to them.—ED. OF INQ.]

NEW YEAR'S SERVICE OF COMMEMORATION AND CONSECRATION

To the Editor of THE INQUIRER.

SIR,—The Anglican and Evangelical Nonconformist Churches are arranging to hold "Intercessory" Services on Sunday, January 2; and the Rochdale and District Fellowship of Unitarian Churches suggested to the British and Foreign Unitarian Association that

Special Services should be held in our group of churches on the same day. The Executive Committee at their meeting on December 8 cordially approved of this suggestion; and they recommend that on the first Sunday of the New Year, one Service should partake of the character of a Service of Commemoration of those who have fallen on the battlefield, and of Consecration to the duties and responsibilities of all our people in this time of National crisis and peril.

It was further resolved very heartily to commend the appeal of the British Red Cross Society that Collections be taken on Sunday, January 2nd, on behalf of the Fund for the Relief of the Sick and Wounded Men on the various battle-fronts. A letter addressed to the ministers and secretaries of our congregations, signed by the President of the British and Foreign Unitarian Association, and the President of the National Conference, in support of the appeal, will be issued along with a statement of what the British Red Cross Society and the Order of St. John of Jerusalem are doing to-day for sick and wounded sailors and soldiers.—Yours, &c.

W. COPELAND BOWIE,
Secretary.

Essex Hall, London.
December 9, 1915.

BOOKS AND REVIEWS.

CHEAP BOOKS FOR CHRISTMAS.

THIS year our Christmas gifts must be modest, though they need not on that account lose any of their value. They will still be the symbols of the best things in life, goodwill and affection, and if they take the form of books, as in wise households they often do, they may be more precious than rubies though they cost but a few pence. We do not mean that great literature and noble printing do not go well together, and for that the fit price must be paid; but the best things are never degraded by a humble dress, so long as it is seemly and not unpleasing to the eye. This year we are fortunately to be spared the sumptuous gift-book, a form of merchandise which only tempts the careless buyer on account of its expensiveness. How many of the loudly trumpeted wares of past seasons, after dragging out a precarious existence of a few months in suburban drawing-rooms, have sunk into oblivion. Certainly no self-respecting library would receive them. In their gaudy company—as domineering as that of most plutocrats—the modest and enduring virtues of cheap books may not shine very brightly; but if a gift is meant to reveal ourselves rather than the contents of our pockets we shall find more scope for the display of sympathy and taste in the discriminating expenditure of pence than in the squandering of pounds. In any case for most of us it can be no question of pounds this year. Fortunately the area of choice for those who have little money to spend grows ever wider. At the cost of only a few shillings we may endow our friends with infinite treasure.

'Everyman's Library' continues, to expand. The most notable additions in the new batch of volumes is Green's 'Short History of the English People,' in 2 vols., with an appendix by Mr. R. P. Farley, continuing the narrative, chiefly on its social side, from the battle of Waterloo to the present day; Cardinal Newman's lectures on 'University Education with an Introduction,' by Mr. Wilfrid Ward; and perhaps most attractive of all at a time when we need quietness and strength, a selection from the writings of William Penn, including 'The Fruits of Solitude,' a rich mine of meditative wisdom dear to the heart of R. L. S. (London: J. M. Dent & Sons, 1s. net per vol.)

The publishers of the Home University Library have issued only two volumes this season. 'Poland,' by W. Alison Phillips is an excellent summary of the history of the rise and dismemberment of Poland and her long struggle for liberty. There is no need to emphasise its timeliness. 'Political Thought in England—the Utilitarians from Bentham to J. S. Mill,' by W. L. Davidson, completes the important survey of our political development on the intellectual side from the time of the rise of the modern state. The companion volumes which appeared a few months ago have been written by Mr. G. P. Gooch and Mr. Ernest Barker. Taken together they will help to correct the popular impression that thinkers have little influence in the practical tasks of government. No theory of the State has ever dominated the English mind to such an extent as to produce a dull and dangerous uniformity. The individualism of conscience has always acted as a corrective to the claims of logic. But political thinking has determined political action to a far greater extent than many people suppose. This observation finds its best illustration in Bentham and his school described in the present volume. (London: Williams & Norgate, 1s. net per vol.)

We welcome with great cordiality the first six volumes of 'Every Irishman's Library.' They comprise 'Irish Oratory,' edited by Professor T. M. Kettle; 'Legends of Saints and Sinners,' collected and translated from the Irish by Dr. Douglas Hyde; 'The Book of Irish Poetry,' edited by Mr. A. Percival Graves; 'Humours of Irish Life,' edited by Mr. Charles L. Graves; 'Essays and Poems,' by Thomas Davis, selected by Mr. T. W. Rolleston; and Maxwell's 'Wild Sports of the West,' edited by Lord Dunraven. A word or two of special praise for the first two must not be taken as lack of respect for the rest, for all of them will open a delightful and unfamiliar world to most English readers. Ireland has always possessed more native gift for oratory than England. Its passion and glow are best known in Burke, and Mr. Kettle opens his volume with the classic speeches on American Taxation and Conciliation with the Colonies; but from the reader's point of view its value consists in the selection from Henry Flood, Grattan and Curran, and others only less brilliant than this central group, whose words are hidden away in volumes difficult of access or the files of newspapers. Dr. Hyde's

volume represents a vast amount of original labour. A few of the legends which he has collected here are taken from his 'Love Songs of Connacht,' but most of them have never seen the light before. He has translated them as they were taken down from the lips of the peasantry. They have an equal value for the study of folk-lore and of the primitive religious sentiments of the Irish people. But they have also a quality of haunting beauty and spiritual refinement which will commend them to the love of literature. The secret of it is hinted at, if it is not explained in the following passage from Dr. Hyde's introduction: "When we consider the collection as a whole, we find that its purely Irish aspect is apparent in many ways, and in none more than in the very characteristic dove-tailing of what is Pagan into what is Christian. But its omissions are even more distinctly Irish than its inclusions. In most countries, for instance, the Devil is the great outstanding anthropomorphic conception added to the folk-lore of Europe by the introduction of Christianity, and later the belief in witches, who trafficked directly or indirectly with the Evil One, became extraordinarily prevalent and powerful. Now the most striking fact about our collection is that the Devil personified rarely appears in it at all, and witches never." (London: T. Fisher Unwin, 2s. 6d. net per vol.)

Messrs. Constable have just sent us Professor Peabody's 'Mornings in the College Chapel,' first and second series; 'Afternoons in the College Chapel,' and 'Sunday Evenings in the College Chapel,' in four small volumes. Professor Peabody has cultivated the art of effective brevity with a success which few can emulate. The short addresses, which he was in the habit of giving to the students of Harvard at morning prayers, succeed admirably in the two-fold object of producing an atmosphere of quietness and worship and of imparting a stimulus to thought. Alike in simplicity of feeling and their wide mental horizons they are meditations in the truest sense of the word. (2s. net per vol.)

With this rapid glance at some of the recent cheap issues in serious literature we must be content, only reminding the fastidious reader if there is nothing here to his taste, that he cannot fail to find something among the cheap books good enough for his friend, unless after all he is thinking more of the gilt outside than of the gold within. Even this year of bitter loss has brought us another of Professor Gilbert Murray's translations from Euripides—the *Alcestis* (London: George Allen & Unwin, 1s. net.) And you can gain admission to this world of tragic beauty, and perhaps find there the key to the hopes and fears of your own heart, with the money which many of us squander on newspapers we do not need in the course of a single week.

There be many shapes of mystery;
And many things God brings to be,
Past hope or fear.

And the end men looked for cometh not,
And a path is there where no man
thought.

So hath it fallen here.

THE PERSONAL LIFE OF JOSIAH WEDGWOOD, THE POTTER. By his great-granddaughter, Julia Wedgwood. Revised and Edited by C. H. Herford. London: Macmillan & Co., 12s. net.

THE Life of Josiah Wedgwood was written by Miss Meteyard in two handsome volumes many years ago. It was natural that a descendant of such rare literary gifts as Miss Julia Wedgwood should have ransacked the voluminous family papers for herself and found much that she felt was good enough for the public eye. This substantial book is the result. It was the loving occupation of her declining years, an act of piety to her ancestry. At her death the manuscript passed in its incomplete state into the hands of her friend Professor Herford, with a request that it should be revised and published. This task has been accomplished with all faithfulness and skill, but we doubt whether the account of one of our industrial pioneers of the eighteenth century will attract the reader so much as the affectionate tribute which Professor Herford has written in memory of Miss Wedgwood herself. Our only complaint is that it is much too short. We could have pardoned some excisions in the latter part of the volume in order to find room for a selection from her letters and some account in greater detail of the growth of her own strong and original mind. As it is, the portrait that is given of her here is one that lives. It is written with the intimacy of affection tempered by the reverence which a man naturally feels for a highly gifted woman many years older than himself. Miss Wedgwood was the pupil both of Martineau and Maurice. She had thus absorbed some of the most kindling intellectual and religious influences of her generation, and she honoured her teachers by disagreeing with them on many questions and knowing clearly why she did so. "The Moral Ideal" was her one book, for the rest of her literary activity was simply a by-product of that large enterprise. We agree entirely with Professor Herford's judgment of its value, nor shall we readily forget the sense of discovery, the delight of being gripped by a master mind, that accompanied a first reading of it many years ago. This volume is no rival, but many people will enjoy turning over these pleasant records of a family to which industry, science, and letters are indebted in almost equal measure. It is fit company for the recently published Letters of her kinswoman, Emma Darwin.

MEMORIAL NOTICE.

REV. NESTOR RAYSON WILLIAMS.

As briefly announced in our columns last week the Rev. Nestor Rayson Williams, formerly Unitarian minister at Merthyr, died on November 29 in his 81st year. Mr. Williams was the second son of the Rev. Thomas Rayson Williams (1805-1850), independent minister at Templeton, Pem., and was born November 23 1834. In June, 1849 he was admitted as a student to the Presbyterian College, Carmarthen. Like both

his brothers, Mr. Ben Thomas Williams, Q.C. (1832-90), and the Rev. Heber Williams (1839-76), he became a Unitarian during his college course. Owing to a break-down in health he had to withdraw from college at the end of his third session, and he retired to live with his mother. After a time he found his health re-established, and went to resume his studies under the direction of the Rev. Henry Solly at Lancaster. In 1860 he accepted a unanimous invitation to become minister of the Twyn yr Odyn Unitarian Church, Merthyr Tydvil. Here he was a popular and much respected minister, making himself generally useful, for the long period of thirty-four years, when the death of his wife and only child—a son of 20 years—brought about such a state of depression that he felt he must retire from the ministry. He withdrew to his old home at Merryvale, Templeton, where he spent the remainder of his days quietly and happily with his two sisters, who survive to mourn his loss. The few sermons he published found a ready sale, and were read with great interest:—(1) On the death of Thomas Stephens, author of the Prize Essay on the Literature of the Kymry, a valued member of his church, 1875; (2) 'Are Unitarians Christians?' on the eviction of the minister and congregation of Llwynrhydown, 1876; (3) 'The Sin Against the Holy Ghost,' 1878; (4) On the assassination of Mr. Burke and Lord Frederick Cavendish, 1882. His remains were interred on Thursday, December 2, in the burying-ground adjoining the little chapel where his father was first minister. Mr. Phillips, the pastor loci conducting the funeral service.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

47TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	8867	14	3
Collection at Lindsey Hall ..	3	13	3
Miss Hawksley ..	10	0	0
Miss Holland ..	1	0	0
The Misses E. and G. Coe (seventh donation) ..	2	0	0
The Misses Gillespie and Colton (ninth donation)	0	10	0
Mr. and Mrs. H. T. Roberts	2	0	0
"A Friend," Ilford, per Miss Clarke (second donation)	0	7	6
Mr. W. Russell ..	1	0	0

	£	s.	d.
St. Vincent Street Sunday School, Glasgow, by sale of games made by the Rev. A. Webster ..	0	10	0
"A Friend," Nottingham, per Miss S. Guildford ..	0	5	0
Mrs. Julian Winsor (eleventh donation) ..	1	0	0
X. (eleventh donation) ..	1	0	0
Z. A. (second donation) ..	10	0	0
Collection at King Edward Street Chapel, Macclesfield, per Mr. R. Wardman ..	1	15	0
Organisers Children's Care Work, L.C.C., per Miss H. G. Nussey (sixth donation) ..	1	5	4
S. C. ..	20	0	0
Proceeds of Organ Recital at Rosslyn Hill Chapel, Hampstead, per Mr. A. H. Punnett	7	19	10
Mr. and Mrs. W. A. Christy ..	1	0	0
Mr. F. B. Dunkerley (second donation) ..	20	0	0
Miss Alice Shannon ..	1	0	0
Mrs. Roscoe (seventh donation) ..	10	0	0
R. L. ..	0	10	0
Mr. R. R. Meade-King ..	5	0	0
Miss Jessie Meade-King (third donation) ..	2	2	0
Miss Isabel M. Hervey (sixth donation) ..	5	0	0
The Rev. and Mrs. Bodel Smith ..	0	5	0
Mr. E. J. Blake (third donation) ..	10	0	0
Miss E. Pritchard (fourth donation) ..	5	0	0
Miss M. L. Green (second donation) ..	0	10	0
Mr J. M. Gimson (fifth donation) ..	10	0	0
A Friend ..	0	5	0
Mr. Sidney Walker ..	5	0	0
Liverpool Collection:—			
Members of Liverpool Churches' Meeting at Ullet Road, Dec. 4 ..	40	0	0
Mr. and Mrs. Hugh Rathbone (second donation), promised ..	50	0	0
Miss M. P. Green (per Miss Rathbone) ..	5	0	0
Mrs. F. R. Walters ..	5	0	0
Melbourne Unitarian Church:—			
Young People's Guild and Sunday School ..	1	0	0
Women's League Sewing Guild ..	1	0	0
John Larrard ..	1	0	0
C. W. Wren ..	1	0	0
Mr. Ronald P. Jones (sixth donation) ..	10	0	0
Rochdale Unitarian Ladies' Sewing Society ..	1	1	0
Mr. and Mrs. MacNay ..	1	0	0
Mrs. T. H. Russell (fifth donation) ..	5	0	0
E. J. and E. Kensett ..	0	5	0
Mrs. Kenrick Champion (third donation) ..	1	1	0
Miss E. Dora Higginson (fourth donation) ..	5	0	0
Mr. E. F. Melby, per Miss E. D. Higginson ..	25	0	0
Mrs. Costeker (third donation)	1	0	0
Carlisle Unitarian Church, per Miss Phillips ..	2	5	0
Wimbledon Unitarian Church, per Mr. W. N. Martin (ninth monthly donation)	1	0	0

	c	s.	d.
Miss Amy Laycock	0	10	0
Miss Edith Higginson (third donation)	1	0	0
Collection at Octagon Chapel, Norwich	4	2	4
Mr. Geo. Banks (eleventh donation)	1	0	0
Miss Theodora Thompson ..	1	0	0
Mrs. Mitchell	0	2	6
Mrs. Shea	0	2	6
Miss Stevens	0	10	0
Miss Whitfield	1	1	0
R. B. (second donation) ..	50	0	0
Miss Lakin	1	1	0
The Rev. W. G. and Miss Cadman	1	1	0
Mr. A. H. Webster (second donation)	1	1	0
Mrs. Chris. James (sixth donation)	5	0	0
Memorial Church Red Cross Society, Liscard, per Miss Johnson (eighth monthly donation)	4	13	6
Simone Hautem, (per St. Nicholas gift)	0	1	0
L. and M. Orr	1	0	0
M. R. H., prize money ..	0	10	0
To the memory of the late Capt. A. G. Rollason, Dudley (second donation) ..	5	0	0
Mr. Alfred Clarke (second donation)	1	1	0
Miss Warren (fourth donation)	10	0	0
Miss Kershaw	1	1	0
Miss Mahler	5	0	0
President and Members of Hackney Branch Women's League, per Miss Villars ..	0	7	6
Collection at Meeting at Southport arranged by the Rev. W. Jellie on Dec. 6 ..	36	17	9
Master Hilary Jellie (contents of his money-box)	0	0	6
	£9,297	7	9

Parcels have been received from:—

Mr. Arnold Lupton, typewriter; N. and W. Finchley Branch of the Hornsey Women's Liberal Association (per Mrs. Davis); Memorial Church Red Cross Society, Wallasey (per Mrs. Parry); Mrs. Dendy; Miss Dorothy Jones; Miss J. Suttill; Mr. F. B. Dunkerley; Mrs. Titterton; Mrs. Sutherland; Mrs. Enfield; Mrs. McLachlan; Mrs. Cliff; Mrs. J. Worthington; Mrs. F. E. Baines; The High Pavement, Nottingham (per Mrs. Guilford); The Newland Sewing Meeting (per Mrs. Roscoe); Mrs. L. S. Russell; Cardiff Branch Women's League (per Mrs. A. C. Fox); The Misses Garrett; Mrs. E. Travers and maids; Mrs. Bishop; Miss Colfox; Mrs. Bartram; The Misses Kingston; Miss A. Gardner; Mrs. Bryan Johnson; The Portland Street Sewing Circle, Southport (per Mrs. Harris); Miss D. Beard; Miss Warren; Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); The Mill Hill Sewing League, Leeds (per Mrs. Kitson); Miss Nettlefold; Finchley Branch Women's League (per Mrs. Blake Odgers); Plymouth Branch Women's League (per Mrs. Dufton); Miss E. M. Brown; Mrs. Notcutt; Miss G. Martineau; Mrs. Arnold Lupton; Miss J. H. Wicksteed; Miss Leigh; Miss Rosa Robins; Mr. Geo. Banks; Mrs. Mayer; Mrs. Taylor; Miss A. J. Partridge; Mrs.

McNay; Mrs. Wilson; Miss Ethel Brockbank; Mrs. Samuel Giles and Miss Giles; Miss Joyce Cobb; Miss Waterall; Mrs. F. K. Freeston; Rosslyn Hill Sewing Society (per Mrs. Cobb); Miss Heavisides; The Misses Tedder; Miss Rowe and Miss Taylor; Miss Oades; Mr. G. B. Cobb; Mrs. Reeve's maids; Miss Snell; Dunham Road Sewing Society (per Mrs. Agate); Mrs. Edwin Ellis; Mrs. Jolowicz; Mrs. Keating; Ullet Road Sewing Circle (per Mrs. J. C. Odgers; Miss Mary Stark; Mrs. Simpson; Mrs. Chitty; The Bessborough Road Sewing Society (per Miss E. E. Hibbert).

LIST OF ARTICLES REQUIRED.

Shirts.
Socks.
Vests } woven or of a natural coloured
Pants } flannel or flannelette, *Patterns can be supplied.*
Cardigans.
Slippers for ward and garden wear.
Towels.
Sheets and pillowslips.
Handkerchiefs.
Bag mittens.
Ordinary mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.
Bovril.

Note.—Raffia baskets (about six inches in diameter, with lid), in many colours, made by wounded soldiers in hospital, may be had from Mrs. Allen. The proceeds go to help the work of the "Œuvre Belge," under the direction of the Baronne Robert de Brocqueville.

The supply of civilian clothing is at present quite sufficient for the demand. A notice will be inserted in this paper when more is needed.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

A MESSAGE FROM THE FRONT.

BY THE REV. H. D. ROBERTS.

THE following message from the Rev. H. D. Roberts to his old friends at Hope Street Church, Liverpool, appears in the *Church Calendar* for December:—

Your minister has asked me to send a message of some kind to insert in the next issue of the *Church Calendar*. Greeting and remembrance come naturally enough from these strange scenes where I find myself, which sometimes seem a dream, and sometimes make all except themselves seem dream-like.

But what sort of message? There is so much to be said. A thousand topics of absorbing interest crowd upon me, all of them real, vital things that count; but they cannot now be made articulate. These unique Labour Battalions themselves, their personnel, their psychology, their form of national service, make an immense claim on the student of life who is privileged to see them from the inside. But this, too, is too intimate as yet for public treatment. Our military position cannot be discussed. We are

not actual fighters, though we grow accustomed to shells—the "star shells" at night affording us fireworks illumination. We know the condition of our defences, but on that silence is obligatory.

We wish that the same reticence were in many directions obligatory at home, so ill-informed and harmful is the whining of a certain section of the press. Our men, democrats to the core, though for the moment under military discipline, are convinced that these traitorous whiners are out for sensation, financial profits, and class domination. These volunteers of ours hate conscription as a principle, whatever be the immediate case for the present emergency, because they think they see in it an ulterior motive of grinding the workers. But they (*i.e.*, the men out at the front) have a right to talk. They are up against reality, they see what the talkers at home do not see, and they have a right to feel a bitter scorn of those who comfortably jeopardise the great cause for which they have freely given themselves.

Enduring privations: often wet-footed for a fortnight on end, often soaked through without possibility of change either of under or outer garments, camped at times on a swamp, often facing early dawn with the beaten feeling that one poor creature of flesh and blood is not equal to the awful weight of things—these men who voluntarily face all this may, indeed, at times ask, "What am I enduring it all for? I had a good fire at home." But no sooner is the question put than the answer comes, in effect: "I am a free man, freely enduring for all that makes life worth living in the world, liberty and justice, and all the goods of freedom, and *it is worth while*." I cannot do better than send this as a message from those who know and do. My own discomforts in my present place as colonel's clerk are as nothing to those of our "Pioneers."

I may say to the members of Hope Street Church that no shade of discord arises between the sects here. You may be Church of England or Roman Catholic, or of one of the Protestant Dissenting bodies, sometimes called by facetious sergeants-major "fancy religions," it is all the same. A critic might say that the whole business is one merely of official routine. But the fact is that Life and Work, in a word, Doing, constitute the veritable essence of human existence here. Things are too big for inessential squabbling, and there is too much at stake. As I write here, in slush and discomfort, I am more convinced than ever that the projection of our really Catholic principles of religion is the great and effective factor in human and religious relationships.

MINISTERS' PENSION AND INSURANCE FUND.

A Special General Meeting of the Fund was held at Essex Hall, London, on Wednesday, 1st inst., Rev. W. G. Tarrant presiding, when a number of alterations in the By-Laws, as adopted by the Board of Managers, were approved and so became effective. The changes made are due chiefly to the recent substantial enlargement of the income of the

Fund in consequence of the handsome legacy received from the late Mr. Philip Holt. This increased income, and the wider terms of the trust constituted by the Philip Holt Fund, enable the managers to improve the benefits to the members.

New tables of insurance, giving rather better rates, have been adopted, to take the place for future beneficiaries of the tables hitherto operative, and arrangements have been made for an extra allowance towards the final premium of present members so as to place them practically in the same position as those who join the Fund in future. The maximum contribution towards premiums is raised from £10 to £15, and an extra bonus will, for the present, be added in consideration of war conditions. Under the Philip Holt Fund an entirely new table for Children's Education insurance is offered to the members, and the maximum of £15 may be calculated as applying to this and the ordinary insurance taken together.

As soon as the new tables and By-laws are printed, copies will be sent to all members of the Fund, and a circular will be issued to ministers explaining the changes which have been made.

CHRISTMAS APPEALS.

BELL STREET MISSION.

The Rev. A. Golland writes from 46, Bell Street, Edgeware Road, making an appeal on behalf of the charitable funds of the Bell Street Mission. It is true, he says, that owing to war allowances "many families which, in the past, we have helped, need for the moment little beyond, in some cases, sympathetic counsel. But the great rise in the cost of living has seriously affected many households in which are no men of military age. A class of people which once rarely or never needed help is becoming very poor, and the sick and infirm are always with us. I would gladly give details of our present experiences and work to anyone sufficiently interested to inquire. Subscriptions for the Poor's Purse, which is empty; the general funds for Sunday School and Club purposes; or special funds for Christmas needs, would be very gratefully received and carefully used."

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

The Rev. W. J. Piggott writes from the Blackfriars Mission, Stamford Street, S.E., appealing for funds in aid of the various charitable institutions connected with it. The needs of the moment are very urgent in this particular district, "the general rise in prices has made the strain very great in many homes, and where there are invalid parents or aged widowed mothers whose sons are away on active service, the need of timely help every now and again is very great. There remain also our usual Christmas Parties, sadly curtailed this year, alas,

and the calls for help from the social side of our mission, and Junior Choir and Lend a Hand League. For these reasons I shall be very grateful for gifts of food and coal tickets, Surgical Aid Society letters, cast-off clothing, and contributions to the Minister's Poor's Purse, all of which may be sent to me at the Mission."

RHYL STREET MISSION.

THE Rev. W. H. Rose writes from 147, Essex Road, Leyton, N.E., as follows:—"Will you kindly permit me to make my usual Christmas Appeal for Rhyl Street Mission? I shall be very pleased to receive substantial help for the Poor's Purse. It is a mistake to assume there is no distress amongst the poor because large numbers of workers are doing well. Amongst the people who are connected with the Missions—especially the old and infirm—there is much distress owing to the high prices of coal and food. I shall also be [grateful for subscriptions to the Children's Christmas Parties Fund, books or subscriptions for the Sunday School Library, and the Congregational Library, boots, shoes, and all kinds of cast-off clothing. I know there are many special appeals connected with the war, but I trust the constant and ever-recurring needs of the Missions will not suffer." Parcels should be addressed to Mr. Rose at the Mission, 4, Rhyl Street, Kentish Town, N.W.; letters containing cheques and postal orders to his private address.

DINGLEY PLACE MISSION,

The Rev. Frederick Summers writes from 4, Durlay Road, Stamford Hill, N., as follows:—"Will you please allow me to make my annual appeal to kind friends for their help for the poor at this time of the year? I shall be grateful for donations for the Poor's Purse, for new or cast-off clothing, for books, &c. I am sorry to say that this year on account of the rise of prices, aged people and widows &c., are much worse off than usual. Gifts in kind should be sent to the Domestic Mission, Dingley Place, St. Luke's, E.C., and letters to my private address."

MANSFORD STREET CHURCH AND MISSION.

THE Rev. Gordon Cooper writes from 117, Mansford Street, Bethnal Green:—"I am well aware that there are many claims in these days on the generosity of your readers; nevertheless, may I say that I am hoping to receive their contributions to our Poor's Purse and Christmas Fund as usual? It is true that there is no great distress now, but still, even in the best of times, there are always a number of claims on the Poor's Purse—some small pensions to be continued, and cases of illness to be relieved. Further, the teachers are most anxious that the scholars should have their Christmas Parties as in previous years. May I, therefore, once again ask your readers for contributions to these Funds?"

NEWS OF THE CHURCHES.

Barnard Castle.—A successful sale of work was held in the Free Christian (Unitarian) School, on Thursday, December 2nd. All the goods were practically disposed of, and the proceeds amounted to about £52. The Rev. J. B. Robinson opened the sale.

Birmingham, Old Meeting.—A very successful meeting was held on Friday, December 3, the proceeds of which were destined for the War Sewing Fund. The schoolroom was filled with a very enthusiastic audience who thoroughly appreciated the programme of folk-songs given by Mr. John Mahler. His refined and artistic singing made a great appeal, and all agreed that this was a most delightful way of swelling the funds. Mrs. Bernard Allen was good enough to come and give an account of the work of the Belgian Hospital Fund, and her simple, tragic story deeply moved her audience. Much has already been done in support of this effort, and having come into personal touch with Mrs. Allen we hope now to redouble our efforts to help in the work of succouring the wounded Belgians in France. Our thanks are due to the faithful band of workers who give their time and money to further this work. Before the end of the meeting an appeal was made for a collection for the benefit of the seventy men connected with the church who have enlisted, so that each may receive a greeting on Christmas Day, and the response was handsome.

Blackpool, South Shore.—The Unitarian Church has sustained a serious loss in the death of its Hon. Secretary, Mr. J. M. Taylor, who passed away in his sleep quite unexpectedly on November 30th, at the age of 48. Mr. Taylor never enjoyed robust health, but he had been a most active and devoted member of the church ever since it was established, and for several years, when the congregation was without a minister, he conducted the services himself. The congregation has lost another member who will be greatly missed in Mrs. Davies, formerly of Dukinfield, who also died in her sleep on November 29th, at the age of 70.

Liverpool, Ullet Road Church.—Mrs. Bernard Allen's visit to Liverpool drew a large number of people which nearly filled Ullet Road Church Hall, on December 4th, a Saturday afternoon signalised by an unceasing downpour. All the churches were represented, even including a district so remote as St. Helens, and there were several other sympathisers present unconnected with our particular group. The large audience was expressive, not only of the interest felt for the Belgian Hospital Fund and Mrs. Bernard Allen's splendid work in it, but the untiring efforts of the Rev. J. C. and Mrs. Odgers to make the meeting a success. The uncompromising deluge prevented many from attending, however, and there is no doubt that an afternoon of average weather would have meant a crowded hall. Mr. Hugh Rathbone, perforce but unwillingly absent, sent a very sympathetic message and the promise of a gift of £50. The Rev. J. C. Odgers presided, and was supported on the platform by Mrs. Allen, Sir William and Lady Bowring, Sir Edward Russell, Mr. Herbert Rathbone and Mr. C. Sydney Jones. Mrs. Allen's simple but forceful way of describing the extraordinary work accomplished by the Fund to which she has so nobly given herself was calculated to go straight to her hearers' hearts, even if these are not already prepared by an imaginative admiration for the achievement. All the speakers voiced the splendour and awfulness which the name of Belgium, the proto-martyr of the war,

calls up in feeling minds. Mr. Herbert Rathbone, Sir Edward Russell and Mr. C. Sydney Jones reiterated the story, immortal but not even for a moment to be forgotten, of Belgium's sacrifice of herself for the value she set on the freedom of the soul of the world. Our debt cannot indeed be reckoned in terms of any currency, but such a sublime sacrifice as hers demands sacrifices from all who benefit by it. THE INQUIRER Fund, so well responded to and so practically and efficiently worked, has indeed done wonders in its own department; but the need never ceases but rather augments as the war goes on, calling for continued remembrance, effort and self-denial. Tea was provided by Ullet Road Church after the meeting, and a collection for the Fund taken at the doors, the amount of which is stated elsewhere. The assistance given to this fine work by Ullet Road has been very continuous and conspicuous throughout, and the church may be congratulated on its last effort.

London, Essex Church.—The congregation of Essex Church is mourning with its minister, the Rev. J. H. Weatherall, the sudden and overwhelming loss that has befallen him in the death of his wife, after an illness of little more than three days. This calamity, coming as it does before the close of the first year of a new ministry, when the faces of all around are of new and as yet untried friends, and while the pangs of separation from a devoted congregation in the North are still keen and fresh, make this sorrow especially grievous. The congregation realises with keen appreciation and sympathy the untiring efforts made by Mrs. Weatherall to make a home in her new surroundings, to know the members of the widely scattered congregation, and to welcome all friends, old and new, to Essex Church. It is a grievous thing that the end has come with such tragic swiftness, leaving so many bright hopes unfulfilled; and the sympathy of the whole congregation is given in unstinted measure to their minister and his son and daughter in their great sorrow. The funeral took place at the Golder's Green Crematorium on Tuesday, when many friends were present from Essex Church and Bank Street Chapel, Bolton. The service was conducted by the Rev. Bertram Lister of Hackney, who was formerly assistant-minister with Mr. Weatherall at Bolton.

London, Stratford.—A Sale of Work was held on Saturday, November 20th, and on Monday, the 22nd, at the Unitarian Church for the purpose of raising funds for church expenses and for ministerial services. The sale was opened on the first day by Dr. Hargrove, the chair being taken by the Rev. J. Arthur Pearson; and on the second day by Mrs. Sidney Martineau, Mrs. Alfred Wilson presiding.

Midland Guilds' Union.—A United Meeting of the Union was held at All Souls' Church, Wolverhampton, on Saturday, November 20th. After tea an address was given by the Rev. J. M. Lloyd Thomas, in which he pleaded for a great committal on the part of Guild members to religion and the religious life, which he felt to be the great need of this age. A discussion, in which the Revs. H. C. Hawkins and J. A. Shaw, Messrs. Smith, Teasdale and Wood and Mrs. E. W. Martin took part, followed, and a vote of thanks was passed to Mr. Thomas. The President, the Rev. H. Warnock, occupied the chair, and most of the guilds in the Union were represented.

Plymouth.—On the Sundays in November a special course of services has been given with the help of visiting preachers and the support of a grant for the purpose from the British and Foreign Unitarian Association. On the first Sunday in the month the Rev. A. E. O'Connor of Torquay spoke on 'The Creeds, are They Helps or Hindrances,' and on following Sundays the Rev. W. H. Burgess spoke on 'Strong Points in the

Unitarian Faith'; the Rev. A. C. Fox of Bath on 'The Philosophy of Thomas Gradgrind, or Faith and Facts'; and the Rev. Simon Jones of Swansea on 'Unitarian Christianity and the War.' Cards of invitation, each enclosed with a Unitarian pamphlet, were widely distributed, and in this way as well as by the services interest has been aroused.

Southern Advisory Committee.—Mr. Stanley Gibbon of Birmingham, Mr. H. C. Hawkins of Oldbury, and Mr. Neone Raad of Ringwood, having completed their term of "probationers preparing for the ministry," and having passed the prescribed examinations, have received their full ministerial certificates entitling them to be placed on the ministerial roll. (Signed) W. Blake Odgers, Chairman; Joseph Wood, Secretary.

NOTES AND JOTTINGS.

EVENING PLAY CENTRES.

Once again Mrs. Humphrey Ward makes her annual appeal for funds to carry on the admirable work of the Play Centres, pointing out that this, too, is a war claim which cannot easily be ignored by those who care for children, and recognise that in them is the nation's hope for the future. "I urgently want a sum of £1,200 to carry us safely through the winter," she says, "or without it some of the Centres must be closed." Any one who will communicate with Mrs. Humphrey Ward for the purpose may go and see one of the Centres for themselves. If the weather is as bitter as it was recently, "the spectator will notice many a shivering child come in, sometimes crying with cold, and may watch how the Play Centre fires warm and comfort them; and in any weather he will see how the big boys and girls, for whom the unlighted streets swarm with temptations to gambling, loafing, pilfering, and loose behaviour, are swept into handwork and physical exercise, and go home after the two hours, happily tired, to bed." Subscriptions, large or small, sent to Mrs. Ward at Stocks, Tring, will be most gratefully acknowledged.

BOOKS FOR RUSSIAN PRISONERS.

In appealing for further help for the committee which was formed last year to supply books to Russian prisoners in Germany, Mr. Edmund Gosse gives the gratifying information that 2,000 volumes in the Russian language have been distributed, and nearly as many more were bought with the sum of £100 contributed. On November 28 at a meeting at the London Library, £83 more was collected. The Committee learn that in nearly all the various camps little libraries have been formed, and the appetite for definite knowledge is extraordinary. Both the captive Russian officers and the privates are ardently desirous of continuing their education, and it is remarkable that over and over again, in the military postcards that are sent, they beg that neither novels nor light literature of any kind shall be forwarded to them. With one accord they ask for manuals of scientific knowledge and aids to technical study. Books are wanted in the Russian language dealing with physics, chemistry, mechanics, biology, and, indeed, every department of science.

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The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

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[REGISTERED AS A NEWSPAPER.

No. 3833.
NEW SERIES, No. 936.]

LONDON, SATURDAY, DECEMBER 18, 1915.

[ONE PENNY.

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A General Meeting of Members will be held on THURSDAY, AFTERNOON, JANUARY 12, 1916, of which full particulars as to time, place, &c., will be duly announced.

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January

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Tuesday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, December 19.

LONDON.

Acton, Creffield Road, 11 and 6.30, Mr. H. C. HORSLEY, B.A.
Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
Bermondsey Fort Road, 6.30, Dr. WM. THOMSON.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. R. TRAVERS HERFORD, B.A.
Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. BEGG; 6.30, —
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
Islington Unity Church, Upper Street, 11 and 6.30, Rev. J. VINT LAUGHLAND. Christmas Day, 11, Rev. J. A. PEARSON.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. E. CAPLETON.
Mansford Street Church and Mission, Bethnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormoad Road, 11, Rev. F. W. FOAT, Litt.D., M.A.
South Norwood League House, 141, Portland Road, 7, Rev. J. A. PEARSON.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
Stratford Unitarian Church, 11, Mr. W. N. MORRIS; 6.30, Mr. R. W. SORESENSEN.
University Hall, Gordon Square, W.C., 11.15, Rev. E. A. VOYSEY, M.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wimbledon Smaller Worple Hall, 6.30, Mr. WM LEE, B.A.
Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CARE.
BLACKBURN, Meeting Room, Sullell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIES, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
(DEAN ROW, 10.45 and 6.30, Rev. F. H. JONES, B.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Rev. F. A. HOMER.
EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOR, B.A.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. S. BURROWS.
HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. RODGER SMYTH.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. J. JENKINS-JONES.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLAUCHLAN, M.A., B.D.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CHADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. W. HAWKES.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.15 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHEND, Darnley Road Church, 11.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. KOPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Free Religious Fellowship, Collins Street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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BIRTH.

STRACHAN.—On December 3rd, 1915, at 15, Salmon Grove, Hull, to Dorothy (née Partington) and Charles Maxwell Strachan, a son.

DEATH.

HARBEN.—On October 3rd, at Adelaide (Australia), after a short illness, John Frederick Harben, youngest son of the late C. H. Harben, of Hampstead, and Mrs. Harben, Meadow Way, Letchworth, aged 35.

Situations

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Advertisements should arrive not later than Twelve o'clock on TUESDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor this week not later than Monday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

Owing to the Christmas holidays and the congestion of the postal arrangements the Inquirer will go to press on Tuesday next week. Advertisements and other communications must reach this office not later than Tuesday morning for insertion the same week.

We print to-day a series of letters of thanks which have come to us straight from the Belgian hospitals in France. More than any words of ours they will bring our readers into close contact with the work and enable them to see the good that is being done. There is nothing formal or official about it. It is the human relationships which have been established that make this work so beautiful. Indeed we think sometimes that the sympathy and friendship sent to men who are divorced from home and friends, and suffer from a feeling of loneliness which it is hard for us to understand, are almost as valuable as clothes and hospital equipment. Fortunately we are in a position to send

both in ample measure, and so there need be no rivalry between them.

* * *

MAY we call the attention of our contributors to the fact that we have to go to press on Tuesday next week. We think it likely that some of our friends intend to send us special Christmas gifts, perhaps the money which in happier circumstances they would have spent upon presents in their own homes, and so we venture to warn them to post early. In any case we hope that the list in our Christmas number will be a good one. We still cherish the not impossible dream of reaching £10,000 by the end of the year.

* * *

FOR most of us the chief news this week is contained in the announcement, which appeared on Thursday morning, that Sir John French is coming home. He has been the symbol of the British army since the beginning of the war, quiet, business-like, of high courage, without any trace of ostentation or vain-glory. We have trusted him, and he has not betrayed our trust; for he has done great things, and his retirement helps us to realise how great they have been. It was a task of enormous difficulty which was suddenly thrust upon the Allied armies. The Germans had prepared all their plans for attack and counted upon a swift and overwhelming victory. Their rush has been stayed. The weight of numbers has been neutralised. Paris and the Channel ports are beyond their reach. And now they are held up, incapable of any effective action, while our new armies grow stronger day by day. It is an achievement of which we have every reason to be proud, and the conspicuous part which the genius of Sir John French has played in it entitles him to the

national gratitude, which is the soldier's proudest reward.

* * *

THE popular mind does not always estimate at its true value the courage which prompts a man to retire from a post of high responsibility and to resign the coveted laurels of final victory into other hands. Sir John French, being the man that he is, we have every reason to suppose that he realises that the physical and mental strain have told severely upon him, or that the freshness of mind and the unspent energy of a younger man are desirable for the campaign of next spring. His retirement in order to undertake onerous but less responsible work at home reveals him as a patriot who cares more for the welfare of his country than for the glory of his own achievements.

* * *

IT is impossible not to be interested in all the reports of internal difficulties in Germany which reach us, and to hope that they are true; but they are far too vague and conflicting to give any ground for believing that the domination of the military party has been seriously weakened. The tone of the Chancellor's recent speech is in reality far more significant than reports of food riots. Behind all its bombast there is the confession of miserable failure and a growing anxiety. The statesman who feels that he has victory within his grasp does not abuse his enemies because they will not run away or come and grovel before him. He knows quite well that the Allies are not beaten, that they are not thinking of peace, and that the burden of continuing the war is a crushing weight upon Germany. We do not wonder that he is angry; but his anger does not deceive the world, and probably it fails to

inspire fresh confidence among thoughtful men and women in his own country.

* * *

A VERY sharp Note has been sent by the United States to Austria, denouncing the attack on the Ancona, which it describes as "a wanton slaughter of defenceless non-combatants," and intimating that future diplomatic relations between the two countries must depend upon a definite repudiation of these methods of submarine warfare. America demands in explicit terms that the Austrian Government must denounce the sinking of the Ancona as an illegal and indefensible act; that the officer who perpetrated the deed must be punished, and that reparation by the payment of an indemnity must be made for the citizens of the United States who were killed or injured by the attack on the vessel. If Austria refuses to comply and the American Ambassador at Vienna is withdrawn a very anomalous situation will arise. It would make Austria the scapegoat for the long series of crimes begotten in Germany, for which the United States has received no reparation except fine words and the mockery of long delays.

* * *

THE Allies' attempt to link up with the Serbian army has failed. The defection of Greece made it a forlorn hope, but on all grounds of honour and policy it was worth the risk. The retirement upon Salonika was evidently foreseen as the only possible course, and it seems clear that this has been accomplished with great skill, and, considering the difficulty of the operation, with a minimum of loss. The havoc and loss for Serbia have been terrible, but it would be a grave mistake to exaggerate what has happened from a military point of view. That is the danger of viewing the war in local patches without any attempt at co-ordination. Panic or pessimism is quite out of place because we do not succeed at once in all we attempt and there are moments when in some portion of the field the situation is critical or even dangerous.

* * *

In any case the Serbians do not regard their cause as lost, and are in no mood for surrender. Reuter's Agency has issued a statement described as coming from "an authoritative Serbian source" which shows that she is still capable of taking a cool and hopeful view of the military situation. After expressing its approval of the decision of the Allies to remain at Salonika, on the ground that their presence will be a continual

menace to the armies of the enemy and will also prevent the establishment at Salonika of an enemy submarine base, the statement continues:—

Neither the Serbian nation nor the Serbian army has lost heart or confidence in the Allies and their final success, but it is of the highest importance that their action in the Balkans shall be continued. An Allied force of 250,000 men at Salonika, the base of future operations, should be enough to hold the enemy, and in the near future, this force, together with the Russians from Bessarabia and 300,000 Serbs and Montenegrins, could conduct operations that would drive the enemy from the Balkans. As regards the present shortage of food it is certain that the country through which the Serbs are passing is poor and offers no resources, but it is not difficult to send food and other assistance to the Adriatic ports, for the Allied Fleets dominate these waters as they do the Mediterranean. So long as the Serbs remain in numbers in Albania they have nothing to fear from the population. In the meantime the Serbs look with confidence to the future.

* * *

No figures in connection with Lord Derby's scheme are to be announced till next Tuesday. In the meantime speculation about the probable results can serve no good purpose. One thing, however, is certain. An enormous number of men has been attested, and the last few days the rush was so great as to dislocate all the machinery at the recruiting offices. It is not too soon to express in the warmest possible terms the gratitude which we must feel to those who have come forward. We have reason to be proud of them. Whatever may be said about the pressure of public opinion and obedience to the crowd instinct their surrender of themselves is a fine act of obedience to the instincts of courage and chivalry, and the whole life of the country is enriched and ennobled by their example.

* * *

WE publish to-day the terms of resolutions passed by a meeting of Unitarian ministers held in Manchester on the subject of ministers and the army. Somewhat similar resolutions have also been passed by the Protestant Dissenting Deputies. We leave them for the consideration of our readers. We see no reason to alter our opinion that it is undesirable that ministers of religion should place themselves in a class apart and become judges in their own case at a time when it is recognised in the most emphatic way that it is "the general duty of every person of military age and fitness to attest under Lord Derby's scheme whatever the personal incon-

venience or sacrifice may be." We also see grave danger in the idea, which seems to underlie both sets of resolutions, that the conscience of a minister is a more delicate organ or in any case must be more carefully screened from the pressure of a great public opinion than that of the layman. Is it desirable that every other calling and profession in the country should adopt a similar policy, and state publicly that in present circumstances military service is a matter simply for the lonely conscience, and that no influence or persuasion must be brought to bear in one direction or the other? Or in other words that for all men it must be made as easy to stay at home as to go? And if not, why not?

* * *

It has been suggested to us that we have caused offence in some quarters because it is held that we have been guilty of an unwarrantable interference with the liberties of the private conscience. We have simply done what it is our duty to do in dealing with matters of grave public concern. It is the function of the Press not merely to impart information but also to try to educate public opinion. Ministers are public men and they cannot withdraw their actions from the scrutiny of the platform and the Press; nor is it wise for them to claim that they are so self-sufficient that they have no need either of the prompting or support which other men find useful in grave decisions of duty. The whole matter has been argued in our columns on the high ground of general principles. Having stated our convictions, with the force and directness which a grave emergency seemed to demand, we have refrained entirely from using them as weapons against anybody. It is not our business to deal with particular cases, but we have a clear duty to state arguments and principles. If some men are offended the gratitude of others is an ample compensation. After all the resolutions to which we have referred have some object in view. They are intended to influence thought and conduct. Their words are tepid and non-committal, and will act on the whole in the direction of discouragement. Ours have been exactly the reverse, because nothing else seems to us worthy of the greatest call which has ever been made to the chivalry of our country. The duty is so urgent and so high that in it all distinctions are lost. We forget whether we are clerical or lay, and feel for the moment that our highest privilege is simply to be men. If we have roused opposition in some quarters and made a good many other men thoughtful we can at least claim to be acquitted of the crime of serving the need of the hour with weak ineffectiveness.

TIMELINESS.



THERE is something strangely familiar in the proverbial wisdom of the past. The human heart changes very little from age to age. When it is face to face with the elemental things of joy and sorrow, with duty and friendship, with the perversities of human temper or the trials and disappointments of our daily lot, it speaks the same language and finds help in the same counsels of prudence or duty. How many people beside the writer of the Book of Ecclesiastes have discovered from their own experience that there is a law of timeliness which binds every purpose under heaven—a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to argue and a time to obey. We do not seek to justify a statement like this. We accept it as sublime commonplace and allow it to control a thousand actions of our lives. It forbids us to shout in church or to wear mourning at the marriage feast. It makes us sensitive to what is seemly, and gives to most of the ordinary interests of life a scale of relative importance; and in this way it enables us to put all things which are lawful for us at all into their proper place.

But few of us are so sensitive to the inner meaning of new occasions and strange demands as to perceive easily and at once the ban of untimeliness which they place upon many familiar habits. We are inclined to look upon them as mere episodes, which will quickly pass away, leaving everything much as it was before; and so we make a virtue of going on as usual and speak with easy confidence of what we intend to do when this casual interruption has been pushed out of the way. It is much to the credit of the heart and conscience of our country that so many people have grasped what the war really means as one of the most revolutionary events in history, more powerful to change and renew the face of the world than anything which has happened for centuries.

But to some, if we may judge from their demeanour and the echoes of their opinions and discussions which reach us, it is little more than an unwelcome intruder to be got rid of as quickly as possible. They think and plan for the future in the belief that the day of peace will find us back among the old thoughts, the old habits, the old easy-going respectabilities in politics and religion and social life. Theirs is a thrice-told-tale of tragic mistake.—“As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

With this vision of terror before our eyes and the call for complete sacrifice in our ears it is not timely that men should be absorbed in their private affairs, or allow anxiety for the future to make them timid and half-hearted. What concern have we with houses and lands and the bright prospects of a professional career, when it is our own lives that are needed without conditions to deliver men from wrong and to win security for the future?

Neither is it the time to discuss problems of justice and virtue, balancing arguments on one side and the other which land us at last in a position of moral neutrality, where we can do nothing but look on, in miserable detachment, at the world's agony. We have allowed ourselves to live too long among theories. We have been dazzled by our own cleverness, and placed small men clad in the garb of learning upon pedestals in order that the crowd may admire them. But all the time the plain Christian has known that the Gospel is not a matter of balanced arguments. It is a programme of action. It comes with swift challenge to the conscience and the will. It bids men follow, and does not wait to hear their excuses. It has no blessing for half-hearted obedience when the heavy burden must be shouldered and the hard duty must be done. There is a time to discuss, and there is a time to obey; and the time to obey is now.

It is also the time to lay bare before the eyes of men the granite foundations upon which all civilised order and all private happiness and virtue must ulti-

mately rest. Nothing could be more untimely at the present moment than to dwell upon the softer and more sentimental ideals of peace, or to encourage the belief that love can heal the woes of men and create an earthly paradise when it is divorced from the unbending justice of God. The effort to recover the gentler virtues of the Christian character and to place them again in the sunlight of popular esteem, has been justified. There was need to do this work in order to recall men's hearts to many a lovely trait and to recover the forgotten humanism of the Gospel. But these things shine like jewels in the texture of the New Testament, which take it all in all is the sternest book in the world. When they are taken away from their surroundings they lose half their lustre and tend to survive as feeble human sentiments with no power to reveal the character of God. For men cannot love God unless they do his will, and his will is good because it is also just, and is revealed not only in loving-kindness and tender mercies but also in judgment. Now is the time to remember justice, and the debt we owe to every obligation of honour and the plighted word, and the certainty of judgment to come.

We feel that precisely the same considerations of timeliness should be applied to questions affecting theological study and the future of the Christian ministry. Learning is capable of being used as a humble hand-maid of religion, but its position is strictly subordinate and at a time like the present this must be stated with all possible emphasis. Scholarship and philosophy may help to conserve and interpret religion, but they can never create it; and when we are told that theological students must be encouraged to remain at college because of the need of trained men after the war, we believe that professional interests and consideration for secondary things are being allowed to usurp the place of the vital interests of religion. For consider the situation in which we find ourselves. At last, through the strange happenings of these days, there is a growing volume of fresh and startling experience in the deepest and most intimate things of life, such as the world has not known for centuries; and the men with their lives before them, who will have to use it

and interpret it and keep it alive long after its first impulse has died away, will learn to do so best, not by plodding along the familiar grooves of study, but by themselves entering into its agony and becoming themselves part of its sacrifice. It is, in a sense, all a question of timeliness. There is a time to sit at the feet of Gamaliel; and there is a time to take up the cross and tread the stony ways of the world, and if need be to die, because that is God's way of using us in the service of his kingdom. We speak no word of disrespect of the disciples of Gamaliel. They are admirable men, but with all their wisdom they never re-create the heart of the world. The foolishness of the knight-errants of the cross has done so again and again,—and to-day it is more timely to be a knight-errant than a student.

Good Thoughts for Evil Times.



Alas! what boots the long laborious quest
Of moral prudence, sought through good and ill;
Of pains abstruse—to elevate the will,
And lead us on to that transcendent rest
Where every passion shall the sway attest
Of Reason, seated on her sovereign hill;
What is it but a vain and curious skill,
If sapient Germany must lie deprest,
Beneath the brutal sword? Her haughty schools
Shall blush, and may not we with sorrow say—
A few strong instincts and a few plain rules,
Among the herdsmen of the Alps, have wrought
More for mankind at this unhappy day
Than all the pride of intellect and thought.

WORDSWORTH.

We praise Thee in Thy power, O God!
We praise Thee in Thy sanctity.
We praise Thee who reignest in the furthest heavens,
We praise Thee who dwellest in our inmost souls,
Our Lord and hidden Comforter.

No voice can duly proclaim Thy greatness,
No heart can comprehend Thy goodness,
O Thou Father of all our Spirits.

The longings of the spirit are inexhaustible:

Only Thou canst fill the heart.

When it is empty and aching for Thee,

Hungering and thirsting for Thy righteousness,

Thou visitest it with peace unspeakable.

With Thee there is no misery to the distressed;

But sorrow is hallowed and pain is sweetened,

And hardship is assuaged, and fear is calmed.

For, Thine own nature is blessedness,

And Thou makest Thy worshippers blessed.

Yea, blessed is Thy presence, O Lord most Holy!

Blessed is it to dwell with Thee and to know Thee,

To rest on Thee and to serve Thee.

Blessed shall the nations be, when Thy glory is recognised,

When all who love Thee unite to succour and raise the weak,

When men of all climes and colours know their union.

Meanwhile, enable us to discern and love Thy servants

Under whatever strange name or false creed they are hidden.

Strengthen us in life or death, in this and in every life,

To be Thine in fact, as we are Thine in right;

To obey cheerfully, to strive loyally,

To suffer meekly, to enjoy thankfully.

So shall we love Thee while we live, and partake of Thy joy,

And triumph over sorrow, and fulfil Thy work,

And be numbered with Thy saints, and die on Thy bosom.

F. W. NEWMAN.

ALMIGHTY and most merciful God,
who never failest them that trust in thee: give us grace in all difficulties and distresses to have recourse to thee, and to rest in the assurance of thy wisdom and thy love. Thou wilt keep him, O Lord, in perfect peace whose mind is stayed on thee. Suffer us not to be oppressed with the cares of this life; but grant that, having done our part in all honesty and diligence, we may cheerfully commit ourselves to thy providence, casting all our cares on thee, and being strengthened to say, even in our darkest hour, Father, not our will but thine be done. AMEN.

LETTERS FROM THE BELGIAN HOSPITALS.

THE following letters chosen from those received recently illustrate the activities of the Belgian Hospital Fund from the point of view of those whom it is our privilege to help.

I.

The case of surgical instruments has just arrived. I send you my best thanks for this rich gift which you have made to the Belgian Army for my use. The surgical instruments which you have given so generously will permit us to attend properly to all urgent cases, and to do all necessary small operations. We are now placed in the position of being able to do our duty and to do it well. It is perfect. For my part I shall never forget the large and perpetually renewed generosity which you English show to us who are driven from our own dear country into a strange land, having left all behind us. I cannot show you all my gratitude but I can assure you it is deep, and, above all, very sincere.

II.

Confident in your sympathy for the sick and the wounded Belgians, I take the liberty of writing this letter. Twice already have you shown your great generosity. Once, wishing to assist the physical healing of our wounded, you gave to this hospital a valuable stock of surgical instruments. A second time, seeing the need of mental and moral assistance, you made a present to our soldiers of games, books, and magazines.

I want once more to express the gratitude which fills the heart of each one of us. I fear to abuse your kindness in making another appeal to your generosity, but I venture to tell you how we are placed here. When you so kindly visited us you must have noticed that our establishment is singularly isolated, with no distractions of any sort, except, of course, the country itself; but now winter is here, the men must stay indoors a great deal, and they suffer accordingly in spirits. We doctors consider it our duty to try to cheer them up as much as possible. The games and the books in French and Flemish which you sent serve to pass many hours; but there are 200 men, and all do not care for these. But if we could have a gramophone, and especially a small cinema (such as some families have for their own rooms), we should no longer envy the hospitals in towns where there are concerts and entertainments.

Mrs. Allen would be doing us a great service if she would allow us to beg of her to make our wants known among her generous fellow-countrymen.

III.

Very many thanks for the things which arrived safely to-day. I was most thankful to have them as I had not one shirt left, and the blankets were on the beds within half an hour of their arrival. We did so like the chintzy counterpanes—we put them in our ward. If you do happen to have any more lying by we should love to have them for our other wards downstairs. We should need twenty-five. I feel rather as if it were

imposing to ask, but if you have any towels and slippers they would be a boon.

Thank you ever so much for all the things. This is an unofficial letter as you will receive one formally from the lieutenant. The games are lovely also.

IV.

I have the honour to express my sincere gratitude for the things you have had the great kindness and the charming generosity to send for our sick here (nervous cases). It was with a real satisfaction that I heard you were coming to see us in this isolated spot in Normandy. I was so happy to see you again, for never shall I forget all that you did for my typhoid patients when I was at St. P. The announcement of your visit inspired me with a hope, well founded, of being able to improve the conditions for my men. It is so sad here, and the poor fellows lack so many things.

Will you give my special thanks to Mr. Drummond for the appeal which he made for the wheel chairs, which will be of the greatest use?

V.

This new evidence of the solicitude of the Belgian Hospital Fund is to me a precious testimony of the interest which you continue to take in my depot. Day after day the improvements continue, and since your visit many things have been done. All have one object—to make our convalescents the better, morally and physically, for their stay here. You know the difficulties I have to combat; but as my colleagues are heart and soul with me, we shall, in time, achieve our desired result. We are, therefore, all the more grateful for the aid you have given us by the Belgian Hospital Fund. (In an interview later Mrs. Allen learnt that this officer was very anxious to teach the men various handicrafts and artistic occupations to while away the winter days. Sets of tools for wood carving, for poker work, embroidery even, are going out soon, together with a gramophone. Many of the men are good musicians, and a band would occupy happily many hours, but instruments are lacking. One violin and a guitar are promised. Has any one a flute, banjo, or another violin and bow, or any other suitable instrument which they will give? There are 600 men at the depot, and as they only stay a few weeks until well, regular trades cannot be taught as elsewhere; but the supply of musicians seems to be unending.)

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CHURCHES AND THE WAR.

To the Editor of THE INQUIRER.

SIR,—It has been suggested that at the outbreak of war the Church should have closed its doors. This seems to

some of us the only sane and logical position. It would have been a real protest against militarism, it would have left all the young clergymen free to join the army (with the exception of those who saw in their vocation something that prevented), and the remainder would have attended to the legal functions and ceremonies of religion. You assume that those who refrain from joining the universal effort to beat Germany are pacifists. Not so, those who have agonised in the social degeneration of the last twenty years recognise in this world conflagration the hand of a stern and just Providence, using drastic methods to purge away the rottenness of the nations. If danger comes near ourselves we can but do, like some brave souls did on the Titanic, die bravely. There is no doubt that the ideal action would have been to have sided with America and the other neutrals, and then made an industrial boycott of military nations. But our moral stamina was not great enough. The people would not have followed any command to deny themselves certain commodities. They needed fear and compulsion to cause them to make the sacrifice. It is too late now,—we shall have to wait another hundred years before the choice comes again.

The Church, however, that took such an attitude would (when the fever was over), have commanded a respect and allegiance which never can be ours again.—Yours, &c.

A. Y. LAWRENCE,

1, Cloisters Cottages, Letchworth.

December 12.

[The neutrality which our correspondent advocates would have meant the breaking of treaties, the betrayal of friends, baseness, and dishonour. Such mortal wounds to the soul of civilisation are far more terrible than all the physical horrors of war. It was our moral stamina and our faith in God that made this course impossible.—[Ed. of INQUIRER].

THE INTERNATIONAL CONGRESS OF FREE CHRISTIANS AND OTHER RELIGIOUS LIBERALS.

To the Editor of THE INQUIRER.

SIR,—The present world-wide war has put an end, for the time being, to the activities of our Congress, in which have been associated for fifteen years past, for the promotion of their common ideals and aims, the representatives of over thirty nations and a hundred different religious fellowships. Liberal religious teachers and workers who, but yesterday, were conferring and striving together amicably for the increase throughout the world of religious freedom and progress in the spirit of mutual confidence and goodwill, are to-day sundered, distrustful, and often in violent antagonism towards each other. Under such distressing conditions it becomes evident that the session of our Congress planned for the summer of 1916 must

be postponed to a more favourable time, and then perhaps held in neutral territory. To not a few the continued existence of our association seems problematical. But already the signs are multiplying that in reality the conclusion of the war will call for the rehabilitation of our International Congress, and enable it to enter upon a new and higher stage of usefulness. Amid all the misunderstanding, passion and violence that attend this terrible struggle between the nations, the conviction is dawning in the souls of high-minded men and women that there are certain spiritual values which can never be destroyed by the mistakes or misfortunes of any single generation.

The pursuit of truth, the acquisition of knowledge, the practice of virtue, the enjoyment of the beautiful, the love of our fellows, the worship of God—these ideal interests, in which the glory and hope of our race so largely consist, are not subject to the idle wrath of man or the vicissitudes of a military campaign. They are eternal verities, as firmly placed in the spirit's skies as are the lights of heaven. Recent correspondence with eminent scholars and religious leaders in Great Britain, Germany, France, Italy, and other warring countries, reveals that a more pacific and inclusive spirit is awakening among them. The conviction is reasserting itself that intellectual and ethical issues must again assume their rightful place as the paramount interests of human life. Learning, philosophy, science, art, culture, morals and religion—these are not ephemeral or accidental in their nature, or limited by boundaries of nationality and race; much less subject to the arbitrament of sword or cannon. They will remain for ever the common aims of the higher kind of men and women in all nations.

Therefore, when the war-drums beat no longer the beating of the heart of humanity will again be listened to; when the conflicts of the embattled nations are ended and their war-flags are furled, the white flag of universal peace will receive the grateful homage of mankind, and free-minded, large-hearted religious teachers in all countries, responding to the invitation of our International Congress, will assemble once more to renew their severed friendships, calmly and kindly to consider their mutual interests, and by united efforts advance the triumph of reason, freedom, and progress in religion, the brotherhood of man, and the peaceful federation of the world. This is our firm persuasion which we trust and pray may be shared by the members and friends of our Congress in every land, of whatever religious affiliation. We should be glad to hear from all who are in accord with our prophecy and aim, and who, when the right moment shall have arrived, will aid us in making our Association once more a world-embracing, reconciling medium between the liberal and religious thinkers and workers of our time.—Yours, &c.,

CHARLES W. WENDTE.

25, Beacon Street, Boston, Mass., U.S.A.

Nov. 15, 1915.

BOOKS AND REVIEWS.

IDEALISM AND ORTHODOXY.

GOD AND FREEDOM IN HUMAN EXPERIENCE: THE DORNELLAN LECTURES, 1913-14. By C. F. D'Arcy, D.D., Bishop of Down. London: E. Arnold. 10s. 6d. net.

In the last quarter of the nineteenth century, idealism was remarkably fortunate in having for its expositors a succession of eloquent writers. Perhaps that is not quite the fairest way of stating the matter. The philosophy that could gather to its service so brilliant a band of exponents ought to have some of the credit. The present work by the Bishop of Down shows that the race is not yet exhausted. Why should not divine philosophy be musical as is Apollo's lute? Certainly the Bishop's fluent writing makes easy reading and should do much to recommend his views to readers, who without being students desire to know what can be said on these large questions. No one will expect absolute novelty in such subjects, but the book shows how they are open to fresh handling. Bergson, of course, is a new influence and it is interesting to see how a representative of an older school receives the impact, at a tangent, as it were, of this recent force in European thought. Nothing ever remains quite the same after so important an arrival. It is with something of a shock that we find Dr. D'Arcy finding fault with Bergson for being "led astray by the unifying tendency which beguiles all philosophers." An idealist objecting to unifying tendencies! M. Bergson has taught that finalism, the idea of a definite goal to be reached, purposiveness, does not characterise the life-impulse of the world, but belongs only to the realm of our human intellect. Dr. D'Arcy however shows that both in our conscious experience (which is more than intellect) and in the great realm of instinct (which is not, according to Bergson, a mere imperfect form of intelligence), there is purposiveness, guidance by the future, and not the mere push from behind, which is the only unity Bergson can discover in nature. Dr. D'Arcy finds much help in the conception that the universe contains widely different degrees of reality, which are arranged according to the amount of "concreteness" they possess. The most concrete of all (that is the least abstract) is spirit, or conscious experience.

All this has a bearing on orthodox theology. "Theology is always the interpretation of religion in the terms of some philosophy." A hard saying! We might agree if Dr. D'Arcy had said "in terms of the prevailing conceptions of a particular age." At any rate, the Bishop has no difficulty in fashioning from his own philosophy a foundation satisfactory to himself of the doctrines of Incarnation and Trinity. It must be said that the arguments give the impression of having been made up, though in quite good faith, to reach foregone conclusions. Where he is off these beaten tracks, however, Dr. D'Arcy makes useful comments on present-day interests, as when he speaks of the necessity of adjusting the old distinction between immanence

and transcendence to the altered state of philosophic thought. "Many who rushed eagerly to seize the new idea (of immanence) failed to realise that they were exposing their theology to serious dangers." W. WHITAKER.

DOGMA, FACT, AND EXPERIENCE. By A. E. J. Rawlinson. London: Macmillan & Co., 2s. 6d. net.

MR. RAWLINSON, who contributed an able essay to "Foundations," has attempted an ambitious task in this small volume. Like most of the younger clergy who have paid serious attention to theological scholarship, he is acutely aware of many of the objections to an attitude of easy conformity. He feels his own mind working among modern conditions. He recognises the impossibility of pretending to run living thought into all the ancient moulds. But at the same time he has a deep reverence for traditional loyalties, and has accepted the obligation to teach religion through the medium of symbols and dogmas which are provided for him. Accordingly he approaches his problem, not as a philosopher who desires simply to explore the truth, but as a churchman stung by an uneasy feeling that he has to justify his position, his mode of thought, and his public use of words, both to himself and to those who listen to him. This imparts an element of vagueness and indecision to his whole treatment of the subject. He has given us not so much a theological treatise as an apology for his own position. We fear that many readers will feel, as we have done, that he shows much greater ability in stating difficulties and the implications of new positions than in constructing satisfactory lines of communication between the demands of orthodoxy and the claims of scholarly freedom. Nearly every Broad Church *via media* with which we are acquainted suffers from this fatal defect that it lacks the strength and consistency needful to impress intelligent men who remain outside, not because they are obstinate schismatics or lacking in Christian reverence, but simply for conscience sake. Mr. Rawlinson's chapters on 'Our Lord and the Future' and 'Clerical Veracity' hold the attention of the reader on account of the candour with which they state difficulties which are beginning to be widely felt; but their conclusions leave us with a feeling of unreality and disappointment. When we ask for the reason of this ineffectiveness, which seems to mark most attempts of liberal Anglicans to face radical problems, we can only attribute it to a refusal to deal faithfully with their own prepossessions in favour of the Prayer Book and the Creeds. No wise man will refuse to pay the respect due to these classical expressions of Christian thought and devotion. But even our classics were conceived by human minds and fashioned by human hands, and it is a false reverence which puts their claims upon our allegiance hardly lower than that of verbal inspiration. We shall remain in a sea of troubles, and no small injury will be done to religion until we agree to regard them as the fallible human documents which they really are.

IS DEATH THE END? By John Haynes Holmes, Minister of the Church of the Messiah, New York. New York and London: G. P. Putnam's Sons, 6s. net.

"BEING a Statement of the Arguments for Immortality; a Justification, from the Standpoint of Modern Scientific and Philosophical Thought, of the Immortal Hope; and a Consideration of the Conditions of Immortality and their Relation to the Facts and Problems of Present Human Existence"—the long sub-title recounts the contents of this book. It is dedicated "to the radiant Memory of Robert Collyer," with whom the author was for five years associated in the ministry of his church, the last five years of a life beautiful and vigorous in old age and instinct with happy faith. In that thought we may find the keynote of the book. Its "proof of Immortality," earnestly and confidently offered, does not rest on any findings of the Society for Psychical Research, though the importance of such study is by no means minimised, the proof is found rather in conviction derived from a consideration of human nature and human experience as a whole. Due weight is given to the scientific argument as to the place of man in the order of a progressive world interpreted in the light of the doctrine of evolution, but far deeper significance is attached to the necessary inference from the moral and spiritual facts of experience in the higher ranges of personality. The position taken is that expressed in the quotation from John Fiske's 'Destiny of Man,' "I believe in the immortality of the soul as a supreme act of faith in the reasonableness of God's work"; and for himself Mr. Holmes declares that "immortality, like the greatest, deepest, and highest truths of modern science, is established by the proof of inference." That the inference is absolutely sure, he is convinced, and it is largely from the desire to share that conviction with others that his book has been written. The argument in its various aspects is clearly stated and illustrated by many quotations from modern writers, which add to the interest of the theme. Among the many references there are a few errors of name which have escaped correction. On p. 267 Capt. Lawrence Oates, who perished with Capt. Scott on his South Pole Expedition, appears as "Titus Oates" (!) and on p. 376 John Hampden as "Hampton." In the Appendix F. W. Farrar's name is given as "James." Mr. Holmes is accustomed to make the preacher's appeal, and one feels it repeatedly in the pages of his book. The supreme reality of God, the worth of life as it is realised in the individual soul, the unseen things of the spirit which are eternal, these are the foundation truths on which his appeal is based, and his confident conviction that what we call death is for us not the end.

PUBLICATIONS RECEIVED.

HODDER & STOUGHTON:—Lift up your Hearts: Edited by D. M. Mayhew. 1s. net.

LONDON UNIVERSITY PRESS:—The Morality of Nations: C. Delisle Burns.

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MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

48TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	9,297	7	9
Miss K. J. Mullins (second donation)	1	0	0
Nurse Copeman (sixth donation)	10	0	0
M. N. (second donation) ..	1	0	0
Mrs. Crompton, Adelaide (third donation)	5	0	0
West Grove Women's League, Cardiff (1d. per week collection), per Mrs. Fox (fourth donation)	1	3	0
Mrs. Bryan Johnson (fourth donation)	1	0	0
W. L.	10	0	0
Miss F. Jones (third donation)	5	0	0
Miss L. Jones (third donation)	5	0	0
Mr. E. Dukinfield Jones ..	1	0	0
Mr. and Mrs. du Vallon (seventh donation) ..	2	0	0
Miss M. Smith, Hale	5	0	0
Mrs. A. J. Gimson (third donation)	2	0	0
Miss C. Beatrice Sedgfield ..	1	1	0
Friends at Christ Church, Nottingham, per the Rev. E. L. Lang-Buckland ..	7	6	
J. C. (second donation) ..	11	4	
The Misses J. and C. Badland (third donation)	2	0	0
Miss F. H. Durham	5	0	0
Miss L. Mahler	5	0	0
Miss E. Mahler (third donation)	2	0	0
Miss Else (fourth donation) ..	1	0	0
Miss A. Isaacs (third donation)	2	0	0
Miss S. A. Gregg (tenth donation)	1	0	0
Two Belgian Girls, per Miss Short	7	6	
Mrs. Russell Martineau (fifth donation)	20	0	0
"In Memory of Miss Hodgetts"	3	0	0
Mr. Philip J. Worsley, jun. (second donation)	5	0	0
Miss Mary Preston	2	0	0
Mrs. Williamson	1	0	0
Mrs. Wallace Bruce (fourth donation)	5	0	0

	£	s.	d.
Miss Emma Fryer (third donation)	5	0	0
Mr. John Dendy (seventh donation)	5	0	0
A. M. B.	5	0	0
Mrs. C. E. B. Russell, War Loan Dividend (third donation)	1	0	0
Mrs. Steeves (second donation)	8	7	
L. R., Norwich	1	1	0
Mr. Richard Holt (second donation)	20	0	0
Bootle Free Church (seventh monthly donation), per Mrs. Short	1	10	0
Mrs. Bramley (second donation)	3	3	0
Miss Bramley (second donation)	2	2	0
Mr. and Mrs. Walter Bailly ..	20	0	0
Mr. Eben Sugden, New York, per Mr. F. A. Gardiner ..	5	0	0
Mr. S. Gilfillan (ninth donation)	2	0	0
Miss Nancy Jones	5	0	
A. J. A., Deal (eleventh donation)	5	0	
Mrs. J. Byles (second donation)	1	1	0
Mr. John White (third donation)	1	0	0
Miss Mary T. Worsley	3	3	0
R. R.	1	1	0
Miss M. Webster (second donation)	10	6	
Mrs. Arthur Read (fourth donation)	5	0	0
Master Henry Thew, 5½ years old (second donation) ..	9		
Miss Thomasina Smith (second donation)	6	2	
Miss A. Fryer, War Loan Dividend (fourth donation)	5	0	0
A. B. S.	2	0	
"Clac"	3	0	
Anon. (fourth donation) ..	1	0	0
Mr. Frederick Cook	1	1	0
	£9,470	6	1

Parcels have been received from:—
 Mrs. Garnett and friends; Monton Church Women's Union (per Mrs. Nanson); Mrs. and Miss Nanson; Mrs. H. Martineau; Mrs. C. B. Simpson; Stourbridge Branch Women's League (per Mrs. Evers); Mrs. Robinson; Miss E. Underdown; Mr. J. Osler; Miss Short; Mrs. Classon Drummond; Mrs. Fricker, Trinidad; Miss Jenkins; Mrs. Helsby; Miss E. Case; Mrs. Beverley Ussher; The Lewes Sewing Circle (per Mrs. Duplock); Mrs. W. W. Bruce; Miss Norton and Miss Drewry; Miss C. R. Holland; Cairo Street Mothers' Meeting and Sewing Society, Warrington (per Miss Houghton); Ladies' Relief Committee, Ballymena (per Mrs. Ross); Mansfield Branch Women's League (per Mrs. Birks); Miss M. Wolff; Mrs. Barnes; C. H. R. and H. R.; The Hornsey Moravian Church (per Mrs. Rosser); Mrs. Byng Kenrick; Miss E. T. Cox; The Misses Bruce; The Misses E. and G. Coe; Ladies' Sewing Society, Brook Street Church, Knutsford (per Mrs. G. Holt); Mrs. Wm. Healey; Mrs. R. Martineau; Mrs. B. Jenkin; Miss Froane and friends; The Old Meeting Church, Birmingham (per Mrs. Lloyd Thomas); Torquay War Hospital Supply

Depot (per Miss Lee); Stalybridge Branch Women's League (per Mrs. Ellis); Miss Waterall; Sevenoaks Women's Liberal Association (per Mrs. Alfred Smith); Mrs. Prewett; Mrs. Philip Herford; Mrs. J. Teal; Miss M. T. Worsley and Miss R. Stock; Miss Eveleigh; Miss Minns; Miss Joyce Cobb and friends; Mrs. Enfield; Miss Ellen Drummond; Miss Toulmin Smith; Mrs. Allen, South Perrott; Miss Jevons; Mrs. Batty; Mrs. Langley; Rosslyn Hill Chapel Sewing Society (per Mrs. Thomas Cobb); The Misses Clegg; Muswell Hill Congregational Church (per Mrs. Allbon); Mr. Alfred Wilson; Miss E. M. Brown; Miss Rowe and Miss Taylor; The Bridlington High School; Dennett Hall Working Party, Croydon (per Mrs. Green); Mrs. Perris; Mrs. Bowen Evans; The Sale, Unitarian Ladies' Society (per Mrs. H. Storey); Anon.

LIST OF ARTICLES REQUIRED.

Shirts.
 Socks.
 Vests } woven or of a natural coloured
 Pants } flannel or flannelette, *Patterns can be supplied.*
 Cardigans.
 Slippers for ward and garden wear.
 Towels.
 Sheets and pillowslips.
 Handkerchiefs.
 Mittens.
 Mufflers.
 Playing cards, draughts, chess, dominoes.
 Writing materials.

The supply of civilian clothing is at present quite sufficient for the demand. A notice will be inserted in this paper when more is needed.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

NONCONFORMIST MINISTERS AND THEOLOGICAL STUDENTS UNDER LORD DERBY'S SCHEME.

At a meeting of the Deputies of Protestant Dissenters, which is representative of laymen of the three denominations, Presbyterian, Independent, and Baptist, held on Monday, December 6, 1915, after the reading and consideration of Lord Derby's correspondence with the Archbishop of Canterbury and of correspondence with the heads of various Nonconformist theological colleges and Members of Parliament, it was resolved: "That the Committee recognise in the most emphatic way the general duty of every person of military age and fitness to attest under Lord Derby's scheme whatever the personal inconvenience or sacrifice may be. At the same time they are of opinion that in the case of a minister in charge of a church the question whether he should offer himself for military service or not is a matter of conscience to be settled by himself after consultation with his church, or, if there is a governing body to which he is subject, with such governing body.

"In the case of theological students the Committee, while feeling the difficulty of the question, is of opinion that, having regard to the necessity of maintaining the future spiritual life of the churches and of supplying an adequate ministry, and also having regard to the small number of men affected, it would be fair and proper to apply to theological students the same exemption as has been given to medical students, namely, that those now in the last two years of their course should be treated as 'starred' men."

Resolved further: "That this resolution be communicated to Lord Derby and the Prime Minister and be made public."

THE MINISTERIAL FELLOWSHIP.

A SPECIAL CONFERENCE of members was held at the Memorial Hall, Manchester, on Thursday, December 9, to consider the relationship of our ministers to the war and problems connected therewith. The meeting was called at the request of the Manchester Monthly Conference of Ministers. The resolution which was adopted at the Annual Meeting on June 30 last was reaffirmed, viz., :-

"That this body of ministers deprecates any and every attempt to bring pressure, either openly or by implication, to bear upon theological students and younger ministers to divert them from their accepted tasks to military service. It desires to express the opinion that the question of duty in this matter is one that can be solved only by the individual student or minister concerned, and that there should be no discrimination in the way of respect as between those who decide in one way and those who decide in another."

The following resolution was also adopted, like the previous one without a dissentient vote :-

"That, while the Ministerial Fellowship is no director of the conscience of its members, and would resent the application of any rough-and-ready rule of judgment as to the duty of ministers generally in view of the national call to men of suitable age to enter upon military service, this meeting of members of the Fellowship sees no inconsistency in ministers of religion responding to the call at this grave crisis, as so many honourable members of their congregations have already done. While respecting the convictions of those (whether ministers or theological students), who feel that their rightful place is still at home, it bids God-speed to those who have felt it their duty to go. For these brethren it asks generous consideration from the congregations of which they have had charge, and gratefully recognises the sympathetic help already given in this way by some of the churches."

The difficulty of supplying the place of ministers who secure leave of absence for this purpose was referred to the Committee for consideration, with power to organise and take any needful action.

NEWS OF THE CHURCHES.

Clifton.—A Sale of Work, arranged by the Ladies' Working Guild in aid of the funds of Oakfield Road Church, was held in the Lecture Hall on the 10th inst., and proved a gratifying success. Mrs. Tudor Jones opened the sale, and the Treasurer, in introducing her, said that the Mother Church in Lewin's Mead was already feeling and responding to the power of Mrs. Jones's organising zeal. Mrs. Jones made a forcible appeal to all to maintain and extend their best efforts in the sphere of good, that they might thereby combat and overcome the forces of evil so greatly in evidence at the moment. A pleasing feature of the gathering was the presence of members of the Lewin's Mead Meeting, and a Japanese professor connected with the University.

Colne: Resignation.—The Rev. A. Cobden Smith has resigned the pulpit of the Stanley Street Unitarian Church, and will terminate his ministry there at the end of February. At a meeting of the congregation held last Sunday evening the resignation was accepted, and good wishes were expressed for Mr. Smith's welfare in his new sphere of labour at Holbeck, Leeds.

Evesham.—On Sunday, Dec. 12, the Rev. W. H. Drummond preached at Oat Street Chapel on behalf of the Belgian Hospital Fund. It is intended to start a sewing circle and to send regular parcels of clothing. The offertories for the day, amounting to over £8, will be used for the purchasing of material for this purpose.

Gee Cross.—Religious differences are quickly falling out of sight, and the war is welding denominations into a bond of friendship which will not be quickly broken. Churchmen, Unitarians, Primitive Methodists, and the Wesleyan Methodists of Gee Cross are to hold a united war intercessory service each month for the lads of the district who have nobly answered their country's call, and are either in training or fighting in the trenches. The first of these services was held in Holy Trinity Church on Wednesday evening, December 8th, and the congregation, which was representative, was addressed by the Rev. H. E. Dowson, whilst the vicar, the Rev. J. P. Richmond, conducted the service. It is something new to us, says *The Hyde Reporter*, to see a Unitarian minister preaching in a Church of England place of worship, and only goes to show the broad views of the Vicar of Holy Trinity Church in this direction. Right throughout his ministry at Gee Cross Mr. Dowson has always been pleasantly associated with the clergy of the district, as will be remembered by the part taken by the former Vicar of St. Thomas', the Rev. F. A. Screeton, along with the 'Bishop' in the settlement of the Northrop wages dispute some years ago. This last token of appreciation will only serve to strengthen the link which is gradually uniting all the churches.

On Tuesday evening a soiree, promoted by the local Free Church Council, took place in the Union Street Church Schools, when the president, the Rev. B. G. Theobald, B.A., occupied the chair, and was supported by the ministers of the local Free Churches. The Chairman referred to the desirability of manifesting Christian unity amongst churches of various denominations, and indicated ways in which union can serve to attain the objects for which the churches live. The Rev. David Brook, M.A., D.C.L., principal of the United Methodist College, Manchester, and an ex-president of the National Council, delivered a very helpful address on the subject, 'Some Good Thoughts for Bad Times,' and in view of the war counselled perspective and proportion, patience and courage in its active and passive forms,

during the present troublous times. A well-attended and successful meeting was concluded by an expression of thanks to the artistes, the Rev. Dr. Brook, the chairman, and the ladies and others who had arranged for refreshments partaken during a short interval, on the motion of the Rev. H. E. Dowson, seconded by the Rev. E. Brentnall, and the singing of the National Anthem.

Huddersfield.—The members of the Fitzwilliam Street Social Union, in connection with the Unitarian Church, had the opportunity on Wednesday, December 1st, of hearing the Earl of Sandwich, K.C., V.O., deliver an address on 'Spiritual Healing,' in the course of which he gave many instances of the working of the power which he claims to possess and which he has dealt with in his recent book. The Rev. R. A. Dickson, president, was in the chair, and among those supporting him were the Vicar of Huddersfield (Canon Rolt) and Alderman E. Woodhead, J.P., the editor of *The Huddersfield Examiner*. The chairman spoke of the great strides which had been made in our knowledge of spiritual laws during recent years and of the help which had been rendered by men representing very diverse schools of thought. In their revealing of the presence around us of unseen but eternal forces they had reminded the world that the most abiding things were operating daily upon these strange and chequered lives of ours. The lecturer did not claim that he had any fixed theory in regard to the subject of his address, but expressed his belief that while there was a great limit to human understanding, there was no limit to divine power. The people he had treated had been of various religious persuasions, but he was convinced that there was only one tenet and one law which pervaded the whole world, and that was contained in the religion taught by Christ, "love God and love your neighbour." A discussion followed, and a vote of thanks, moved by Canon Rolt, and seconded by Alderman Woodhead, was carried with much cordiality.

London, Hackney.—The Sale of Work which was opened yesterday at Aspland Hall, adjoining the New Gravel Pit Church, and is being continued to-day, has been organised for the purpose of clearing the debt which has not yet been paid off since the Hall and reconstructed Schools were opened two years ago. The original cost was £2,254 and of this there is still a balance of £217 to meet. The Annual Report of the committee of the Sunday School gives some encouraging details about the progress made during the past twelve months. There are 240 scholars on the books, the average attendance being 178, with a group of 26 teachers. The latter are provided with copies of *The Sunday School Monthly*, and a weekly Teachers' Class devotes considerable time to the preparation of lessons for the following Sunday. Two courses of Fisher lectures have been given by the minister, the Rev. Bertram Lister, this year, the subjects being a second and third series on 'Historic London.' The balance from the sale of tickets for the first course was added to the school funds, but the second course was free, collections being taken for the Prince of Wales's Relief Fund. Three additional lectures in aid of the Prince of Wales's Fund, on 'Russia,' 'Our Ally: Japan,' and 'The River Lea' were given in the autumn by Dr. Soskice, Mr. Wilden-Hart and Mr. J. Cox respectively. The monthly Children's Services, the Recreation Class, Band of Hope and Mercy, Gymnasium Class and Drilling Class also continue their useful work. The generosity of those who, by giving time and money, enabled Aspland Hall to be erected, has borne much fruit during the past year. The hall is in use almost every night of each week, and it is

felt that it has very materially assisted in the bettering of the work throughout the school. The prospects of the latter are most hopeful. Its influence has extended so much that it is not possible to admit any more scholars, but the committee feel that if its efficiency is judged by the average attendance, and by the number of meetings held and new institutions opened, they can look forward to a future of increased usefulness and effort.

London, Islington.—The Rev. J. Vint Laughland delivered an interesting address on "The Decreasing Birth Rate and Infant Mortality" to the members of the Unity Church branch of the Women's League on Dec. 7, in the course of which he gave some startling facts and statistics, and laid emphasis on the fact that poverty and all that goes with it is undoubtedly the main cause of infantile mortality. The late Dr. Drysdale, of the Metropolitan Free Hospital, stated some years ago that the death-rate of infants among the rich was not more than 8 per cent., while among the very poor it was often as high as 40 per cent. Chronic under-feeding and bad feeding reaped a terrible harvest of infant lives, though, in spite of the fact that overcrowding and bad housing was as common, if not more so, among the poorest Jews as among the poorest Irish and Italians, their infant mortality was much lower, because the children were better fed. England, said Mr. Laughland, depended on her infants for the future, and they must succeed not only in reducing the infantile death-rate to the minimum, but also in ensuring healthy survivals, if England's greatness among the nations of the earth was to be increased and conserved.

Manchester: Blackley.—By the death of Mrs. Mary Simister, The Thorn, Polygon Road, Crumpsall, the Blackley Unitarians have lost a valued supporter. She was a faithful member of the church, which she regularly attended from childhood. At all times she would come forward to assist the various organisations connected with the church and the school, and an appeal to her for a needy cause was never in vain. For some time the deceased lady was president of the ladies' sewing society, and has also been school superintendent and teacher for many years. She was a real Christian woman. The funeral took place on Tuesday, Dec. 7, when the officiating ministers were the Rev. W. Holmshaw, Ilminster, and Rev. D. R. Davies. Wreaths were sent by the congregation, school, the ladies' sewing society, and many friends.

Manchester: Chorlton-cum-Hardy.—A Sale of Work held last week realised about £140. Miss E. M. Greg, of Styal, presided on the first day, and the sale was opened by Mrs. W. R. Stevenson of Sheffield. On the second day, in place of a formal opening, the children of the congregation gave scenes from Kingsley's "Water Babies." Mr. Peach has recently given a series of Sunday evening addresses on the four great tragedies, viz., Job, Lear, Faust, and Brand.

National Conference Guilds' Union and the War.—It is interesting to note that of the Unitarian ministers who have enlisted about half the number are connected with the National Conference Guilds' Union. The Rev. Mortimer Rowe is secretary for Topic List and Essay Scheme; the Revs. E. Glyn Evans and W. G. Price are members of the Council, and the Revs. Walter and J. Horace Short are founders of Guilds at Bootle and Blackpool respectively. In addition it may be mentioned that the Rev. C. M. Wright, a former secretary of the Union, offered himself for enlistment, but on grounds of physical unfitness was not accepted; further that Mr. H. Whitaker, a recent member of the Council, secretary of the Mossley Guild

and an effective lay preacher, is a member of the R.A.M.C.

Nelson.—On Sunday last, Dec. 12, Anniversary Services were conducted, in the morning by Mr. W. Shackleton, in the afternoon and evening by the Rev. Herbert Barnes, of Manchester, with satisfactory attendances and average collections. Week-night lectures have been delivered by the Rev. H. Bodell Smith recently on "Charles Dickens" and "David Copperfield," with Mr. D. Rushton, Town Librarian, as chairman, and on "Napoleon and Waterloo," with the Rev. D. L. Nichol, Congregational Minister, presiding, and they were well attended. Mr. Smith has addressed an adult class at a Baptist Sunday School, and is now invited and engaged for an Adult Class at another Baptist Sunday School, on "Why am I a Unitarian?" A Young People's Guild and a Band of Hope have been started.

Norwich.—On Sunday morning Dec. 12, the Norwich Division of the Red Cross visited the Octagon Chapel on Church Parade. The body of the chapel was filled with men in uniform, and the service was taken by the Rev. Lawrence Redfern, M.A., B.D., who is a member of the Red Cross Division. In the course of his sermon, Mr. Redfern remarked that it was not wholly inappropriate that a Unitarian Church in whose traditions Florence Nightingale was nurtured, should have the privilege of welcoming a division of the Red Cross Society which she forestalled, or rather, she implanted the seed which that Society had tended and watered and brought to a full fruition. When we read of the grim struggles of the present war, it would seem that, while everything that is necessary for the maintenance of life is increasing in value, there is nothing so cheap as human life. But there is another side to the picture represented by the Red Cross Organisation. Infinite care and patience and love are bestowed upon the sick and the maimed, and there comes to us the irresistible conviction that sympathy is not going to vanish from the world, nor will mercy, righteousness, and pity decline and pass away. When we think of the multiplicity of institutions organised under the Red Cross banner for the alleviation of pain and suffering, of the amount of ground they cover, and the quiet, earnest way in which they are administered, it would seem as if there were more applied religion in the world just now than we sometimes imagine, a greater measure of quiet "doing of the will" than there is of conscious knowledge of the doctrine. It is the religion, not of the cloister, but of the hearth and the open road, the religion that throws wide the door that opens on the crowded highway of the world's great needs, and goes forth to practise eagerly the gospel of good works. The collection at the close of service was devoted to the funds of the Red Cross Division.

Oxford.—It is with great regret that it has been found necessary owing to lack of workers to close the Charles Street Institute, which has been carried on in a poor neighbourhood for the last twenty years under the superintendence first of Miss J. Upton and later of Miss Ellen Drummond. The only branch of the work to be continued is the Provident Bank which Miss Jennings has kindly undertaken to carry on independently.

The Boys' Own Brigade.—The Executive Committee of the Liverpool Battalion have issued their Annual Report for the twelve months ending September 30, 1915. The activities of the four companies have been somewhat curtailed owing to the absence on the field of action of most of the officers and staff sergeants, but the few forced to remain at home have worked hard and loyally and have kept their respective

companies together. Camp was found to be impossible this year, but Battalion Sports were held very successfully, and the good training of the boys showed in their thoroughly sportsmanlike behaviour. The bands have done useful work in distributing recruiting circulars during the year. Special congratulations are given to the 8th Company (Hamilton Road) for taking part in a Drill Competition and in Sports promoted by the Liverpool Union of Boys' Clubs. These events were of particular interest as the other competitors were drawn from the Boys' Brigade, the Catholic Boys' Brigade, the Jews' Lads Brigade and the Scouts, and it is the first time these various organisations have been brought together in any way in Liverpool. The Roll of Honour of members of the Liverpool Battalion serving with the Navy and Army includes the names of 13 officers, 8 staff sergeants and 7 boys, while the Roll of old members includes 1 officer, 3 staff sergeants and 21 boys. Many of these have made good use of signalling and ambulance qualifications learned whilst in the B.O.B.

Walsall.—In order to raise a sum of money to pay off a deficit on the chapel accounts caused by expenditure on repairs, a Sale of Work was held in the Schoolroom on Tuesday last. It was opened by the Mayoress of Walsall, Mr. James Davies, a Baptist layman, presiding. The Rev. W. T. Kershaw (Baptist) and the Rev. J. Mainwaring (Primitive Methodist) were also present. It was announced that gifts of money or goods had been received from branches of the Women's League at Coseley, Coventry, Pontypridd, Stalybridge, and Stourbridge. The total proceeds, including donations, amounted to just over £60, a sum which will be quite sufficient for present needs.

NOTES AND JOTTINGS.

CHURCH ATTENDANCE AT HARVARD COLLEGE.

Regret was recently expressed in an editorial comment in *The Christian Register* that the "voluntary" attendance at daily services at Harvard was so small, and it was implied that this lamentable falling off was the result of the fact that for some years the students have not been "required" to be present at these services—"a concession to the secularism of the times." The Rev. Henry Wilder Foote, Professor in the Harvard Divinity School and Secretary of the Faculty, has written in reply, defending the change which was made in 1886 as "a testimony to faith in religious liberty," and pointing out that chapel attendance is steadily increasing. As President Eliot wrote in 1887, "there are, of course, students who never enter Appleton Chapel, or expose themselves in any way to the preachers' influence, but in this respect the college closely resembles the larger community without." Little more than five years ago the Sunday service in Appleton Chapel was changed from 8 P.M. to 11 A.M. The result has been a great increase in the general congregation, the student attendance now averaging at least three times more than it did at the evening services. During the same five-year period there has been a rise of 20 per cent. in student attendance at morning prayers.

A NEW HONOUR FOR LAFCADIO HEARN.

To the Western mind there is something very fantastic in the announcement recently made in the press that during

the gorgeous Japanese Coronation ceremonies, which were celebrated a fortnight ago amidst the hills and pine-woods of Kyoto, a dead scholar was honoured by "the bestowal of the junior grade of fourth Court rank upon the shade of Lafcadio Hearn." Yet the profound gratitude of the Japanese people to one who entered into their life and interpreted it to the world with singular charm and complete sympathy is expressed in this act of homage, and Hearn himself, though Court rank would have meant nothing at all to him, would have been the last to criticise it as a piece of superstition. With the aid of Herbert Spencer, whose teaching, paradoxical though it may seem, actually led him to defend certain beliefs which modern science has done its best to discredit, he grasped the real meaning of ancestor-worship as few modern minds have done, and it was his great regret that more "civilised" nations, as they thought themselves to be, were not more disciplined in loyalty; and imbued with the moral habit derived from this ancient cult.

THE ANIMALS' GUARDIAN.

The *Animals' Guardian* for December is an attractive Christmas number, suitably illustrated, and containing, as a supplement, four prize essays by school-mistresses on "How shall we teach our children humanity?" These essays give some helpful hints which will be appreciated by many who are not quite certain as to the best way of instructing young people on this subject. For a frontispiece there is a reproduction in colour of a picture, by Robert Morley, representing an old cottager sitting with her faithful collie at her lonely fireside, entitled, "The Shepherd's Widow," copies of which, mounted on a card suitable for framing, may be had for sixpence. This picture is also included in the 'Animal Lovers' Calendar,' which has a more topical but less charming design on the cover of a bull-dog in a framework of flags of the Allies. The "bull-dog breed" type of picture has been rather overdone, and it has no special appeal, we imagine, for readers of a journal that deals, not with patriotic subjects as such, but with the particular aims and activities of humane people in regard to the treatment and protection of our four-footed friends. The price of the *Animals' Guardian* is only 1d., and it is well worth buying for the sake of the children.

PARADISE PLUMES.

In the midst of the world-tumult of war the cause of the birds is not quite forgotten. We are glad to know that further and more stringent measures have been taken for the protection of birds in Dutch New Guinea, which has been the main source of supply for birds of paradise and crowned pigeons. The following particulars of the new regulations enacted by the Resident have been supplied to the Royal Society for the Protection of Birds:—1. For this year (and most probably for the future also), shooting is limited to three species, namely: *Paradisaea minor*, *Seleucidus nigricans*, and *Ptilornia magnificus*. The exportation of all other bird skins is

prohibited. 2. Shooting is entirely forbidden on the islands of the Radja-Ampat Group (Misole, Batante, Waigiu, &c.), on the islands of the Geelvink Bay (Jappen, Schouten Island, &c.), and on two parts of New Guinea constituting large triangles situate on both sides of Geelvink Bay. The island of Waigiu is the only home of the red Bird of Paradise, threatened with extermination by the plume-hunters; and the shores of Geelvink Bay have of late been one of the principal hunting-grounds of the trade. This notable step is a first result of the commission formed by the Royal Zoological Society of Amsterdam.

A BENEFACTOR OF LONDON CHARITIES.

The late Mr. Zachary Merton, whose death occurred a week or so ago, was a generous supporter of London charities. He never missed any opportunity of unostentatiously helping cases of distress, especially such as were caused by the pressure of "improvements" which benefit some and ruin others. Since the war began he has contributed to the Charity Organisation Society £40 a week to meet cases of poverty caused indirectly by the war. His chief interest, however, for a number of years was the training of poor boys, and he was the founder of a trade school, or institute, which was first located in St. George's Road, Holloway, and afterwards in larger premises in Holloway Road. The Evening Play Centres movement had in him a generous supporter, and for several years he subscribed an annual sum of about £750 a year, which practically paid the cost of three Centres. Mr. Merton was of Jewish race, his father being a naturalised British subject of German descent.

FAMOUS WOMEN OF AMERICA.

The first five women's names to be inscribed on the big bronze tablets of the Hall of Fame attached to New York University are Frances E. Willard, Harriet Beecher Stowe, Emma Willard, Mary Lyon, and Maria Mitchell. A large number of other famous women have been nominated, and will doubtless be elected to take their place on the national roll of honour according to a system which ensures that the highest intelligence in every state of the Union will play its part in the final selection. The idea of a Hall of Fame, *The Christian Register* explains, was conceived by the Rev. Dr. Henry Mitchell MacCracken, then Chancellor of the University, in 1900. He interested Helen Miller Gould (Mrs. Finley Shephard) in the scheme, and she gave practical support to the extent of \$250,000. Famous men were at first the only nominees, but afterwards, in response to a widely-expressed desire for the recognition of women, an adjoining site was set apart for women as an integral part of the Hall of Fame. The foundation of this building, which is not yet completed, was begun in 1912. There is to be a museum on the ground floor, and a main colonnade above with twenty-eight columns supporting a pedimented roof, and places for the names of at least fifty famous American women

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Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, DECEMBER 25, 1915.

[ONE PENNY.]

FIGHT FOR RIGHT.

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A General Meeting of Members will be held on THURSDAY AFTERNOON, JANUARY 12, 1916, of which full particulars as to time, place, &c., will be duly announced.

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Contents:—

What We Mean ... THE EDITOR

The Common Highway

PROF. E. A. SONNENSCHIN, D.Litt.

The Practice of Meditation

REV. JOHN S. BURGESS

The Sacramental Church

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December

26. Rev. FRANCIS HENRY JONES, B.A.

January

2. Rev. SIDNEY SPENCER, B.A., of Leicester.

9. Rev. GILBERT T. SADLER, M.A., of Wimbledon.

16. Rev. VALENTINE D. DAVIS, B.A., of Bournemouth.

The Evening Services will not be resumed for the present.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar for next week be sent to the *Publisher, 13, Bream's Buildings, E.C.*, not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Tuesday morning.

SUNDAY, December 26.

LONDON.

Acton, Creffield Road, 11 and 6.30.
Æolian Hall, New Bond Street, W., 11, Rev. JOHN HUNTER, D.D.
Bermondsey Fort Road, 6.30; Dr. WM. THOMSON.
Blackfriars Mission and Stamford Street Chapel, 11 and 7, Rev. W. J. PIGGOTT.
Brixton, Unitarian Christian Church, Effra Road, 11 and 7, Rev. T. P. SPEDDING.
Croydon, Free Christian Church, Wellesley Road, 11 and 6, Rev. W. M. WESTON, D.D., Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. H. WEATHERALL.
Finchley, Granville Road, Ballards Lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
Forest Gate, Upton Lane, 11, Mr. J. P. ROSLING; 6.30, Mr. J. BEGG.
Hackney, New Gravel Pit Church, Chatham Place, 11.15 and 6.30, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn Hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford High Road, 11 and 6.30, Rev. A. H. BIGGS, M.A.
Islington Unity Church, Upper Street, 11 and 6.30, Mr. J. HARVEY LEWIS.
Kentish Town, Clarence Road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex Road, 11 and 7, Rev. F. MUNFORD.
Lewisham, Unitarian Christian Church, High Street, 11 and 6.30, Rev. W. W. CHYNO-WETH POPE.
Leytonstone, Haydn House, 63, Fairlop Road, 6, Mr. C. SHERIDAN STEVENS.
Mansford Street Church and Mission, Betnal Green, 6.30, Rev. GORDON COOPER, M.A.
Peckham, Avondale Road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
Richmond Free Church, Ormond Road, 11, Dr. A. J. PEARSON.
South Norwood League House, 141, Portland Road, 7, Mr. E. CAPLETON.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLOR.
Stratford Unitarian Church, 11, Mr. S. FRANKLIN; 6.30, Mr. J. P. ROSLING.
University Hall, Gordon Square, W.C., 11.15, Rev. F. H. JONES, B.A.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
West Hampstead, All Souls, Weech Road, Finchley Road, 11.15, Rev. EDGAR DAPLYN.
Wimbledon Smaller Worple Hall, 6.30, Mr. WM LEE, B.A.
Wood Green Unity Church, 11 and 6.30, Rev. G. COVERDALE SHARPE.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
BATH, Trim Street Chapel, 11 and 6.30, Rev. A. C. FOX, B.A.
BIRMINGHAM, Old Meeting Church, Bristol Street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad Street, 11 and 6.30, Rev. LAWRENCE CLARE.
BLACKBURN, Meeting Room, Sudell Cross, 10.45 and 6.30, Rev. F. HALL.
BLACKPOOL, South Shore Unitarian Free Church, Lytham Road, South, 11 and 6.30, Rev. B. C. CONSTABLE.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New Road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington Road Church, 11 and 6.30, Rev. G. STREET.
CHATHAM, Unitarian Church, Hamond Hill, 11 and 6.30, Rev. G. S. HITCHCOCK, D.D.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield Road Church, 11 and 6.30, Dr. G. F. BECKH.
{ DEAN ROW, 10.45 and
{ STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian Street, near Market Square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
DUDLEY, Old Meeting, Wolverhampton Street, 11 and 6.30, Mr. D. L. TEASDALE.
EDINBURGH, St. Mark's, Castle Terrace, 11 and 6.30, Rev. R. V. HOLT, B.A., B.Litt.
EXETER, George's Chapel, South Street, 11 and 6.30, Rev. R. H. U. BLOOM, B.A.
GEE CROSS, Hyde Chapel, 11 and 6.30.
HASTINGS, South Terrace, Queen's Road, 11 and 6.30, Rev. EDGAR LOCKETT.
HINDLEY, Nr. Wigan, Market Street, 10.30 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.
HORSHAM, Free Christian Church, Worthing Road, 11 and 6.30, Rev. J. J. MARTEN.
HULL, Park Street Church (Unitarian), 10.45 and 6.30, Rev. J. JENKINS-JONES.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. HARGROVE.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP, B.A.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Bootle Free Church, 11 and 6.30, Rev. H. W. HAWKES.
LIVERPOOL, Hope Street Church, 11 and 6.30, Rev. Dr. MELLOR.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. H. TAYLOR; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl Street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
MANCHESTER, Sale, 11 and 6.30, Rev. W. S. McLAUCHLAN, M.A.
MANCHESTER, Upper Brook Street Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High Street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
PORTSMOUTH, High Street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas Street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD Upper Chapel, 11 Rev. C. J. STREET, M.A., L.L.B. No Evening Service.
SIDMOUTH, Old Meeting, High Street, 11 and 6.30, Rev. T. BOWEN EVANS, M.A.
SOUTHEND, Darnley Road Church, 11.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. W. JELLIE, B.A.
SOUTHAMPTON, Church of the Saviour, London Road, 11 and 6.30, Rev. VICTOR MOODY.
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Road Institute, 11.15 and 6.30, Rev. G. B. STALLWORTHY.
WARWICK, High Street Chapel, 11 and 6.30, Rev. GARDNER PRESTON.
WEST KIRBY, Meeting Room, Grange Road, 11 and 6.30, Rev. C. ROPER, B.A.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout Street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Christian Church, Wakefield Street, 11 and 7, Rev. WILFRED HARRIS, M.A.

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Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. H. WEATHERALL.
Finchley, Granville Road, Ballards Lane, 11, Rev. BASIL MARTIN, M.A.
Hampstead, Rosslyn Hill Chapel, 11.15, Rev. H. GOW, B.A.
Islington, Unity Church, Upper Street, 11, Rev. J. ARTHUR PEARSON.
Stratford Unitarian Church, 11, Mr. JOHN BEGG.
BRIGHTON, Free Christian Church, New Road, 11, Rev. PRIESTLEY PRIME.
LEEDS, Mill Hill, 11, Rev. Dr. HARGROVE, M.A.
LIVERPOOL, Ullet Road, Sefton Park, 11, Rev. J. C. ODGERS, M.A.
LIVERPOOL, Hope Street Church, 11, Rev. Dr. MELLOR.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
SHEFFIELD, Upper Chapel, 11, Revs. A. H. DOLPHIN and C. J. STREET.

BIRTH.

SMITH.—On December 19, at 11A, Albany Road, Victoria Park, Manchester, to Mr. and Mrs. E. Neville Smith (M. Tulin), a daughter.

MARRIAGE.

GIMSON—EAMES.—On Thursday, December 16, at St. Michael and All Angels' Church, Cosby, by the Rev. H. O. Ransome, Martin, third son of the late Arthur James Gimson and of Mrs. Gimson, White House, Clarendon Park, to Mary Louisa, only daughter of Mr. and Mrs. H. W. Eames, The Mount, Cosby. No cards.

DEATH.

REID.—On December 16 at her residence, Guyon Lodge, Meads Road, Eastbourne, Emily, the youngest and last surviving daughter of the late Thomas Whitehead Reid, formerly of Hampstead, in her 82nd year.

Situations

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WANTED at the beginning of January, at the Training School for (12) Dutch Servant-girls at "The Dutch Homes," Charlton, London, S.E., a thoroughly DOMESTICATED LADY (about 30), competent to teach Household work and Cookery. Salary per month £2 10s., and all found.—Apply by letter, giving full particulars and references, to the Minister, Dutch Church, Austin Friars, E.C.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W. They must reach the Editor not later than Wednesday evening for publication the same week.*

NOTES OF THE WEEK.

The address for our Belgian Hospital Fund, to which cheques and parcels of clothing should be sent, is Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

To all our readers we send the Christmas greeting of peace, the peace which comes when we do justly and love mercy and the heart is stayed upon God. We hope that this message will reach many sad and perplexed lives at home. Though they walk in darkness theirs may still be the confidence of the children of light. We send it too with full hearts to the men in the camps and the trenches, and to the sick and wounded in hospital, our sons and brothers, who have offered their lives for us and for the liberty of their country. It is a humbling thought for many of us, who are compelled to stay at home, that we must accept so much from them. We can never even attempt to repay it. Some gifts are infinite in the obligations they confer. But we can hold them in our hearts and try to be worthy of their sacrifice.

* * *

We must also send a message of cheer to our friends in the Belgian hospitals, who have been our care for so many months. We are proud to call them friends, for our lives are ennobled by their bravery. They have borne pain

and loneliness and the loss of home and country without flinching. We are glad that they trust us as they do, and allow us to give them some of the friendship and the practical help which they so sorely lack. The contributors to our Fund, as they gather round the Christmas fire, may be happy in this thought that lives have been saved, and grievous sickness has been cured, and the medicine of cheerfulness and sympathy has been dispensed with a lavish hand. The work has been an outlet for our religion and the strong craving of the Christian heart to come close to the suffering of other men and to do something to help by bearing it with them.

* * *

SIR JOHN FRENCH, on laying down his command in France, has sent an inspiring message of farewell to the troops. After expressing his heartfelt sorrow in parting from them before the campaign has been brought to a victorious conclusion, he continues:—

I have, however, the firmest conviction that such a glorious ending to their splendid and heroic efforts is not far distant, and I shall watch their progress towards this final goal with intense interest, but in the most confident hope.

The success so far attained has been due to the indomitable spirit, dogged tenacity which knows no defeat, and the heroic courage so abundantly displayed by the rank and file of the splendid Army which it will ever remain the pride and glory of my life to have commanded during over sixteen months of incessant fighting.

Regulars and Territorials, Old Army and New Army, have ever shown these magnificent qualities in equal degree. From my heart I thank them all.

* * *

THESE confident words are a wholesome antidote to the spirit of grumbling and criticism, which still continues its

mischievous work in many quarters. Sir John French speaks with an intimate knowledge of the causes of past failures and the difficulties which still lie ahead. Sensible people will go on in a mood of sober encouragement and pay little heed to the small band of noisy critics in the House of Commons. The sounding-board provided for them by a section of the press enables them to catch the public ear to a much larger extent than they deserve. It is the same names which appear again and again, asking untimely questions or indulging in dark hints of incompetence or coming disaster, and they are the names of insignificant men, who have never shown any special ability for the tasks of government. The House of Commons has a tradition of tolerance for these guerilla tactics on the part of men of no importance, and generally accepts them with good humour. It is part of the toll which it pays for its faith in the virtue of unhindered discussion. At the present time, however, people of this sort are not wanted to give comic relief to our public life. They simply minister to the perverse instinct in human nature, which never hears a suspicion without concluding that there must be something in it and finds a strange relish in searching for scapegoats and victims.

* * *

PEOPLE of this sort will no doubt spend their time in grumbling about the shortage of munitions in the early days of the war instead of praising the splendid success of our present arrangements described in Mr. Lloyd George's speech on Monday night. We have heard quite enough of the unpreparedness of our army to meet the fighting machine of Germany. If we too had lived chiefly for war we might have been more evenly matched, but we might also have lost

our soul as Germany has done. It has taken time to turn an essentially peace-loving nation into an armed camp. Nothing but a terrible menace to our freedom and the spectacle of outrage and injustice running riot in the world could have done it. There are deeper reasons than indolence or indifference for our inability to meet Germany at once with military preparations equal to her own; but even so we have done great things. We have kept her at bay and shattered her promise of success; and now we are at the beginning of our big effort.

* * *

THERE was a note of warning in Mr. Lloyd George's speech, which may be interpreted as a stimulus for the future rather than as a complaint of any real lack of foresight at the present moment. What has been accomplished in the workshops is marvellous, but there must be no disposition to think that we are doing enough. More and more skilled workers are needed, and the shortage must be made good by diluting the skilled trades with ordinary labour. Here the demand of the nation comes into conflict with the regulations of the trade unions, and patriotism can have but one answer. The restrictions must be broken down wherever there is a clear case for doing so, and that without weeks of bargaining and delay, for delay means the sacrifice of hundreds of precious human lives. "It all depends upon organised labour. Unless they allow us to place unskilled men and women on work which has hitherto been the monopoly of skilled workmen, you cannot do it." This is Mr. Lloyd George's warning. It is the conflict between professionalism and patriotism which is going on all along the line. If the Trade Unions are sensible he has no doubt of the result. Germany can be beaten in English workshops. "The superficial facts of the war are for the moment against us. All the fundamental facts are in our favour." In other words, the issue is in our own hands. We can win if we put all our energy into the task. There could not be a more heartening message for the men of a strong race.

* * *

WE have steadily resisted every attempt to gloss over the crimes of Germany. We are not among those who regard the war as an interruption to friendships which will be resumed without much difficulty when peace is restored. Treachery and dishonour are capital crimes against civilisation. To clasp hands before there has been repentance and reparation is impossible. We cannot

trust until there are adequate grounds for trustfulness. In these circumstances it is a matter for sincere gratitude that there are spheres of work which have not been blighted by this dark shadow of suspicion. Striking testimony has recently been borne to the good faith and noble religious character of many German missionaries in India. At the annual meeting of the National Missionary Council, which was held last month near Bombay, an important resolution on the subject was passed. Professor J. H. Moulton, who was present, has written to the *Manchester Guardian* to point out that the Council consists of a group of exceptionally responsible men of character and ability. Referring to the charge that German missionaries have used their office as an opportunity for political propaganda, he says that while the Missionary Council does not dream of asserting that there have never been instances of this kind of action, its members agree that in general these men and women are really Christians first and Germans after.

* * *

THE resolution to which we refer is in the following terms:—

The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labours of German missionaries in India, to which we owe the establishment not only of the existing German but also of some of the most flourishing British missions. The Council is convinced that their labours have throughout been inspired by devotion to Jesus Christ, and directed to the spiritual elevation of the people of India. The Council regrets and would wholly dissociate itself from those imputations of ulterior political motives which have been so freely made against them. The Council recognises the grave difficulty of the situation created by the war, and gratefully appreciates the sympathetic consideration which has characterised the attitude of the Government in dealing with it. At the same time, the Council deeply regrets that the labours of the missionaries have inevitably been interrupted, and sympathises with them in their present separation from the work which they love. Further, the Council deplores that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hopes that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy co-operation in the task of extending Christ's kingdom. In such co-operation lies one great hope of accomplishing the complete reconciliation of the nations now so widely sundered.

It is with deep regret that we have to record the death last Saturday of Sir Henry Enfield Roscoe. Among our own readers there will be a sense of personal loss mingled with the more public sorrow. The names which he bore, Enfield and Roscoe, have long been conspicuous in our annals for literary gifts and large-hearted philanthropy. He has added to their lustre by his brilliant career as a man of science and his eminent services to the nation. He was not only one of the master-minds who created the modern type of university; he was also the pioneer in the application of chemistry to manufacture, which is at last beginning to revolutionise English industry. For long his voice was that of one crying in the wilderness. He warned us that until we conquered our insular prejudices and sent our trained chemists into commercial life, Germany would go on capturing our trade. He lived long enough to see many of his prophecies come true, and also to witness a tardy resolve on our part to repair the errors of the past.

* * *

IN the course of an appreciation of his old colleague and friend, which appeared in *The Manchester Guardian* on Monday, Sir A. W. Ward writes as follows of his dominating influence in the reform and extension of Owen's College and of his personal qualities:—

The extension of the Owen's College, of which the Victoria University was a necessary consequence, and in this instance a quite conscious development, was accomplished by the commanding and controlling power of Thomas Ashton; but the conception was Roscoe's, and he was, intellectually, the master-builder of the first Northern University and the originator of an educational movement which most assuredly is still in progress. . . . Those who remember Roscoe in the seventies or thereabouts—as the ardent votary of science and as one of its recognised apostles, as the friend and equal of its chiefs abroad and at home, and at the same time as the indefatigable teacher in lecture-room and laboratory, where no early morning failed to find him in his crowded theatre, and as often the evening lecturer to vast audiences furnished by the teeming population of Manchester and its district—recall the presence of a man on the like of whom, for splendid energy, for high purpose, and for unchangeable good fellowship, they do not think they will look again. And some of them will also let their recollection go back to the influences by which he was surrounded and made happy in his hospitable home, and will above all think of one who in happiness and sorrow was the high-minded and true-hearted helpmate of one of the most loveable of men.

THE BLESSINGS OF CHRISTMAS.



MANY people are probably conscious of some hesitation about the mood in which they should keep Christmas this year. Most of the time-honoured festivities seem out of place. Their hearts are heavy and anxious. If their own homes are still secure in their tranquillity they cannot throw off the heavy burden of the sorrow of the world. There is also the feeling of sharp discord between the realities of the battlefield and the symbols of gladness and peace which we associate with the birth of Jesus Christ. We doubt, however, whether any of us will deliberately try to forget that it is Christmas Day. We shall listen once again to the angels' song and the story of the little child in the manger, and open our hearts to the good tidings of great joy, while the memories of home and kindred, of our own childhood and the past out of which we have come will visit us, as they have often done before, and make us conscious of dim, forgotten things, of the divine purpose which gave us birth, of the power which holds us in life, of the mystery of love to which we go.

And it is right that it should be so; for these things are still beautiful and good. Nothing can injure their sacredness or rob them of their appeal, though our own feet may stumble in the dark ways of the world and violent men drink the cup of fury to the dregs. We do not want to teach any doctrine of escape, as though we could suddenly slam the door upon these scenes of suffering and tumult and find ourselves in some paradise of pleasant dreams, even though our dreams may be of God. We must not crave for any blissful slumber of the spirit because the waking world has become intolerable. No one can be religious on these terms for long. Unless the God of our prayers is also the God of our duties we cannot offer him the worship of obedience. The shrine of peace in our hearts and the scenes of daily conflict alike belong to the real world in which God has placed us. The things which we remember in tranquillity need all the testing hours of a complete human experience before we

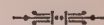
can be sure that they are immortal. If Jesus Christ has any meaning for our souls the sufferings of this present time will only increase our gladness in remembering him. It is just where his touch is most intimate upon our lives that he is the same, yesterday, to-day and for ever.

But it is natural that our thanksgiving for Christmas should take some colouring from our present mood. To allow it to do so is only to enrich its meaning. There may be less careless rapture in it than in former years, less happy contentment with what is mirthful and gay, and just for that reason a fuller sense of what Christianity means in its completeness for the world and for ourselves. When we thank God for the birth of Christ we include not only the fragrant poetry of his infancy but the whole range of his influence, his teaching and example, all that he said, all that he was, the healing power of his sorrows, the charity of his cross, the triumph of life over death in which those who suffer with him may share. Christianity is no idyll of innocence and gentleness. It is a disclosure of the way in which men may pass through the chequered experience of life and finally meet the darkness of death and in all things be more than conquerors. The more severely we are buffeted, the sterner our fight with the powers of evil in our hearts and in the world, the more we are able to rejoice in the tender mercy of God, who causes the light to shine for us in the darkness and guides our feet by strange paths into the way of peace. Suffering brings us into the presence of our Deliverer. The emptiness and desolation of death make us certain of immortality. All these lives that go down into silence, they are not blown as barren dust about the world; they live for ever with God.

Let us then weave into our Christmas garland of thanksgiving whatever blessings of riper experience or clearer insight another year of warfare and suffering have brought to us. Some of us may have learned lessons of detachment from money and worldly ambitions and so have become more simple-minded and unselfish. Some of us may have had to fight in the loneliness of our own souls the temptations of cowardice and a mean spirit and grown strong through self-conquest. To some the message of

the hour may have come in the sharp discipline of wounds or sickness, or the shadow of bereavement in their own homes, and the heart has become mellow through the things which it has suffered. And to all of us there have been given boundless opportunities of sympathy and kindness. We have felt that we are needed to help and serve our fellowmen in a larger and stronger way than we have ever done before; and few indeed among those who have any desire to do good are not better for this experience. These things may add a richer note of thankfulness to our customary Christmas joy. They have come to us in strange ways which we should not have chosen for ourselves; but they are divine, for in them God makes himself known, and gives himself to us in comfort and power. They are all touched with the unfading glory of Christ.

Good Thoughts for Evil Times.



THE LORD OF LOVE.

BEGINNE from first where he encradled was
In simple cratch, wrapt in a wad of hay,
Betweene the toylefull Oxe and humble
Asse,
And in what rags, and in how base array,
The glory of our heavenly riches lay,
When him the silly Shepheards came to see,
Whom greatest Princes sought on lowest knee.

From thence reade on the storie of his life,
His humble carriage, his unfaulty wayes,
His cancred foes, his fights, his toyle, his strife,
His paines, his povertie, his sharpe assayes,
Through which he past his miserable dayes,
Offending none, and doing good to all,
Yet being malist both of great and small.

And looke at last, how of most wretched wights
He taken was, betrayd, and false accused;
How with most scornfull taunts and fell despights,
He was revyld, disgrast, and foule abused;
How scourgd, how crownd, how buffeted,
how brused;

And lastly, how 'twixt robbers crucifyde,
With bitter wounds through hands,
through feet, through syde!....

With sence whereof, whilst so thy
softened spirit

Is inly toucht, and humbled with meek
zeale

Through meditation of his endlesse merit,
Lift up thy mind to th'Author of thy
weale,

And to his souveraine mercie doe appeale;
Learne him to love that loved thee so
deare,

And in thy brest his blessed image
beare....

Then shall thy ravisht soule inspired bee
With heavenly thoughts farre above
humane skil,

And thy bright radiant eyes shall plainly
see

Th' Idee of his pure glorie present still
Before thy face, that all thy spirits shall
fill

With sweet enagement of celestial love
Kindled through sight of those faire
things above.

SPENSER.

THE SUPREMACY OF GOODNESS.

IN its action on the world, Christianity, in its design and tendency, may be called the restoration of goodness;—its restoration to its true place among the objects of human honour and interest, its restoration as a power of wide and real influence in the future education of mankind, in building up character, in redeeming men from unhappiness and ruin. It was a great effort in behalf of goodness, as Rome was a great effort for power, and Greece a great effort for philosophy. Goodness, in the teaching of Christianity, was no vague, sentimental shadow of excellence. It had a very strongly marked pattern and standard, the life and mind and self-sacrificing love of the Son of God..... We may all of us, by God's unspeakable blessing and help, add to the world's goodness, if we cannot add to its knowledge. We may, one and all of us, the least as well as the highest, do our part in that which is the chief work of God's rule and discipline over us now, the growth and victory of the spirit and mind of Christ. We may all of us have laid our single and perhaps unnoticed stone where the fabric of God's kingdom is slowly rising, while He patiently but certainly fulfils His purposes. We may leave, when we go, no name and no remembrance. But it rests with every-

one whether he shall leave what is better than name and remembrance. When He who gave us our life calls for it again, we can leave, as an offering on the altar of the God of our souls, the God of all the worlds, the offering of a life, lived in His light, ruled by His charity, humbly and thankfully resigned when it is time to give it up; a life, rescued by repentance and self-discipline from folly and sin, from sloth and emptiness; a life of duty, loyal and industrious, sincere and patient; a life in which we sought by His help to draw near to His goodness to love and to follow it, as its glory is shown to man in the face of Jesus Christ.

DEAN CHURCH.

O GOD who, in the birth of thy Son, Jesus Christ, hast bestowed upon the world a new inspiration of pure love and compassion: grant that we, who are so often turned aside from brotherly love, may, by thy light shed forth in our souls, be filled with thine own goodness; that we may be made one with each other, as children of the same Father in heaven, in the spirit of divine charity and peace. AMEN.

VERSE.

PEACE.

SOME say there is no Peace this Christ-
mastide,
Nay, rather, lift the latch and open wide,
That He, the Prince of Peace, may enter
there
Where sorrow sits, and anxious-minded
care;
Then, straightway, the sad heart looks
up, and sings,
And the New Year brings healing on its
wings.

M. W.

IN MEMORIAM.

DID we not know him, pulse of our own
blood,
A happy lad who loved the love of
right,
And revelled in the warmth of joy and
light,
Responsive ever to the call of good.

Music gave utterance to his noblest
mood;
His songs were songs of valour, and the
might
Of heroes struggling thro' misfortune's
night
Into the tide of victory at full flood.

Though Belgium claims his body, earth
to earth,

His spirit lives in England, and is ours
To keep us faithful 'gainst inhuman
powers

Until the end; until that great re-birth
When Justice re-establishes her worth,

And Love can plant her soldier's grave
with flowers.

J. L. HAIGH.

TWO THINGS, AND A THIRD.

[Written after reading a letter on 'The Churches and the War' in THE INQUIRER of December 18th.]

Two things my soul could envy, Letch-
worth friend,

If something other were not meant for
mine.

One is the courage that, with least of
thought,

Leaps forward at the challenge of the
foe,

And, with the vigour of earth's brutal
prime,

Finds joy in fierce delivery of arms,
Smiting, remorseless, daring death for
triumph!

The second is the mind that can retreat
From beasts of prey that roam the
planet still,

From violent might in league with
boundless greed,

From shattered ruins of sweet human
homes,

Into the stronghold of a peaceful breast
Sure of one's own mild purpose and
desire,

Oblivious of the wolf beside the door.

If something other were not meant for
mine,

These could I envy. But a thing su-
preme

Calls me through uttermost thought to
follow on,

Through uttermost woe—until that end
is won,

Of Law knit firm with Strength; a
world of Men

(The beast within them tamed to human-
kind)

In manly compact and in fearless trust
Allied. Toward this my soul is called,

and I,
Being nor brute nor mystic all, obey.

LONDONER.

THE LITTLE PEOPLE.

MADAME DE STAËL asked if she believed in ghosts, said she did not, but still, was afraid of them. Many who do not believe in fairies are still interested in them. No one fears them now. They once played a very prominent part in the peasant and the huntsman's way of thinking and way of living; but from our saner, though in many respects more

savage existence, they have been crowded out. They, however, still haunt the student's cell. A mirage will never fill our ports with grain, however numerous its aerial argosies, but yet remains a worthy subject of scientific investigation. And fairies may never cause the slightest good or the slightest harm, but as objects of thought they have filled volumes of research and engaged companies of ingenious collectors of myth and legend. The work of collecting tales about them seems now fairly complete, but apart from the belief of every people in every age, what are the folk of faery? It is this we want most to know, and it is this want our wise men leave most unsatisfied. They might retort that their science is on a par with other sciences, with magnetism, with electricity, with light, with heat. These things also we only know as manifestations of something mysterious and unknown, but what that something is, is not known at all.

When an admirer stood with Burne-Jones before his picture of the 'Star of Bethlehem,' he asked the painter whether he believed the story to be true, and the artist sincerely replied, "It is too beautiful not to be true." That is just what one feels about the "good people," the denizens of fairy-land. That the forest glades when silvered by the moonlight beams are not abandoned and forlorn; that when the hills are aglow with the transfiguring touch of dawn, though all dwellers in the vale may lie asleep, some beings are awake to clap their hands with joy; that the harebells have other visitants than the passionless humblebees; that myrmidons of mirth play hide and seek in the foxglove blooms; that when the holts are flushed with May, soft music steals through every wood and coppice; that a dancing multitude whose footsteps never crush a spear of grass make festival to hail the home-coming of the swallow and the nightingale; that around the cradle of a sleeping child a galaxy of gracious sprites keep watch with eyes as tender as the mother's prayers; that Nature has her shining hosts to do her bountiful will; that Love has his ministers to range the world and bind with golden chains the whole round earth about the feet of God—all this is too beautiful not to be true.

Not merely fancifully and poetically true. We smile at Barrie's fun as to how fairies began. "When the first baby laughed for the first time its laugh broke into a thousand pieces, and they all went skipping about, and that was the beginning of fairies." Is it as really true that there are fairies, as it is true, in Dolly's words, that "chocolate pigs is nice," or that two and two make four?

We know, of course, that people are constantly seeing and hearing them. But what makes them see and hear them? Or what is it that they see and hear? W. B. Yeats relates how he once watched a quantity of little people dancing to a strange tune. A very beautiful tall woman, whom he calls their queen, came out to him, and he asked her whether she and her people were not "dramatisations of our moods." The fairy queen did not understand such terms. She simply replied that her people were very much like human beings, and did most of the things which human beings do. He asked her other questions as to her

nature and her purpose in the universe, and she practically told him to go and mind his own business. His impression was that fairies do not interfere in human affairs, and do not wish to be interfered with.

Yet there are stories that on occasions they do interfere. For example, they help to win battles. About two thousand three hundred years ago the Greek States suffered at the hands of Persian invaders what Belgium and Servia have suffered in recent times at the hands of ruthless German hordes. When the brave Greeks were almost annihilated by the vast numbers of the invading foe there were seen intervening between the two armies an array of shining warriors who drove back the aggressors, and helped to save Greece for Europe. In our own days tales have become current of the intervention at Mons of some mysterious beings who rallied the retreating British troops and helped to break the tide of the German invasion. The Greeks declared that the gods of Greece had lent their aid, and the Christian soldiers of the Allies speak of the "angels" at Mons. How do the mythologists explain? The phenomenon, they suggest, was a collective subjective hallucination created by the desperate mental condition of the harassed troops, strong enough to be imposed on the brains of the invading soldiers, who explained their falling back as due to seeing large reinforcements coming to aid their antagonists.

When the mythologist defines a god as a "projection of the collective emotion of a group," he is insisting on the indisputable part played by human energy, by creative imagination, by the formative faculty in the making of an object of faith or belief. Man helps to create the Gods after his own image. When his belief in them wanes the majesty of the gods shrinks and fairies are merely obsolete and dwindled gods. An age of fear and superstition creates malignant demons, but where gladness in the bounties of nature abounds, where social fellowship makes life a happy song, benignant fairies and mirthful gods receive the homage of men. Even an intense personal emotion yields this moulding, informing power.

When I gaze on a Rose

I see a little face,

Dimpled chin,

Laughing eyes

So full of winsome grace.

Ordinary vision would only see petals, and some would notice the thorns on the stem or the earwig hiding in the folds of the flower; but a sensitive woman, under the strain of an intense emotion generated by deferred or disappointed motherhood, would see a laughing, dimpled face. But is the face there? Assuredly, else how could she see it? Is it not she who makes it? She helps to make it. Only there must also be something more, something objective corresponding to the subjective condition, and the vision is the action and the reaction of these two factors, otherwise we must attribute to her the miraculous gift of creating something out of nothing.

Is not the case on a par with artistic creation? Nature never made a statue, or a picture, or a symphony, in all her wonderful days. Man, with all his inventiveness, could never make these with-

out Nature's aid. She provides the material, he the tools. In a similar way, through the same co-operation, the gods have been made. But being made in that way they are as real as statues or songs, and more enduring, for they gave more trouble to make. See how hard it is to kill the devil. The reason is that he is made of such tough material, and to-day he receives so much nourishment from crowned scoundrels and other high and mighty devotees that he has taken a new lease of life, and will be very powerful in the next generation; but, by the same laws, good gods can be made to resist him. There is a psychological principle underlying the nonsense: "Every time a child says, 'I don't believe in fairies' there is a fairy somewhere that falls down dead." We ought not to let such sweet creatures go out of existence. Let's enlist fresh volunteers. Let's make allies to the good people. For it is said that every strong thought of protective love, every holy desire for another's welfare, every prayer inspired by affection reacting on the plastic psychic matter in Nature, at once informs, vivifies, and endows with its own quality a portion of this responsive substance; something out of our soul goes forth to ensoul it, something of our purposive will to direct it, and it goes to do our bidding though sent to the ends of the earth. Perchance it knows its way also through the domain of death, and will bear our message of undying devotion to those whom we have loved long since and lost awhile.

J. T. D.

FOR THE CHILDREN.

JOY AND THE PAPER-BOY.

"THE soul of a cat looks out through a cat's eyes," says a very ancient Irish proverb. The soul of boyhood, irrepressible, deathless, gleams forth into a world that, for the most part, is indifferent from beneath Tim's thatch of tawny, shaggy hair. Cold, hunger, pain cannot quench the spirit in those alert, smudgy-blue eyes of his, eyes sometimes wistful, often merry, and always alive, and always Boy. Those eyes! They constitute Tim's only claim to the notice that might arrest a passing glance, except, perhaps, his useless leg. For Tim's lean pallor and his rags are too common to his kind to attract attention, at least in Dublin streets.

Tim first swam into my ken as the central figure of a group of street arabs at play. And whatever the rules may have been that guided its weird procedure, that game seemed as absorbing to the players as a "scrum" at international football. Dangerous, too. Those were breathless moments when the rounded stone that should have been a ball flew from the pavement that afforded the play-ground into the roadway itself, thence only to be retrieved from under swiftly-passing wheels at imminent but glorious risk. Tim never ventured himself into this part of the fray. Otherwise his agility, his whole-hearted zeal, bordered on the heroic. Crutch and all, he

more than held his own. I rather suspect, however, that he was given long odds when this could be done "unnonst" to Tim. For such boys are sportsmen, every inch of them.

The fun was at its wildest, when enter a policeman. The game ceased as if it had never been. Consternation reigned in its stead, but consternation with a defying air, if there be such a thing; withal, jovial consternation. Such interruptions are only to be expected when you play in a crowded street, they lend your game the spice of adventure that is so enchanting, they give it a fearful joy. But the fear is real enough. If you were "cotched" by the peeler....!

In this extremity Tim's crutch was his best friend. It saved his face by affording plausible excuse for an instant assumption of the attitude of disinterested onlooker, leaning gracefully upon a necessary support. Meantime his playmates, dispersing like snowflake in river from the scene of their jolly uproar, had dodged, breathless and laughing, round the street corner, listening unmoved to the splendid and portly official as he thundered forth with stiff dignity, "Be off wid yerselves ou'r this! Yous have no call to be here!"

True. What right have the young Tims to be anywhere—for play, at all events? When they attempt such an outrage they are sure to be infringing on some one else's rights.

Perhaps, then, it is a blessed dispensation that in this level of society boys so quickly pass through the stage of all play. At 10 Tim found himself, through a series of happenings that need not be recounted here, the sole wage-earner of a whining grandmother who drank. The loan of a shilling from a friend in the same line of life started Tim as a paper-boy. He was thus occupied when Joy came across him—Joy, not as an abstraction, but in feminine form, open-eyed for adventure, bubbling over with interest in her kind; foolish and adorable. Joy is an art student, whose sketch-book betrays her low taste in subjects for her pictures. She was always fascinated by Tim and his peers. They soon perceived this. Nothing sharpens your powers of observation like having to depend on them for daily bread. Joy found her path to the Art School being beset by boys beseeching her for "a copper, your Ladyship, in the honour of God!"

I have said that these children are sportsmen. To one of them when sore pressed did Joy once magnificently present the Samaritan dole, on the understanding that this was to free her from further importunities. And sure enough, the following week, an advancing phalanx, swift, barefoot, was arrested by the words, "Let yous be off wid yerselves! Isn't She after giving me tuppence!"

It was all very wrong—the giving, I mean. But Joy was only made aware of the enormity of her conduct later on through the enlightening influence of a certain friend of hers who "had a way wid him." He, having imbibed up-to-date notions relative to indiscriminate almsgiving, imparted the same to Joy. She was deeply impressed. It may have been the teacher. Personality counts in all things.

"Every penny you give at random

(thus was she admonished) simply means pauperisation."

And thenceforth Joy went her way sobered, sternly aware of her duty to all and sundry of her wide street acquaintance. This is why on Tim's approach one day, with a skipping lightness of movement that suggested the crutch being rather a picturesque than an indispensable adjunct, Joy hardened her heart, like a modern Miss Pharaoh, and said coldly, "Go away! I'll give you nothing! And you in bare feet, too."

"The soles that's after falling off of me oul' boots, Miss...and it ud be two shillings on me to get them mended."

"Then go to the Police-Aided Clothing people."

"You'll only be gev them there, Miss, if you're going to day-schule, Miss, and I do have to be sellin' papers then; its night-schule I do go to, Miss."

Joy began a little to realize that the way of the modern philanthropist is hard. She hesitated, with the usual result. But let her not be blamed too harshly. Those eyes of Tim's! They were largely responsible for Joy's fall from the grace of Benevolence, by Rule. For they now abstracted themselves from the contemplation of a pastry-cook's window, of luscious, of mouth-watering fragrance, to look up at Joy, divinely tall, humanly rosy, and smiling—to look up with shy hope. Never had that dangling leg seemed so pitifully wasted. "Lead us not into temptation" indeed! Those maddening, tempting food displays to the eager eyes of those who must go hungry or steal should be put down with strong hand. A modest placard, however, in that same window announced "Penny-dinner-tickets sold here."

Joy indicated the notice to Tim.

"If I gave you one," she said, tentatively.

"A penny-dinner is it, Miss? Sure, that would be grand! To-day's Chuse-day...hot skew [stew] it does be...its lovely."

But, alas! for the improvidence of the artistic temperament! Not less than a dozen tickets would be sold, and not more than a shilling did Joy's purse contain. Still....

"Here's your ticket," she said, emerging from the shop upon the expectant Tim, "and now I've not got a single penny left for my own lunch."

"Glory, Miss! and what at all will ye do?"

"Do without, I suppose; but what need you care?"

The soft-eyed look with which Joy accompanied this remark neutralised its severity, and restored Tim's soul. He slipped a thin hand into some fastness of his rags and produced a penny.

"Here's wan for yeh, Miss!"

Joy took it, warm and greasy, into her gloved palm. Tim's great eyes beamed now with the glow of the generous giver, while Joy tried to understand why his penny could not pauperise her!

"It must be because I didn't really want it!" she thought, feeling, however, confused still. But she gave this up, and just said to Tim, "But why couldn't you have used that penny for your dinner if you're so hungry?"

"Savin' it I was, Miss, for a couple or three evening 'Late Editions,' but sure,

what matter, for this offer....I do often wait till it's night for a bit to eat."

"Here, you'd better take it back for the papers you want," said Joy, with a queer choke in her voice, and she reassured Tim by adding, "I can get something to eat here all right; they know me."

"Well, whatever you say yourself, Miss," said Tim, docile, if disappointed, "you'd be kindly welcome whatever. But if you're ever at a short hereabouts again just give me a call, Miss, for a penny."

K. F. PURDON.

GRACE FOR A CHILD.

WHAT God gives, and what we take,
'Tis a gift for Christ His sake:
Be the meal of beans and pease,
God be thank'd for those and these:
Have we flesh, or have we fish,
All are fragments from His dish.
He His Church save, and the King,
And our Peace here, like a Spring,
Make it ever flourishing.

HERRICK.

MEETINGS AND GENERAL NEWS.

BELGIAN HOSPITAL FUND.

The Belgian Hospital Fund is one of M. Vandervelde's Union of Committees in London, and works in close co-operation with the Belgian Army Medical Authorities. Its object is to provide the Belgian Military Hospitals in France with sufficient surgical instruments, medical and nursing requisites, bed-linen, and clothes for the patients. It also aids the Convalescent Depots for Belgian soldiers, and maintains a Hospice for civilian refugees in Calais.

49TH LIST OF SUBSCRIPTIONS.

	£	s.	d.
Already acknowledged	9,470	6	1
Anon.	0	6	0
Mrs. Rendall	1	1	0
Collection at meeting at Wandsworth Unitarian Church on December 16th, per the Rev. W. G. Tarrant	6	12	6
Mr. F. Maddison (ninth donation)	0	10	0
Miss Boys (second donation)	2	2	0
Miss Mary E. Swaine (eleventh donation)	3	0	0
Miss H. Beard (monthly donation for December and January)	0	10	0
W. B. H.	5	0	0
Mr. and Mrs. Thomas Pratt . .	1	0	0
Mrs. J. T. Raworth, Leicester.	1	0	0
Mr. A. F. Jones (fourth donation)	0	10	0
Miss C. Scott (fifth donation)	5	0	0
Miss G. C. T., per Miss A. C. Fox	1	0	0
Mrs. John Taylor Jones (third donation)	0	10	0
Collection at lecture at West-gate Chapel, Lewes, per the Rev. J. M. Connell	1	14	6

	£	s.	d.
Miss E. Carder, per Miss Colton	2	0	0
"A Superintendent"	1	0	0
The Misses Brooke Herford..	3	0	0
Miss L. S. Preston	1	0	0
Mr. Henry Sharpe (twelfth donation)	20	0	0
Mr. E. Hughesdon (second donation)	1	0	0
In memory of A. C. (third donation)	1	1	0
Miss Anne Garrett (fourth donation)	5	5	0
The Rev. Leonard Short ..	0	5	0
Mr. Thomas F. Ward (second donation)	2	2	0
Miss C. Wells	0	10	0
Miss Clara Martineau (second donation)	5	0	0
Mr. C. F. Davies	1	1	0
Mrs. Cliff (second donation)..	1	1	0
A. R. (fourth donation) ..	10	0	0
A Christmas gift from 23, Cannon Place, Hampstead Collection at Free Christian Church, Halstead, per Mr. J. Taylor	0	10	6
Mrs. Thew (third donation) ..	0	19	6
Mr. and Mrs. C. W. Chitty (fourteenth donation) ..	5	0	0
T. P. Y. (third donation) ..	1	11	6
Mrs. H. J. Broadbent (second donation)	1	0	0
Mr. and Miss Hirst (second donation)	2	2	0
M. C.	1	16	0
Miss H. M. Hutton (third donation)	1	0	0
Mr. Francis Tremain (second donation)	0	10	6
Mrs. Francis Tremain (second donation)	0	10	6
Mrs. E. B. Cook (third donation)	2	0	0
Miss Buckley (second donation)	0	12	0
Mr. J. J. Rawsthorn (third donation)	1	1	0
Mr. James Bradshaw (second donation)	1	0	0
Mrs. Grundy, sen. (fifth donation)	0	10	0
Miss A. M. M. Thorneley (third donation)	1	1	0
B. M. P. (second donation) ..	1	10	0
Mrs. Elizabeth Brown (second donation)	2	2	0
Mr. Thos. Arthur Johnson ..	10	0	0
Mr. and Mrs. P. Roscoe ..	1	0	0
Miss K. A. Freeston	7	0	0
Mr. Alfred Frost	1	0	0
Mr. and Mrs. Tingley	1	0	0

£9,604 3 7

Parcels have been received from:—

Mrs. R. B. Lawrence; Mrs. Bailly; Mrs. Alfred Frost; Miss A. Smith and Mrs. Haslam; Miss de Zouche; Mrs. Evans; Anna and Eric Coventry; Highgate Branch Women's League (per Mrs. A. Fitzsimmons); Mrs. Buckton; Unitarian Congregation, Cullompton (per Mrs. A. Brown); John Pounds Sewing Circle (per Mrs. Carling); Mrs. C. O. Smith; Mrs. Carling; Mrs. G. W. Overman; Miss Boys; Mrs. H. A. Garnett and friends; Mrs. S. Martineau and Miss Eagles; Stockport Branch Women's League (per Miss New); Mrs. T. F. Ward; Miss Swaine; Miss L.

Potter; Mrs. Cook; Dr. Hargrove; Anon.; Mrs. Fellows Pearson; Essex Church Work Party; Plymouth Branch Women's League; Mrs. C. E. Hudson; Miss Short; Mrs. Arthur Read; Mrs. Kessler; Mrs. F. E. Baines; The Clapham Ladies' War Relief Committee; Mrs. Gunther; Edenfield War Relief Committee (per Miss Waite); Bournemouth Unitarian Church Working Party (per Mrs. V. D. Davis); Ringwood Church Sewing Circle (per Mrs. Conway); Mrs. T. W. Martin; Mr. G. B. Cobb; Birkenhead Church Working Party (per Miss Dalby); Ullet Road Church Sewing Circle (per Mrs. Odgers); Mrs. G. O. Roberts; Mrs. A. Savage Cooper; H. and E. M. T.; Mrs. C. E. Ellingham; Mrs. Varian; High School, Bridlington (per Miss Symes); Ilminster Branch Women's League (per Mrs. Holmshaw); Park Street Church Sewing Society (per Mrs. Wilkinson); Miss Whitfield; Mrs. Long; Ladies' Sewing Society, All Souls', Belfast; Mrs. Grosvenor Talbot; Mrs. Taunton; Mrs. C. B. Simpson; Miss Newling and Miss Bendelack.

LIST OF ARTICLES REQUIRED.

Shirts.
Socks.
Vests } woven or of a natural coloured
Pants } flannel or flannelette, *Patterns*
can be supplied.
Cardigans.
Slippers for ward and garden wear.
Towels.
Sheets and pillowslips.
Handkerchiefs.
Mittens.
Mufflers.
Playing cards, draughts, chess, dominoes.
Writing materials.

The supply of civilian clothing is at present quite sufficient for the demand. A notice will be inserted in this paper when more is needed.

Contributions of Money and Clothing should be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

It will be a great convenience if all senders of parcels will enclose their names and addresses and a list of contents in each parcel.

BROAD-MINDED CHRISTIANITY.

THE REV. H. E. DOWSON, B.A., PREACHES AT HOLY TRINITY CHURCH, HYDE.

As briefly reported in our last issue, a combined Service of Intercession for all the members of the various places of worship in Gee Cross was held on Wednesday, December 8, in Holy Trinity Church. There was a crowded congregation present. The devotional part of the service was conducted by the Vicar (the Rev. J. P. Richmond, M.A.), and the preacher was the Rev. H. E. Dowson, B.A., who spoke in this church for the first time during his long ministry in Hyde and district. The Rev. Philip Gibbon (Primitive Methodist circuit minister), read the lesson, taken from the 6th chapter of St. Paul's Epistle to the Ephesians.

In the course of a sermon based upon the text, "And the multitudes of them

that believed were of one heart and of one soul" (Acts vi. 32), Mr. Dowson said:—"I do not know any event in my long ministry that has given me greater reasons to thank God than the invitation which I am accepting to-night to speak to you, my fellow-Christians, in this Holy Trinity Church. I grasp the right hand of fellowship held out to me by the Vicar with a catholicity of spirit that fills me with profound gratitude. This is a reunion of all the churches in this dear old village that makes this a red letter day. It really seems a return to the spirit of the first Christians described in our text. That was in the first flush of the coming down upon the founder of our Faith of the Spirit of the Master, inspiring devotion in all hearts and minds to him who was their head—the way, the truth, and the life to them all, revealing to them His Father and their Father, His God and their God. Would that we could go back up the stream of time to breathe the spirit of those primitive Christians—one fold, with one Shepherd—ere the controversies that divide us to-day had been heard of, when the link between the followers of Christ was just the common allegiance to him from whom the life and light and truth of God shone on them. I come amongst you from Hyde Chapel, the tablet above whose door dedicates it to the worship of God and the Father of our Lord Jesus Christ. Generation has succeeded generation, with changing thought about the infinite mysteries of God and Christ and Eternity. As a result we do not see eye to eye with you; but that, in spite of it, the Vicar of this church has asked me to speak within its sacred walls is an example of the spirit of Christian brotherhood that breathes in him, worthy of the national position his church holds in our midst. It has made my heart sing for joy with a thanksgiving hymn on my lips, that I have lived to see the day when it is possible for fellowship in Christian worship to overleap wide experiences of thought in those who still have in common their loyalty to Christ. This new union inaugurated here to-day, in common worship, month by month during the war, between our four churches, follows immediately on an earlier union originated in Holy Trinity National School. The four congregations and Sunday Schools then entered into an alliance already rich in its fruits by common labour for the Red Cross Society, the beneficent agency now engaging their hearts and hands in providing for the care of the wounded and supplying their material needs. I think nothing in the village has, in my knowledge, been taken up with more enthusiasm. The new ties of friendship that are formed as our people sit side by side at the board and engage in their common labour of mercy, are great things in themselves. They have done something to lead up to this second bond of union in the common worship which brings us all together for the first time to-night."

After a special reference to the character of the war and the deep moral chasm which separates Germany with her cult of frightfulness from the Allies, Mr. Dowson continued:—

"What a call sounds in the nation's ear, crying to us all to do what we can

in a self-sacrifice like that of our brave Gee Cross lads gone, or going out to fight, and to think in our turn, too, of the nation and humanity, and freedom, and justice first, of saving from the curse of Germany the religion of Christ itself, and of doing our share in husbanding the resources of England in the great battle by spending nothing in mere self-indulgence and luxury. This word is needed. The money made and the high wages paid in munition work should not be lavishly spent, but a portion should be saved for the lean years to come. Remember Pharaoh's dream. Living at such a time, so momentous for England and the world, we shall have the eye of posterity upon us. We are making history. We read of the great day when England overthrew the power of Napoleon. Let our children read of the way we vanquished the power of the Kaiser, and saved mankind from his rule of brute force, and religious freedom from going under. I welcome, then, this present closing up of the ranks in our church life, as we assemble together under one over-mastering emotion to lift one common prayer to Heaven to drive out the beast in man that threatens to overrun the world. Yes! in this prayer we are united in face of the foe as we never were before. All division is naught compared with our overwhelming unity as Christians, and as Britons, and as brothers and sisters in the one great family of God, to hold the fort of Christianity against the demon Power that assails it. And there is yet a deeper note this night, as we join in the prayers that have gone up to Heaven from our nearest and dearest, our sons, husbands, and brothers now out in France, in the Dardanelles, and in the Balkans enduring the bitter cold and damp of the trenches night and day; lying in a dug-out for a sleep hard to get, with cold limbs and feet; liable to be called up in the darkness, and to turn out in defence of the muddy strongholds, or to attack a hostile trench, or, in a more peaceful hour, to spend the night in digging some new trench; or, on the other hand, lying under a hurricane of shell, the life carried in the hands the while. We that have our very own going through all that for us, and who have seen our young men from church and chapel and school go out to fight our battles, lift up for them this night our united prayer in asking the benediction of our heavenly Father on the beloved champions of our lives and liberties, and of our common Christian religion, and pray that they may be spared to return home, 'bearing their sheaves with them.' As a minister of Christ, I know, after more than half a century of pastoral labours here and elsewhere, what prayer is to human souls in times of grievous trial and anxiety and sorrow. The child of God falls at his heavenly Father's feet in all his troubles, praying to be lifted up into the eternal arms, and finds strength and comfort in the embrace; and when the nearest and dearest are sick, and their lives are hanging in the balance, the cry goes up from the hearts of those who love them to the Father of all, as ours does this night for the lads at the front, committing them into their heavenly Father's care, and finding comfort in the thought that

the eternal love is there amid shot and shell, and cold and wet. As we and they alike rest in it, prayer brings us the peace that came to Christ when His soul was wrapped in the everlasting arms as He prayed 'Thy will, not mine, be done.' So in the prayers to-night in which we pour out our hearts' desires for the life and health of those at the battle front, we beseech God that they may be true and brave whatever comes, and that, if possible, we may see their dear faces again."

CHRISTMAS GREETINGS TO MEN AT THE FRONT.

I.

THE following letter of greeting has been sent by the Rev. J. M. Lloyd Thomas on behalf of the Old Meeting Church, Birmingham, to all its members who are serving in the Army and Navy.

It is with joy that I send on behalf of our Church, a Christmas token of goodwill and a word of greeting to all the men whose names appear on our Roll of Honour. We want you to feel through all the strain and hardship of your lot that you are always remembered by us with gratitude and affection. We know that you dislike to be regarded as heroes and saints when you modestly think of yourselves as ordinary typical Britons, called upon to protect your country and the just and sacred ideals in defence of which we are at war. But though you do not wish to be praised or thanked, we cannot help feeling that in offering your lives for your country you have offered them for each one of us.

What can we do on our part but resolve to discharge our own less trying duties, so cheerfully and confidently, that we shall not be ashamed to look you in the face when you come back with the light of victory in your eyes, and ask us, "Did you trust us all through?"

We are too proud of you to insult you by speaking of our concern that you should honour this Church in brave, chivalrous, and upright lives. Our concern is that we may not dishonour you by failing to approach the standard of high fidelity you have set for us. Because of you we shall hold our Festival in uninvaded homes.

We hope that no peril or anxiety will prevent you lifting up your hearts with ours on Christmas Day, so that across all distances we may be spiritually united in one glad fellowship by memories and hopes, and ties of love and sympathy.

On that day we shall remember you before the Altar of Christ with intercessions and thanksgivings, and we ask you also to remember us. Think of us as we think of you. Pray for us as we pray for you every day of our lives.

We send you a cheer over the spaces that divide us, and our little children wave their hands to you. May God protect you and keep your mind stayed on His righteous will, and rejoice your hearts with the assurance that the day of triumph bringing peace on earth is at hand.

Yours affectionately and gratefully,
J. M. LLOYD THOMAS.

II.

A similar letter has been sent to the men who have gone from the Bootle Free Church.

Another Christmastide and yet no "Peace on Earth" nor goodwill amongst the Nations! But there may be peace in the hearts of "Men of Goodwill"; the peace which comes to all who are doing their duty, in whatever form it may come to them.

To you, then, who, amongst the millions of gallant men and lads in our King's Army and Navy, are preparing or actively helping to uphold Righteousness on earth, we, at home, send our loving Christmas greetings, wishing for you the very "Peace of God which passes understanding" even in the midst of war. We pray for your safety of health, body and life if that may be, and above all, safety from the coarsening and debasing effect of much which you must see and hear. With pure hearts and clean hands you can face dangers, deprivations and pains, remembering that the love and prayers of dear ones at home and warm friends far and wide accompany you.

As Members, Adherents, or Scholars of the Bootle Free Church, you will find a new support and stimulus in the fact that your friend and Minister, the Rev. Walter Short, B.A., is now one with you in your patriotic sacrifices, thereby adding to his claims, already great, on our respect and admiration. He has gone to London to train for a Commission, which we all hope he may attain. May he, along with you and the rest of our lads and men, speedily see the end of the war and return to us safe and sound!

You may not have the traditional Merry Christmas, but we hope it may be still a happy one in your heart. The parcel of small comforts, which goes separately, betokens a world of good wishes and affectionate greetings.

On behalf of the Bootle Free Church and of the Ladies' War Committee,

Yours sincerely,

H. W. HAWKES,
Minister Emeritus.

SERBIAN HOSPITAL FUND.

MR. E. C. HARDING writes from Eller Nook, Ambleside, renewing the appeal which he made last February on his 92nd birthday for help for Mrs. St. Clair Stobart's Unit, when he was enabled to send the sum of £235 5s. to the fund. Mrs. Stobart's splendid organisation is achieving wonderful results, and at the present time, in view of the sufferings of the Serbians, the Unit has to cope with difficulties that would be well-nigh insuperable if constant support were not to be relied upon from home. In a letter to Mr. Harding received on October 18th, Mrs. Stobart explained that she had been asked by the medical military authorities at Headquarters to be ready to start in two days' time with a detachment of her Unit to form a Flying Field Hospital attached to the Schoumadia Division of the Serbian Regular Army. This, she said, was an honour, as such work had never yet, she believed, been given to women. The camp where she had previously been

receiving the wounded would still continue as a hospital, and smaller hospitals were to be established at Lapovo, and, if possible, at Kralievo. At that time over 17,000 patients had been treated already!

NEWS OF THE CHURCHES.

Accerington.—In order to reduce the deficit on the Church funds a Sale of Work was held on Saturday last in the Unitarian Church school. Mr. E. J. Bradshaw presided, and Mr. J. W. Barlow of Bury opened the proceedings. The result was very gratifying under the existing conditions, about £45 being realised.

Chowbent.—The local weekly paper, called *The Atherton Journal*, in its "On Dit" column notes that Chowbent Chapel and School raised £14 to provide Christmas comforts for their boys now with the Army and Navy.—That 68 parcels of these comforts have been duly sent to the Dardanelles, France, and other places, so as to reach the boys by Christmas.—That each parcel, in addition to its material comforts, contains a special message prepared by the minister, together with a little khaki-bound pocket-book of spiritual helps, entitled 'On the March,' and consisting of brief prayers, with selected passages of Scripture and verses of hymns suitable for all likely occasions of need.—That the special message, beautifully printed, runs: "Kindest Greetings and Every Good Wish for Christmas and New Year to — from Chowbent Chapel, where, Sunday by Sunday, you are always thought of, and often prayed for. God bless you and keep you, and, in His own good time, bring you safely home again, with duty done."—The same paper reports that on Sunday evening, Dec. 12, the Rev. James Harwood, B.A., of London (secretary of the National Conference), happening to be on a private visit in Bolton, came to Atherton as a friend of the Rev. J. J. Wright, and, by way of helping him, took the evening service. Mr. Harwood was listened to with much appreciation. He spoke ably and earnestly upon "The present crisis from the religious point of view."

Horsham.—A sale of work was held in connection with the Free Christian Church on Thursday, Dec. 9. Over £17 was realised.

Lewes.—Anniversary services were held at the Westgate Unitarian Chapel, Lewes, on Sunday, Dec. 5, the special preacher being the Rev. James Harwood, B.A. (secretary of the National Conference). There were good congregations considering the weather, and the collections were on behalf of the chapel funds. The annual Sale of Work took place in the Chapel Lecture Hall on Tuesday afternoon. The opening ceremony was performed by the Mayoress of Lewes (Mrs. T. G. Roberts), who was accompanied by the Mayor. Alderman J. H. Every, who presided at the opening ceremony, extended a hearty welcome to the Mayor and Mayoress. Mrs. Roberts said that since last year, when she also opened the Sale, many improvements had been made, and the numbers that had been added to the congregation showed how much the work of the Rev. J. M. Connell (Minister of the chapel) was appreciated. The more one knew of his Christian spirit the more one realised how much the unity of a church depended upon the Minister. Lieut.-Col. T. A. Colfox (officer commanding the Dorset Yeomanry now at Lewes) proposed a vote of thanks to the Mayoress for declaring the Sale open. He did not know whether he could call himself a resident of Lewes. He had lived in the

town three weeks, and he did not know whether he would be there three days longer or three months. However, he had been in the town long enough to appreciate the good work which the Mayor and Mayoress were doing. The Rev. J. M. Connell, in seconding, said that the members of the congregation had been greatly helped this year in arranging the Sale of Work by the new members, and they were all glad to see so many friends from Brighton and elsewhere present on that occasion. He had to apologise for the absence of three local ministers from that gathering—the Rev. S. J. Cowdy (Congregational Church), the Rev. J. Westland Rose (Presbyterian Church), and the Rev. H. W. Shrewsbury (Wesleyan Church). The Mayor, in the course of a brief acknowledgment, said he greatly appreciated the kindly feeling displayed by the minister of that chapel to all who came to worship within its walls. The chapel itself was not so large as it used to be, but it had been very much improved, and was much more in keeping with the needs of the congregation, and the whole atmosphere of the building was restful and worshipful. Alderman Every, the Rev. B. Wilkinson, and the Rev. J. P. Morris also spoke. A sum of just over £21 was realised. On Thursday, the 16th inst., an address on the work of the Belgian Hospital Fund was given to the members of the Literary Society by the Rev. W. H. Drummond.

London.—Mrs. Sydney Martineau writes from Streatham Grove, Norwood, S.E.:—"Will you allow me to draw the attention of your readers to the Class for Religious Instruction for our young people (between the ages of fifteen and eighteen), which will meet under the guidance of the Rev. Henry Gow, at Essex Hall (Lindsey Room), at 11 a.m. on Friday, December 31, Tuesday, January 4, Friday, January 7, and Tuesday, January 11. It is proposed to continue the course in the Easter holidays, and to close with a Dedication or Confirmation service. Parents desiring to avail themselves of this opportunity of bringing our Faith and principles before their boys and girls should send their names to either Mr. Gow or myself."

Rochdale.—The Ladies' Sewing Society of the Unitarian Church has again achieved excellent results in consequence of the Annual Sale of Work. For the fourth time in succession more than £200 has been realised, the amount on this occasion being over £230. The sale took place on December 9 and 11, being opened on the first day by Mrs. H. A. Mince, with Mrs. T. Stott, the President of the Society, in the chair in the unavoidable absence of Miss Hilda W. Carter, who had been announced to preside; and on the second day by a number of the Sunday School children, who gave a charming performance of a little sketch written for the occasion by Mrs. Mince, who for several years has arranged the Saturday afternoon outings and made them an attractive feature. During the year some £65 has been raised for special purposes, including the provision of Christmas presents for soldiers and sailors connected with the church, of whom there are about fifty on the Roll of Honour. To each of these Miss Heape, of Healey Hall, has also made a personal gift.

Scottish Unitarian Association.—The Fifty-Fifth Annual Meeting and Conference of the Scottish Unitarian Association was held at St. Vincent Street Unitarian Church, Glasgow. The annual reports presented showed an increase in membership from 119 to 140, an addition of 21, which, despite the war, was a very healthy sign. The retiring office bearers, Dr. J. K. Wood, Dundee, President; Mr. J. McIntyre, Aberdeen, Mrs. Barlow, Glasgow, Vice-Presidents; Mr. Alexander MacLaren, 360, Argyle Street, Glasgow, Hon. Secretary; and Mr. V. G. Jennings, Hon. Treasurer,

were all re-elected unanimously. At the close of the business meeting Dr. Wood, on behalf of his fellow-members of the Executive Committee, presented Mr. A. MacLaren with a purse of sovereigns as a mark of their good wishes on the occasion of his recent marriage, and in recognition of valuable services rendered to the cause of Unitarianism while Hon. Secretary of the S.U.A. Mr. A. MacLaren, in returning thanks, said he was glad to note the gratifying increase which the Association has made during the last five years. To nearly double the individual membership, to exactly double the number of subscribing groups, and to more than double the number of affiliated churches inside a period of five years was, indeed, progress. It all went to show that where activity and enthusiasm can be brought to operate even Scottish Unitarians can move. The substantial advance made should be an impetus to even greater progress in the future.

Stockton-on-Tees.—A successful Sale of Work was held on December 9 and 10 in the Unitarian School-room. It was opened on the first day by the Mayoress of Stockton, supported by the Mayor (Councillor Bertrand Watson), with Mr. W. J. Watson, J.P., in the chair. The Mayoress said that at a time like this she felt the Churches needed all the support that they could possibly get, as Church workers must often feel that their work passed unnoticed in the midst of so many other activities. The Mayor, who is a Wesleyan, said that he was glad of an opportunity to visit the Unitarians because so much in their Church appealed strongly to him, especially their breadth of outlook and spirit of toleration. The Sale of Work was opened on the second day by Mrs. J. Priestman, of Barrow-in-Furness, with Miss Walton in the chair. The amount realised was over £90.

NOTES AND JOTTINGS.

'THE BOYS' OWN HERO CALENDAR.'

The new *Boys' Own Calendar*, in the familiar buff cover, should prove very acceptable this year with its brave appeal to all that is noble and unselfish in the heart of man. On every page is the portrait of one of the world's heroic souls—Mazzini, Joan of Arc, Alfred the Great, Abraham Lincoln, William Lloyd Garrison, Florence Nightingale and Nurse Cavell are among the number—with a little autobiographical note, and some characteristic saying appended to each which may be regarded as a motto for the month. A reproduction of Watts's beautiful picture of Sir Galahad comes first to set the right note with those valorous words, "My strength is as the strength of ten, because my heart is pure." The Rev. J. C. Ballantyne, Hon. Brigade Secretary, suggests that captains of companies, or other officers in command, should make arrangements for their boys to learn more about these heroic characters, either in Sunday School classes, or by talks on parade, and supplies a useful list of books dealing with their lives which the boys may be encouraged to read for themselves.

THE CHILDREN AND THE ZEPPELINS.

After reading a number of extracts from essays on air-raids in London collected by Dr. C. W. Kimmins, Chief Inspector of Schools for the London

County Council, we must come to the conclusion that Zeppelins inspire as little real terror in children as they do in grown-up people, though they cause much excitement and awaken intense curiosity. The people who are most frightened are those who express themselves in the most bellicose fashion, and we are led to think that the girls are the worst offenders in the matter of advocating reprisals. The boys positively enjoy a raid, and talk a lot about it, though their descriptions of what occurred, when transferred to paper, seem painfully laconic at times. One young hopeful of ten writes in a matter-of-fact way: "A picture over mother's bed fell on her head and on the baby. The baby went unconscious, and my mother shook her, and then she was alright." A girl of ten has a more vivid imagination: "People were all running about like mad bulls," she says, "and the windows were falling out like rain." One philosophic child says: "I was a bit frightened when the bomb burst, but we have only to die once"; another: "I could have seen the Zeppelins, but I thought, 'If I do I shall always see them when I look up into the sky,' so I would not look at them." Dr. Kimmins alludes to the sad fact that in 95 per cent of the essays no mention was made at all of the father of the family, and even in the other cases the references were not flattering. Men generally, apart from policemen, soldiers, and firemen, were often the subject of uncomplimentary remarks.

THE EDITOR OF *Unity*.

The Rev. Jenkin Lloyd Jones and Mrs. Jones are, we understand, among the pacifists on board the Oscar II. An explanation of the reasons which had impelled him to accept Mr. Ford's invitation was given by the Editor of *Unity* in a recent number. Mr. Jones does not claim to be one of those who believe that this expedition will have much direct influence upon the rulers of the belligerent countries, but he thinks that it will help to formulate the suppressed longing for peace to which some people are trying to give expression, and, for the rest, he has been actuated by a chivalrous desire to support a champion of the cause most dear to himself who has been made "the butt of flippant newspaper ridicule." The attitude is characteristic of Mr. Jones, who is nothing if not fervent in his beliefs, but, if he has really joined Mr. Ford's party, he will be greatly missed by his fellow-workers in Chicago, and the readers of *Unity* will require all the patience he pleads for during his absence from the editorial chair.

THE PREVENTION OF CRUELTY TO CHILDREN.

A number of addresses were recently given in Manchester and surrounding districts dealing with the work of the National Society for the Prevention of Cruelty to Children, which has now been carrying on its work for thirty-one years. It is stated that last year the Society dealt with 150,000 children in England, Ireland, and Wales. There has been a striking improvement in the conditions of child-life generally in recent months, but there is still a great work to be done,

and many thousands of cases have been dealt with in the Manchester district alone in the course of the past year. During that period the branch received 1,562 complaints, involving 4,969 children, but it is interesting to notice that, in consequence, we should say, of the wisdom and tact which are exercised, there were only 37 prosecutions, of which 36 resulted in convictions. The number of cases described as attributable to neglect and starvation was 1,458. Satisfactory as these figures may be in comparison with those of worse periods, they are still appalling from the humanitarian standpoint, and point to depths of moral degradation in some human souls for which drink, heredity, or a bad environment—sometimes all three—are chiefly responsible.

THE Y.M.C.A. AT HOME AND ABROAD.

The work which the Y.M.C.A. is doing at the present time is one of the most remarkable and useful pieces of organisation connected with the war, and, whatever the immediate effect on religion may be, it is certain that thousands of our soldiers will come home with a very different feeling in regard to this institution than they had eighteen months ago. In addition to the numerous huts in the home camps, there are about eighty huts or buildings in operation in France; indeed, wherever the men of the army are sent, whether to Flanders, to Egypt, to Mesopotamia, or to Gallipoli, Y.M.C.A. workers are to be found. A centre is now being opened in Salonika to meet the needs of troops there. In Mudros, which is a rest camp for the army in the Dardanelles, there are eleven centres, and there are also two in Malta. The opportunity which the work affords of getting into personal, living relationship with all sorts and conditions of men, with their various needs, has appealed to numbers of men and women who must have been longing all their lives for just such a chance of making their gift of sympathy widely felt; and however humble their tasks may be, at times, their performance is of the greatest service to others, and wins immediate gratitude.

RELICS OF SORCERY.

Some strange objects recently came under the auctioneer's hammer associated with the invocation of evil spirits and wizard arts in general. Among these was a Tibetan apron of carved human bones which was secured from a monastery by an officer in the Younghusband expedition; a Cingalese devil worshippers' shrine, the central figure representing the principal demon of disease; and three Mu-su or Mosso manuscript books in the rarest of the primitive written languages of the Far East, written by the now extinct wizards of the remote tribes of the Tibet-Chinese hills. According to *The Times*, the British Museum is said to have no specimen of the writing of which Prince Henri d'Orléans made some attempt to interpret the signs in his book 'From Tonkin to India.' The more important of the three manuscripts contains the wizard's spells and formulæ for working the magic; the other two deal with special incantations to the Spirit of the Hills and to the serpent.

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